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| ✤ |  | *An Outline* |
| *of Church* |
| *History* |
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*Within centuries*, *sections are always in the following order* (*though not every century has every section*):

1. cultural background and Church-state relations

2. heresies and councils

3. clergy

4. territorial organization

5. architecture

6. religious orders

7. theology

8. sacraments

9. feast days

10. fasts

11. devotions (sign of the cross, Mary, saints, relics, pilgrimages, liturgy of the hours, etc.)

12. arts (church furnishings, vestments, painting, sculpture, music, etc.)

13. morals of the clergy

14. morals of the laity

To trace a theme through the centuries, search repeatedly for one of these section headings.

## 30-100

1. **prolegomena**: **essential first-century dates**
   1. 4 bc: Jesus
   2. c. ad 30: Jesus’ crucifixion
   3. c. 36: Paul converts
2. **cultural background and Church-state relations**
   1. 64-68: Nero’s persecution (only in Rome)
   2. c. 90: Christianity breaks with Judaism and becomes a *religio illicita* (illegal religion)
3. **heresies and councils**
   1. c. 49: the Apostolic Council (Paul and the Twelve, see Acts 15, Gal 2; also called the “Jerusalem Council”) condemns the Judaizers, Jewish Christians who say Christians must obey the Mosaic Law (circumcision, dietary laws, etc.)
4. **clergy**
   1. Peter is head of the apostles (Matt 16:18-19, John 21:15-17, etc.)
      1. first-century bishops of Rome are Peter, Linus, Anacletus, Clement, Evaristus (Iren­aeus, c. 180, *Adversus Haereses* 3.3.3)
   2. bishops, priests, laity (Acts 15)
      1. priests are farmers, tradesmen, craftsmen
   3. deacons (Acts 7)
   4. deacons and deaconesses organize care for the poor, widows and orphans, the sick and weak, slaves and captives, strangers and travelers
5. **territorial organization**
   1. 30-c. 200: a congregation is called a *paroikia* (“parish”), from *paroikos* (“neighbor,” but used by Christians to mean “sojourner”; so a congregation is a group of pilgrims on their way to heaven)
6. **architecture**
   1. 30-c. 200: only house church­es exist
7. **theology**
   1. origin of the creed: see 1 Cor 15:3-5 (“I handed on to you . . . what I in turn had received: that Christ died for our sins in accordance with the scriptures, 4and that he was buried, and that he was raised on the third day in accordance with the scriptures, 5and that he appeared to Cephas, then to the twelve”)
8. **sacraments**: **Eucharist**
   1. from Jewish-diaspora services, Christians adopted prayers, scripture readings, psalms, and homily; Christian hymns were added early
   2. 30-36: the Jerusalem congregation celebrates communion daily, since the agape meal was daily (Acts 2:46, “Day by day . . . they broke bread at home and ate their food with glad and generous hearts”)
   3. the agape meal
      1. 30-c. 300: the agape meal (love feast) was donations of food; it was accompanied by prayer, psalm singing, and perhaps a homily
      2. “Its purpose was to foster . . . harmony and to aid the poor, widows, and orphans. Relief of the poor eventually became the main purpose” (Bihlmeyer)
      3. bread blessed at an agape meal (called *eulogia*, not *eucharistia*) was given at the end of Mass to those not receiving communion; the Orthodox and some churches in France still do this
      4. 300s: the agape meal is repeatedly forbidden, because of abuses connected with it (see 1 Cor 11:20-27, “When you come together, it is not really to eat the Lord’s supper. 21For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk”)
   4. 30-c. 100: the sermon was in the morning; the agape meal followed by the Eucharist, in the evening
   5. c. 100: the Eucharist switched to the morning and joined the sermon
   6. 30-c. 350: scripture readings are consecutive (they begin where the previous day’s reading stopped and continue as far as the bishop wishes)
   7. in cities, the bishop consecrated, then dispensed under both species, with the host put on the open right palm and all drinking from one chalice; hosts were then taken to other city churches
   8. congregants took hosts home for daily consumption
   9. viaticum (Latin for “provision for the journey”) for the sick and imprisoned was the host only
9. **feast days**
   1. having feast days derived from Judaism: Easter and Pentecost occurred during Passover and the Feast of Weeks (“For a long time they remained the only feasts celebrated annually,” Bihlmeyer)
   2. the Venerable Bede says “Easter” is from *Ostara*, Teutonic goddess of spring and of light
   3. “Individual congregations commemorated the death (birthday) of their martyrs by holding divine service at the martyr’s grave” (Bihlmeyer)
10. **fasts**
    1. a strict fast on the 2 or 3 days before Easter is from the earliest Church (see Matt 9:15, “when the bride­groom is taken . . ., then they will fast”)
    2. Jews fasted Monday and Thursday; Christians fasted Wednesday and Friday till 3 pm, followed by the liturgy of the word (in some places) or the full Mass (in others)
11. **morals of the laity**
    1. disallowed professions: painter, sculptor, actor, schoolteacher (because pagan myths had to be taught), gladiator, temple watchman, magician, soothsayer; some added politician, soldier

## 100s

1. **cultural background and Church-state relations**
   1. 112: Trajan’s rescript permits persecutions of individual Christians
   2. growth of Christianity:
      1. 100: ½ million
      2. 200: 2 million
      3. 300: 5 million (out of 50 million)
      4. 450: 10 million
2. **heresies and councils**
   1. c. 100s-400s: Ebionites
      1. probably the Judaizers evolved into the Ebionites
      2. c. 140: Justin Martyr (*Dialogue with Trypho the Jew* 47) distinguishes two types
         1. those who observe the Mosaic Law but do not require others to do so
         2. those who hold that everyone must observe the Mosaic Law
      3. 172: first use of the word “Ebionites” (from Aramaic *ebion*, for “poor man”)
      4. c. 180: Irenaeus (*Adversus Haereses* 1.26.2) describes the Ebionites
         1. they observe the Mosaic Law
         2. they deny the virgin birth and Christ’s divinity
         3. they say that Paul was an apostate
         4. they use only the gospel of Matthew
      5. c. 400s: small communities still exist in Syria and Palestine, but soon disappear
   2. Gnosticism: knowledge, not faith, saves; matter is evil; Christ gave secret revelations; docetism (*dokein*, to seem: Jesus only appeared to be human, his human appearance was a product of mass hallucination)
   3. c. 170: Montanism: Montanus says he is the Holy Spirit; the prophetesses Prisca and Maximilla accompany him; they proclaim new revelations (the second coming will be soon, in Phrygia); they espouse rigorism (a demanding, ascetic morality)
   4. 180: Theodotus founds adoptionism (also called “dynamic monarchianism,” a misnomer)
      1. though born of a virgin, Jesus was just a man
      2. at Jesus’ baptism the Christ (Theodotus’ name for the Holy Spirit) came upon him (but this did not make him God)
      3. 190s: Victor I (189-198) excommunicates Theodotus
      4. c. 250: never very numerous, the sect dies out
   5. quartodeciman (“14th”) controversy
      1. in the east, Easter is always the 14 day of the Jewish month *Nisan*; in the west, it is the Sunday after the first new moon after March 20
      2. 196: Pope Victor demands that the east adopt western practice
      3. 200s: the east gradually submits (today, if the date is not after Passover, the Orthodox churches delay Easter, sometimes by as much as a month)
3. **clergy**
   1. c. 170: bishops in Asia Minor meet regularly (the beginning of church councils/synods)
4. **theology**
   1. the Old-Testament canon develops (“canon”: list or set of authoritative religious books)
      1. 1000-50 bc: the Old-Testament (hereafter “OT”) books are written
         1. 200 bc: rabbis translate the OT from Hebrew to Greek, a trans­la­tion called the “Septuagint” (abbreviated “LXX”); the LXX ultimately includes 46 books (48 in the Eastern Roman Empire)
      2. ad 30-100: Christians use the LXX as their scriptures (e.g., ¾ of Paul’s OT quotations are from the LXX)
         1. ad 100: Jewish rabbis, upset that Christians are using the OT against them, meet at the Council of Jamniah and decide to in­clude in their canon only 39 books, primarily because only these can be found in Hebrew
         2. c. ad 405: Jerome translates the Bible from Hebrew and Greek into Latin (called the “Vulgate”)
            1. he knows that Jews have only 39 books, and he wants to limit the OT to these; the 7 he would leave out (Tobit, Judith, 1 Maccabees, 2 Maccabees, Wisdom of Solomon, Sirach [or “Ecclesi­asticus”], and Bar­uch) he calls “apo­crypha,” that is, “hidden books”
            2. but Pope Damasus wants all 46 traditionally-used books included in the OT, so the Vulgate has 46
      3. ad 1536: Luther translates the Bible from Hebrew (OT) and Greek (NT) to German
         1. he assumes that, since Jews wrote the Old Testament, theirs is the correct canon; he removes the 7 books just mentioned and puts them in an appendix that he calls the “Apocry­pha”
      4. ad 1546: The Catholic Church at the Council of Trent reaffirms the canonicity of all 46 books. Today, 75% of Christians (981 million Catholics, 61% of Christians, and 218 mil­lion Eastern Orthodox, 13.6%) include the 7 books (the Orthodox also include 1 Esdras and 3 Maccabees, for a total of 48), while Protestants (404 mil­lion, 25%) have 39 (population figures are for 1996, from the *1997 Britannica Book of the Year*)
   2. the New-Testament canon develops
      1. 51-125: The New Testament books are written. (During this same per­iod other early Christian writings are produced—for example, *1 Clement* [c. ad 96], the *Didache* [c. 100], the *Epistle of Barnabas* [c. 100], and the 7 letters of Ignatius of Antioch [c. 110]). These works also are basically or­thodox in their teachings, but they are not in the NT probably because it never became tra­di­tion in the Church to use them in public worship.)
      2. 140: Marcion, a businessman in Rome, teaches that there are two Gods: Yahweh, the cruel God of the OT, and Abba, the kind God of the NT. So Mar­cion eliminates the OT altogether and creates a Christian collection containing ⅔ of Luke’s gospel (since Marcion is anti-Sem­i­tic, he deletes references to Jesus’ Jewishness) and 10 letters of Paul. Marcion’s “New Tes­ta­ment”—­the first ever compiled—forces the Catholic Church to decide on a core canon: the four gospels and the letters of Paul.
      3. c. 200: But the perimeter of the NT canon is not yet determined. According to one list, compiled at Rome c. ad 200 (the *Muratorian Canon*), the NT consists of the 4 gospels, Acts, 13 letters of Paul, 3 of the 7 general epistles (1-2 John and Jude), the Wisdom of Solomon, and the *Apocalypse of Peter.* Hebrews, James, 1 Peter, 2 Peter, 3 John, and Revelation are not included.
      4. 367: The earliest extant list of the books of the NT, in exactly the number and order in which we presently have them, is written by Athanasius, Bishop of Alex­an­dria, in his Easter letter of 367.
      5. 404: Pope Damasus in a letter lists the NT books in their present number and order.
      6. 1442: At the Council of Florence, all the bishops of the entire Church recognize the 27 books but do not explicitly declare the list to be unalterable.
      7. 1536: In his translation of the Bible, Luther re­moves 4 NT books (Hebrews, James, Jude, and Revelation) from their normal order and places them at the end, stating that they are less than canonical. But soon the Lutherans return to custom, and the books are back in place.
      8. 1546: The Council of Trent affirms once and for all the full list of 27 books, as traditionally accepted.
   3. Apostolic Fathers (*Didache*, *1 Clement*, Ignatius of Antioch, Polycarp, *Epistle of Barnabas*, *Letter to Diognetus*, Papias, the *Shepherd* of Hermas)
   4. Apologists (three Athenians: Quadratus, Ar­istides, Athenagor­as; also Justin Martyr, Theophilus of Antioch, Melito of Sardis, Minucius Felix)
   5. major early theologians: the Africans Tertullian, Arnobius, Lactantius, Cyprian, Clement of Alexandria, Origen, Denis of Alexandria, Gregory Thaumatur­gus; Iren­aeus of Lyons, Hegesippus, Hippolytus
5. **sacraments**: **baptism**
   1. 30-200: no catechumenate; baptism is right after profession of faith (see Acts 2:41, “those who welcomed his message were baptized, and that day about three thousand persons were added”)
   2. c. 150: a 2-3 year catechumenate arises (*katēkein*, teach orally); it dies out in the 400s
   3. c. 150: Justin is first to mention the *disciplina arcane* (discipline of the secret): catechumens must withdraw after the homily; instruction about sacraments is only after the catechumenate (post-baptismal instructions are called “mystagogical catecheses” in the east)
   4. 30-300: baptisms are on the vigils of Easter and Pentecost (except for necessity), by triple immersion
      1. the *Didache* 7.1 specifies “living” (i.e., flowing) water
      2. baptisms are in springs, rivers, or the sea
   5. 300s on: baptisms are in small circular buildings specifically for baptisms (baptisteries); the floor had a centered pool for immersion, replaced after 400 (when infant baptisms are usual) by our font
   6. c. 200: sponsors for baptismal candidates are first mentioned (Tertullian)
   7. c. 200: acts added before baptism are: signing with the cross, renunciation of Satan, anointing with exorcism, profession of faith, baptismal vows, anointing with the “oil of thanksgiving”
   8. c. 200: acts added after baptism are: confirmation, communion, eating milk and honey (the food of newborns); wearing the white robe for eight days
   9. c. 200: Irenaeus, Hippolytus, and Origen defend infant baptism as an apostolic tradition; but penances are so severe that most children are baptized as adults or near death (e.g., Constantine)
   10. c. 200: Tertullian mentions baptism of blood
   11. c. 250: bestowing a special Christian name in baptism becomes a custom
6. **sacraments**: **reconciliation**
   1. the entire process was called *exomologēsis*, “confession”
   2. the three mortal sins were apostasy or idolatry, murder, and fornication or adultery
   3. the early Church’s *antiqua severitas* (ancient severity)
      1. absolution was available only once after baptism (for some bishops, not even once)
      2. public offenses were confessed publicly, private offenses were confessed to a bishop or priest
      3. but penance was always public: penitents had to pray, fast, give alms, shave heads, wear hair shirt and monk’s garb, abandon jobs, not marry (if single) or not have intercourse (if married)
      4. penance lasted for a long time (years), often to the end of life
   4. Africa was more severe (it was “overrun with Montanists,” Bihlmeyer); Rome was less rigorous
   5. intercession by confessors or about-to-be martyrs usually reduced the period of penance
   6. absolution: the bishop or a priest imposed hands before the congregation
7. **devotions**: **sign of the cross**
   1. the sign of the cross was a protection against demons (so Tertullian, Hippolytus); Yves Congar says it is an apostolic tradition (Congar)

## 200s

1. **cultural background and Church-state relations**
   1. persecutions
      1. c. 200: an edict of Septimius Severus (193-211) forbids conversion to Judaism and Christianity
         1. c. 200: at Alexandria, 6 of Origen’s pupils are killed, and teachers at the Christian school flee
         2. 203: at Carthage, a group of catechumens (including Perpetua, her slave Felicitas, and their teacher) are killed
      2. 202-11: Roman officials or the pagan populace used the rescript of Trajan to cause individual persecutions
         1. at Carthage, 3 Christians die at the stake and another in prison
         2. at Alexandria, 2 prefects torture and execute Christians (e.g., Origen’s father, Potamiaina, and a soldier converted by Potamiaina’s example)
      3. 235-38: Maximinus Thrax (235-38) eliminates Christians from court and banishes Pope Pontianus and Hippolytus of Rome to Sardinia, where they die
      4. 250-51: Decius’ (249-51) persecution
         1. reasons
            1. 247: Christians refuse to participate in pagan services celebrating Rome’s millenium
            2. 248: Gothic invasions coincide with rebellions and mutinies; hostility to Christians rises sharply
            3. 249: an Alexandrian mob stages an anti-Christian pogrom
            4. Decius hopes to restore the declining empire’s glory by restoring its ancient religion; he also wants to determine the number of Christians in the empire
         2. Decius’ edict demands that, by a certain date, everyone sacrifice to the gods for the empire’s protection
         3. apostates (*lapsi*) are *sacrificati* (sacrificers), *thurificati* (incense burners), or *libellatici* (bribers of a *libellus*, a certificate)
         4. the number of lapsed far exceeded the number of refusers; many Christians died of cold and hunger while fleeing persecution
      5. 257-58: Valerian’s persecution
         1. his motives are to gain church property and pacify the party hostile to Christians
         2. 257: his rescript says bishops, priests, and deacons must sacrifice, and Christians holding assemblies in cemeteries or entering catacombs must die
         3. 258: a new rescript says bishops, priests, and deacons must die; nobles must lose possessions and, if they refuse to offer pagan sacrifice, must die
         4. martyrs include Pope Sixtus; the Roman deacon Lawrence; Cyprian (Carthage); Origen (Alexandria); many African Christians are sent to the mines
      6. emperors favorable to Christianity
         1. Commodus’ (180-92) Christian wife, Marcia, makes him receptive enough to let some Christians hold offices in his court
         2. Caracalla (211-17) is very tolerant: Christians are again at court
         3. Alexander Severus (222-35) has close Christian associates
         4. 244-47: Philip the Arab (244-249) has Christian high officials and even corresponds with Origen
         5. 260s: Gallienus (260-68) restores church property, initiating 40 years of peace; Christians build churches, preach to barbarians and Greeks, occupy high offices, and enjoy popular sympathy
   2. 248: barbarian invasions begin (excepting sporadic incursions that had occurred even bc)
      1. 248: Goths invade northern Italy
      2. 258: the Alemanni and Franks settle on the upper bank of the Rhine
      3. they begin to infiltrate into Gaul and Italy
      4. “Everywhere within the empire, towns were fortified, even Rome itself . . . and for the next three centuries incursions by Germanic peoples were the scourge of the Western Empire” (Aubin)
   3. 293: Diocletian restructures the Empire into Western and Eastern; each has an emperor, and under each emperor is a caesar (who will become emperor)
2. **heresies and councils**
   1. 220-60: antipopes
      1. 217: Hip­pol­y­tus of Rome (??-c. 236)
         1. 217: a small group elects Hip­pol­y­tus antipope when Callistus is elected pope (Hip­pol­y­tus believes Callistus is a monarchian and too lax)
         2. c. 235: exiled with Pope Pontianus to Sardinia, he reconciles with the Church
      2. 251-58: Novatian († 258) is a rigorist who feels Pope Cornelius is too lax with the *lapsi* (those who apostatized during Decius’ persecution, 249-51)
   2. modalism
      1. c. 200-205: modalism reaches Rome from Smyrnea
      2. because of God’s unity (*monarchia*), there is no Trinity
         1. God is one person in one substance
         2. the Father appears in the modes of the Son and the Spirit (*modus*, manifestation)
      3. other names are modalistic monarchianism, Sabellianism (Pope Callistus excommunicates Sabellius c. 220), and Patripassianism (*pater* Father + *passio* suffer: the Father suffered on the cross)
      4. other major modalists include Praxeas, Photinus, Marcellus of Ancyra, and Priscillian
   3. baptismal controversy (rebaptism of heretics)
      1. 220-56: north Africans (Tertullian, 3 synods of Carthage) say baptism by a heretic is invalid
      2. 257: Pope Stephen, holding “fast to the principle of the objective efficacy of the sacraments” (Bihl­mey­er), excommunicates the north Africans
3. **clergy**
   1. 30-300: for clerical celibacy “there was no ecclesiastical legislation . . . and still less an apostolic ordinance” (Bihlmeyer)
   2. c. 225: the *Didascalia* says bishops must be 50 years old and priests, 30
   3. minor orders
      1. in the east
         1. 30-c. 600s: references are found to porters and exorcists (but not acolytes)
         2. 692: the Synod in Trullo (canon 6) limits minor orders to lectors and cantors
         3. today in the east the subdiaconate is also a minor order
      2. in the west
         1. c. 252: Pope Cornelius mentions (in addition to bishops, priests, and deacons) subdeacons and four minor orders: acolyte, porter, lector, exorcist
         2. 1207: Innocent III includes the subdiaconate in the major orders, making subdeacons (like priests and deacons) eligible to become bishops
         3. 1563: Trent allows bishops to confer the minor orders simultaneously, and that is almost always done today
         4. those in minor orders can marry, but they then forfeit clerical privileges
      3. the minor orders do not confer the sacrament of holy orders
4. **territorial organization**
   1. donated homes in cities became titular churches (the “title” at first is the donor, later it is a saint)
   2. 200s: churches (not house churches) now exist (they have been excavated at Edessa [c. 201], Rome, Dura-Europos, Palestine)
   3. 200s: rural congregations develop; they are called the bishop’s “parish” (Latin *paroichia*, from Greek *para* beside + *oikos* house, his “house beside” his city church); bishops in the capitals of Roman provinces now become “metropolitans” over other bishops in their provinces
5. **religious orders**
   1. 200s: “there were virgins . . . who obliged themselves by vow to ascetical practices . . . [but] the vow was not always solemn nor for life” (Bihlmeyer)
   2. “spiritual marriage”: “a male ascetic or cleric lived with a consecrated virgin or widow in a sort of spiritual marriage for the mutual fostering of their religious life” (Bihlmeyer)
   3. 271: Anthony of Egypt (c. 250-356) begins monasticism
      1. in addition to commandments, Christ gave three “evangelical counsels” (“evangelical” because found in the gospels; “counsels” because, unlike *com­mand­ments* required of all, *counsels*, though not ne­ces­sary for sal­vation, are necessary for perfection)
         1. *pov­er­ty*: Matt 19:16-22, “Then someone came to him and said, “Teacher, what good deed must I do to have eternal life?” 17And he said to him, . . . “If you wish to enter into life, keep the commandments.” 18He said to him, “Which ones?” And Jesus said, “You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; 19Honor your father and mother; also, You shall love your neighbor as yourself.” 20The young man said to him, “I have kept all these; what do I still lack?” 21Jesus said to him, “If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me.” 22When the young man heard this word, he went away grieving, for he had many possessions.”
         2. *chastity*: Matt 19:12, “For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can.”
         3. *obedience*: Mark 14:36, “yet, not what I want, but what you want.” John 5:30, “I seek to do not my own will but the will of him who sent me.” John 6:38, “I have come down from heaven, not to do my own will, but the will of him who sent me.” Phil 2:5-7, “Let the same mind be in you that was in Christ Jesus, 6who, though he was in the form of God, did not regard equality with God as something to be exploited, 7but emptied himself, taking the form of a slave . . .” See also Rom 5:19, 16:19, 2 Cor 7:15, 9:13, 10:6, Philem 1:21.
      2. 260-301: state acceptance of Christianity reduced opportunities for witness by martyrdom and induced lukewarmness
      3. 271: Anthony, the first hermit, withdraws to the Egyptian desert
         1. he wants to escape the world and be an example of successful struggle with the devil
         2. he practices prayer, memorizing of the scriptures, penance, self-denial, and fasting
         3. “The hermit waged a spiritual war against the evil spirits and a physical war against temptation by subjecting his body to the most rigorous testing” (Holmes and Bickers 42)
6. **theology**
   1. 200: Rome’s baptismal creed becomes the Apostles Creed; it and similar summaries of faith are called a “rule of faith” or, later, a “symbol”
7. **sacraments**: **reconciliation**
   1. 200s-300s: in the east, penitents were divided into classes
      1. the lowest class (worst sinners) stand at the church door and plead for prayers as others enter
      2. the next highest have to leave Mass, like catechumens, after the homily
      3. the next highest have to leave just before communion, after receiving the bishop’s blessing
      4. the highest stand near the door throughout Mass, but do not take communion
   2. in the west there was no classification: all penitents were like the east’s highest class
   3. schisms over penance
      1. 251: Pope Cornelius grants absolution to the *lapsi*
         1. Novatian is outraged: he denies absolution even to dying *lapsi*; his followers elect him anti-pope
         2. many Montanists became Novatians; churches existed in the east till the 600s
      2. 251: Cyprian of Carthage insists that *lapsi* endure a long penance; opponents, led by deacon Felicissimus, choose Fortunatus as anti-bishop
      3. c. 300: the bishop of Alexandria is mild with penitents; Melitius (bishop of Lycopolis) favors severity; the Melitians elect an anti-bishop, and the schism lasts for a century
      4. eventually the practice of Rome (absolution even to the *lapsi*) is adopted everywhere
8. **sacraments**: **Eucharist**
   1. the kiss of peace
      1. Rome and the east have the kiss of peace before the offertory
      2. the rest of the west has it after the offertory
      3. c. 350-400: Rome puts it before communion
   2. Eucharistic prayers (offertory to communion) develop
      1. the east calls them *anaphora* (repeated)
      2. the west calls them *canōn* (norm or rule)
9. **devotions**: **catacombs**
   1. pagans often cremated, but Christians buried
   2. c. 100-500: the catacombs at Rome are in use
   3. 30-c. 800: Roman Christians’ burial crypts were called “cemeteries” (from *koimē* sleep); after 800, they are called “catacombs” (*kata* down + *kymbē* hollow)
   4. space did not allow Masses to be held in the catacombs

## 300s

1. **cultural background and Church-state relations**
   1. 303-11: Diocletian’s (284-305) persecution
      1. the “last persecution was even more severe than any of the previous” (Hassett)
      2. 302: at a council in Nicomedia, Diocletian and his caesar, Galerius, resolve to suppress Christianity
      3. 303: an edict requires officials to prohibit Christian meetings, destroy churches, burn Bibles, and force Christians to sacrifice to Roman deities
         1. nobles who refuse are degraded and executed
         2. freemen become slaves
         3. slaves are barred from being freed (manumission)
      4. 303: a second edict requires imprisonment of all clerics (major and minor orders)
      5. 304: a third edict requires torture of clergy until they sacrifice
      6. 304: a fourth edict requires imprisonment and torture of laity until they sacrifice
      7. 305: Diocletian’s abdication brings some relief in the West but not in the East
   2. 313: Constantine’s Edict of Milan: Christianity is now a *religio licita*
   3. mass conversions
      1. 30-313: conversions are of individuals convinced that Christianity is true
      2. c. 350-88: Ulfilas (an Arian bishop) converts the Visigoths and Ostrogoths (the Vandals, too, become Arian); because German tribes practice *cuius regio*, *eius et religio* (whose rule, his religion), converting the chiefs converts the tribes
      3. “. . . centuries of patient effort were expended before the great mass of the people fully grasped the essentials of Christianity. In the meantime they were given to . . . charms, magic, sortilege, witches” (Bihlmeyer)
   4. 380: an edict of Theodosius I says Christianity is “to be the religion of all”
   5. 390: Theodosius I massacres 7,000 Thessalonicans to punish a riot; Ambrose refuses to let him to enter the Church; Theodosius accepts 8 months of public penance
   6. 391: an edict of Theodosius I says Christianity is the official state religion
   7. 395: Theodosius I dies, the last emperor of both halves of the Roman Empire; the Byzantine Empire is born
2. **heresies and councils**
   1. 325: Council of Nicea I: Arianism (Christ is superangel) condemned
   2. Donatism
      1. 314: a synod of Arles says rebaptism of heretics is wrong
      2. 314: the Donatists (north Africans named for a leader) say sacraments are only valid if the minister is worthy; sacraments work *ex opere operantis* (by reason of the agent)
      3. 397-430: Augustine says sacraments are valid if correctly celebrated; they work *ex opere operata* (by reason of the action) (the Latin phrases do not arise till the 1200s)
      4. 429-42: the Vandals conquer of North Africa, and the Donatists disappear
   3. 381: Council of Constantinople I
      1. Apollinarianism (the Son replaces Jesus’ human intellect and will) is condemned
      2. Macedonianism (the Holy Spirit is a creature) is condemned
      3. the Council asserts that the Holy Spirit is consubstan­tial with Father and Son
3. **clergy**
   1. c. 306: Synod of Elvira (canon 33): no clergy can have marital relations
   2. patriarchates
      1. c. 200s: metropolitan sees begin to unite under patriarchs
      2. 325: the Council of Nicea I (canon 6) says the three chief metropolitans (pre-patri­archs) are the bishops of Rome (over Italy), Alexandria (over Egypt), and Antioch (over the rest of the east) (these were the most important cities, and Rome held highest place)
      3. 325: the Council of Nicea I (canon 7) says Jerusalem has preeminence of honor over other metropolitans, except the big 3
      4. Carthage has a de facto (not legally stated) preeminence
      5. 330: Constantine makes Constantinople eastern capital
      6. 440-50: “patriarch” is first used
      7. 451: the Council of Chalcedon makes Constantinople the fourth official patriarchate
   3. 378: Roman law gives the pope all ecclesiastical jurisdiction
4. **territorial organization**
   1. 300s: in the west, “diocese” (a Roman administrative term) replaces “parish” for a bishop’s territory
5. **architecture**
   1. 303-11: almost all churches are destroyed during Diocletian’s persecution
   2. 313 on: having triumphed, Christianity builds magnificent churches everywhere
   3. basilicas
      1. c. 315: basilicas begin (*basilikē stoā*, royal hall), copied from Roman markets and courts
      2. the oldest is the Lateran in Rome, soon followed by St Peter’s
      3. a basilica’s long axis is the nave (*nāvis*, ship); the short axis is the transept
      4. the nave above the transept is the apse; it has a semicircular top and contains the bishop’s throne (*cathedra*) and seats for clergy; it is usually oriented toward east
   4. circular buildings: baptisteries and mausoleums; in the east, large churches also (537: St Sophia)
6. **religious orders**
   1. c. 305: Anthony codifies the eremitic (hermit) life
   2. c. 318: Pachomius, also in the Egyptian desert, codifies the cenobitic (community) life
   3. c. 320-c. 350: “Both systems spread rapidly and were soon firmly established in Palestine, Syria, Mesopotamia, and Asia Minor. By [c. 350] monachism had also made its appearance in Europe” (Oestereich)
   4. c. 356: Anthony dies
   5. c. 400: Cassian (c. 360-c. 435) founds St Victor at Marseilles, thus transplanting Egyptian monasticism to Gaul
7. **theology**
   1. Athanasius (295-373)
   2. Basil the Great (331-79)
   3. Gregory Nazianzen (330-90)
   4. Ambrose (340-97)
   5. John Crysostom (354-407)
8. **sacraments**: **reconciliation**
   1. the influx of a multitude of indifferent converts had a mitigating effect on penance
   2. the east
      1. 391: the patriarch of Constantinople abolishes public penance and says each individual must act according to conscience
      2. 300s-1200s: in the east mostly monks and hermits, not bishops and priests, hear confessions (the east venerates monks and hermits as highly as martyrs: they have “special psychic gifts,” Bihl­meyer)
   3. the west
      1. 300s-500s: the west maintains the “ancient severity” longer than the east (e.g., 589: a synod at Toledo insists on only one repentance after baptism); many sinners postpone penance till near death
      2. but it gradually eases
         1. 300s: clerics guilty of capital sins no longer must do public penance
         2. 384-99: for those who relapse after public penance, Pope Siricius eliminates permanent excommunication: they can attend Mass and receive communion before death
         3. c. 400-30: Augustine pleads for private confession and no permanent exclusion of grave sinners
         4. 459: Leo the Great abolishes public penance except for grave public scandals with court sentences
         5. 590-604: Gregory the Great adopts Augustine’s position
9. **sacraments**: **Eucharist**
   1. 300s: the service is called *missa* (from *Ite*, *missa est*, Go, the dismissal is made; “to stay till the *missa*” comes to mean “to stay for the *missa*,” and so the word comes to mean the whole service)
   2. the influence of many indifferent converts on the Eucharist
      1. 300s: Basil the Great and John Chrysostom shorten the service because, “as the people grew lukewarm, lengthy services, instead of increasing their devotion, only irked them” (Bihlmeyer)
      2. 300s: “Thunderous applause often gave the church the atmosphere of a theater” (Bihlmeyer)
      3. 506: a synod of Agde in Gaul (canon 18) requires communion at least on Christmas, Easter, and Pentecost
   3. the influence of numerous feasts on the Eucharist
      1. c. 350-400: scripture readings are arranged in pericopes (c. 410, Jerome creates the first lectionary)
      2. c. 350-400: variable parts of the service change daily to fit the season or feast
      3. c. 375-400: Greek gives way to Latin as the liturgical language in Rome
10. **feast days**
    1. Sunday
       1. 321: Constantine decrees no public work on Sundays
       2. 380: various synods forbid agricultural work on Sundays
    2. c. 350-400: feasts of the Lord develop quickly
    3. feasts of the Lord related to Easter
       1. 300s: no work during Holy Week and Easter Week
       2. 300s: special services develop on Holy Thursday and Good Friday (a day of mourning)
       3. 350-400: Jerusalem celebrates Exaltation of the Cross (Sept. 14); it spreads in east (and enters the west c. 650-700)
       4. c. 400: Jerusalem observes Palm Sunday; 600s: Rome adopts it, including the palm procession
       5. c. 615-50: Discovery of the True Cross (May 3) commemorates Emperor Heraclius’ recovery of the cross from the Persians in 614
    4. Epiphany
       1. c. 313: Epiphany (Jan. 6) originates in Jerusalem (probably)
       2. 300s-400s: in the east it commemorates Christ’s birth and his manifestation of divinity to the magi, at Cana, and in baptism; today it is still called, not Epiphany, but Theophany
       3. 300s-400s: in the west it commemorates the adoration of the magi as Christ’s call to gentiles
    5. Christmas
       1. 270: Emperor Aurelian dedicates the empire to the sun god as Sol Invictus (he is similar to Mithras)
       2. 274: Aurelian makes Dec. 25 (winter solstice) the Birthday of the Undefeated Sun
       3. c. 313-20: Rome begins to celebrate Christmas; it is Dec. 25 to counter the feast of Sol Invictus
       4. 400s: the day after Christmas becomes the feast of St Stephen (first martyr, Acts 7:60)
       5. 565-78: Emperor Justin II imposes Christmas in the empire (not popular till then)
       6. 500s: Mary’s birth (now Sept. 8); the annunciation (now Mar. 25)
11. **fasts**
    1. Saturday
       1. 300s: the east has a half-fast on Saturdays
       2. 400s: the west has a full fast
    2. Lent
       1. 200s: fasting in Holy Week
       2. 300-50: extended to 40 days (Jesus fasted 40 days)
    3. ember days
       1. “ember”
          1. either a contraction of *jejunium quatuor tempora* (“fast of the four seasons”)
          2. or from Anglo-Saxon *ymb-ren* (*ymb*, around; *rennen*, to run; the running of the annual cycle)
       2. 200-25: Rome has thanksgiving fasts for crops in June (Pentecost week), September, and December (paganism has fasts petitioning good crops at similar times)
       3. 440-61: Leo I prescribes thanksgiving fasts for crops on the Monday, Wed­nesday, and Friday of Pentecost Week, and similar three days of fasting in September and December
       4. 461-500: a fourth ember season (March) is added; ordinations shift from Easter to ember Saturdays
       5. c. 600s: in England, Gaul, and Germany
       6. 1000s: in Spain
       7. never practiced in the east
12. **devotions**: **saints**
    1. pre-300s: recognition of New-Testament martyrs is almost universal: John the Baptist, Stephen, Peter and Paul
    2. 300s (Rome and Africa): communion-of-saints doctrine prompts banquets at graves; martyrs’ graves especially, it is believed, bless the food
    3. 300s: martyrs’ tombs become places of pilgrimage, where intercessory prayers are requested
    4. 313 on: since martyrdom is now rare, the devotion given martyrs and confessors spreads to others of heroic virtue: holy bishops and monks (also now called “confessors”) (c. 600: the *Martyrologium Hieronymianum* of Gaul lists 6000 saints)
    5. 313 on: angels (especially the archangel Michael) and OT figures are venerated and invoked
    6. 313 on: churches are assigned patron saints (usually the one with relics in the altar) at consecration
    7. 30-537: all popes until Silverius (536-37) are “St.” (except John II [533-35], who bought the papacy)
13. **arts**: **church furnishings**
    1. altar
       1. pre-313: a simple movable table; post-313: a stone table, at intersection of nave and transept
       2. 300s: basilicas are built with altars over martyrs’ graves, and altars take on sarcophagus form
       3. like the church, the altar is now a sacred space; consecration of it, and an image of Christ, are added
       4. pre-500: all churches have one altar (still the case in the east)
       5. 500 on: western churches add side altars for private Masses
    2. chalice: pre-500, any material; post-500, metal
    3. ciborium: canopy on four pillars around altar; 700s, a dove-shaped vessel for consecrated hosts hangs from the ciborium, to house viaticum (communion for sick and imprisoned)
    4. a grating separated the altar from the nave; 600s: the grating becomes the iconostasis, with icons
    5. 500s: an ambo (pulpit) was for scripture readings and sometimes the homily
14. **arts**: **painting**
    1. 200s: the catacombs are decorated with frescoes—the beginning of Christian painting (favorite subjects: Good Shepherd, the orans [a female figure praying with outstretched arms])
    2. 313 on: church interiors are covered with frescoes and mosaics (favorite subjects are Christ Pantocrater, Lamb of God, apostles and saints, evangelists’ symbols)
15. **arts**: **sculpture**
    1. 200s: Christian sculpture begins (the Good Shepherd, Peter, Hippolytus of Rome)
    2. sarcophagi of the wealthy have carved reliefs
16. **arts**: **vestments**
    1. 30-300: no vestments; clergy wore ordinary civilian clothes
    2. 300s: clergy wear holiday-best clothes
    3. 400s on: holiday fashion changes, but vestments do not; thus clerical dress becomes distinctive
    4. alb: floor-length inner garment (tunic) of white linen
    5. chasuble: wide, loose outer garment of white linen; originally floor-length (now called “Gothic”), from the 800s it narrows and shortens (becoming “fiddleback,” now called “Roman”)
    6. stole: c. 380 the Synod of Laodicea mentions the stole (the long, thin, floor-length prayer mantle)
17. **morals of the clergy**
    1. 325: the Council of Nicea I (canon 17) says clergy who charge interest will be excommunicated
18. **morals of the laity**
    1. c. 310: a synod of Elvira (canon 79) prohibits gambling

## 400s

1. **cultural background and Church-state relations**
   1. 402: the government of the western Empire moves to Ravenna
   2. barbarian invasions
      1. 406-86: the Franks conquer Gaul
      2. 402-10: the Visigoths under Alaric invade Italy
      3. 410: the Visigoths sack Rome
      4. 429-42: the Vandals conquer North Africa
      5. 449: the Angles and Saxons invade England
      6. 451: Atilla the Hun is defeated, Battle of Châlons
      7. 455: the Vandals sack Rome
      8. 476: the Roman army acclaims a mercenary general, Odoacer (a Scyrri, c. 434-93), emperor; Odoacer deposes the 14-year-old emperor, Romulus Augustulus
         1. the western Roman Empire ends
         2. the eastern Roman Empire becomes the Byzantine Empire
      9. 489-93: the Ostrogoths conquer Italy
      10. 496: Clovis (and Franks) convert
2. **heresies and councils**
   1. decisions of the first six ecumenical councils concerning the Incarnation (the relation of Jesus’ two natures)

|  |  |  |
| --- | --- | --- |
| Divine  Nature | Human  Nature | Heresy and Council |
|  |  |  |
| 0% | 100% | adoptionism says God adopted Jesus, a human being, because of his goodness |
|  |  | no council: dies out on its own |
| 100% | 0% | docetism says God only appeared to be human (by causing mass hallucinations) |
|  |  | no council: dies out on its own |
| 0% | 0% | Arianism says the Son is the highest creature, a kind of “superangel”  Nicea I (ad 325) says no: the Father and Son are “of the same substance” |
| 100% | 50% | Apollinarianism says the Son replaces Jesus’ human intellect and will;  God walks around in Jesus’ body, like a hand in a glove  Constantinople I (381) says no |
| 100% | 100% | Nestorianism says Christ’s two natures are separate entities: he is 2 natures in 2 persons  Ephesus (431) says no: Christ is 2 natures in 1 person |
| 100% | 0% | monophysitism (Eutychianism) says Christ’s divine nature absorbed his human nature  Chalcedon (451) says no: the two natures are inseparable but unmixed  Constantinople II (553) reaffirms Chalcedon |
| 100% | 75% | monotheletism says the Son’s will replaced Jesus’ human will  Constantinople III (680) says no |
| 100% | 100% | conclusion: the orthodox Christian belief is that Jesus is 100% human and 100% God;  the two natures are inseparable but unmixed: Jesus is a single entity |

* 1. 431: Council of Ephesus
     1. Nestorianism is condemned
        1. Nestorius says that Jesus is fully God and fully man, but the two natures remain two separate entities: two natures in two persons
        2. Nestorius says that Mary is therefore not *Theotokos*, “Mother of God”: she only bore the human Jesus
        3. Nestorians still exist (c. 250,000); they are headquartered in San Francisco
     2. Pelagianism (without grace one can avoid sin) is condemned
     3. the Council affirms that Christ is “two natures in one person”
  2. 451: Council of Chalcedon
     1. Eutychianism (after the Council, called monophysitism) is condemned (Eutyches says Christ is only one nature, the divine nature, after the moment of incarnation)
     2. the Council that there is in Christ a hypostatic union: the hypostasis (i.e., the divine nature) holds the two natures in union
  3. Pelagianism
     1. c. 411-30: Augustine battles Pelagianism (the beliefs that: there is no original sin, baptism is unnecessary, we can will to be sinless, and we can be saved without grace)
     2. c. 475-500: the *Indiculus* (“summary”), thought to be by Celestine I (422-32) actually anonymous, reflects Rome’s acceptance, by c. 500, of a moderate Augustinianism

1. **religious orders**
   1. Augustine has his cathedral clergy live a semi-monastic life, singing the liturgy of the hours in choir; such clergy are later called “canons regular” (“canons secular” are diocesan clergy not living such a regulated life)
   2. 432: Patrick (387-c. 460) reaches Ireland
      1. born in Scotland or west England, he is captured by Irish slavers and, while a shepherd in Ireland for 6 years, converts to Christianity
      2. he escapes but returns to Ireland to evangelize
   3. 451: the Council of Chalcedon (canon 4) rules that each monastery is under the jurisdiction of the local bishop
   4. c. 430-500: a collection of Augustine’s ascetical instructions appears (especially from epistle 211, to the nuns of Hippo); later (600s-800s), it is used as a rule
2. **theology**
   1. Augustine (354-430)
   2. Jerome (340-420)
   3. Leo I, the Great (440-61)
3. **sacraments**: **baptism**
   1. c. 400: Ambrose and Augustine defend baptism of desire (Orthodox today require baptism of blood)
   2. 400s: few non-Christian adults remain, so the catechumenate disappears, and with it the *disciplina arcani*
      1. c. 500: the discipline of the secret disappears in the east
      2. c. 550: the discipline of the secret disappears in the west
   3. 400s: infant baptism becomes general (largely as a reaction to Pelagianism)
   4. 400s: chapels (small oratories or churches in a church’s territory) begin to arise
4. **sacraments**: **Eucharist**
   1. 400s: the bishop preaches from his chair (*cathedra*); he delegates priests and deacons to rural churches
   2. 500s: the bishop sometimes ascends the ambo to preach
   3. each principal church has developed its own liturgy (“rite”):
      1. Rome has the Roman rite
      2. Alexandria has the rite of St Mark
      3. Jerusalem and Antioch have the rite of St James
      4. Constantinople has the rite of St John Chrysostom (based on St Clement’s liturgy in *Apostolic Constitutions* 8, which in turn was based on Hippolytus’ *Traditio apostolica* [c. 220])
      5. Constantinople also has a (longer) rite of St Basil the Great, still used for certain feasts
      6. Milan has the rite of St Ambrose
      7. Gaul has the Gallican rite (developed in 400s-500s)
      8. Spain has the Mozarabic rite
   4. 492-96: from eastern practice Pope Gelasius I imports a litany near the beginning of the service
   5. 590-604: Gregory the Great shortens the litany to our present-day *Kyrie*
5. **feast days**
   1. feasts of Mary
      1. 300s: Jerusalem celebrates the purification (now Feb. 2)
      2. c. 430: Constantinople celebrates Mary’s conceiving (now Dec. 18)
      3. c. 450: Jerusalem celebrates Mary’s assumption (now Aug. 15) (by 600s, it is empire-wide)
6. **fasts**
   1. Advent
      1. 400s: Gaul fasts on Mondays, Wednesdays, and Fridays, Nov. 11-Dec. 25
      2. c. 550: in Rome preparation for Christmas is the four weeks before the feast
7. **devotions**: **saints**
   1. c. 410-751 (Merovingian Dynasty, France): devotion to saints increases: their feasts are multiplied, their tombs are honored and places of pilgrimage
8. **devotions**: **Mary**
   1. pre-375: some women in Arabia (Collyridians) sacrificed cakes (κολλυρίς, kollyris) to Mary as goddess
   2. c. 400: theologians distinguish *douleia* (veneration) and *latreia* (worship, of God)
   3. 431: Council of Ephesus’ recognition of Mary as *Theotokos* (“God bearer”) much increases devotion
   4. 400s: Marian devotion increases as monks and nuns see Mary as the sinless Second Eve
   5. 400s-500s: the east celebrates a feast of All Martyrs on the octave of (seventh day after) Pentecost
   6. c. 610: Pope Boniface dedicates the Pantheon in Rome to Mary and all martyrs, which leads eventually to the feast of All Saints
9. **devotions**: **relics** (bodies or body parts, or objects that touched bodies before or after death)
   1. c. 31: Acts 5:15, “they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter’s shadow might fall on some of them as he came by.”
   2. Act 19:11-12, “God did extraordinary miracles through Paul, 12 so that when the handkerchiefs or aprons that had touched his skin were brought to the sick, their diseases left them, and the evil spirits came out of them.”
   3. 300s: Mass at martyrs’ graves led to basilicas with altars over martyrs’ graves; soon relics are put on altars of churches elsewhere
   4. c. 330s: Eusebius reports that Jerusalem is venerating the true cross
   5. 348: Cyril of Jerusalem says that pieces have been disbursed throughout the world
   6. c. 395: Ambrose says that Constantine’s mother, Helena, found the true cross in Jerusalem
10. **devotions**: **pilgrimages**
    1. 300s on: favorite martyrs’ tombs for pilgrimage: Peter, Paul, and Hippolytus (Rome); Cyprian (Carthage); Sergius (Syrian desert); Martin of Tours (not martyr); Felix of Nola (not martyr); Thecla (Seleucia); Menas (soldier martyr, desert west of Alexandria)
    2. 300s on: but Holy Land pilgrimages are far more popular
11. **art**: **painting and sculpture**
    1. 30-300: because of the Old Testament prohibition of idols, some Christian leaders disapprove of images
    2. 313 on: in Rome, Peter is often carved on sarcophagi
    3. 300s: theologians justify images because veneration or adoration is to the person, not the image; and in churches they instruct and edify the faithful
    4. 400s on: eastern churches are profusely decorated, western churches somewhat less so
    5. c. 600: Gregory the Great defends images but warns against abuses (miraculous powers, etc.)
12. **arts**: **vestments**: **the pallium**
    1. 300s: eastern bishops begin to wear the *omophorion* (probably derived from the Roman civil shawl); the *omophorion* is a broad band ornamented with crosses and draped loosely over the shoulders; it is a symbol of their duties as shepherds
    2. c. 400: first mention of the *omophorion* (Isidore of Pelusium); (today eastern bishops wear the *omophorion*)
    3. c. 400-50: the pope begins to wear the pallium, probably derived from the eastern *omophorion* (the original pallium is also a broad band with crosses draped loosely on the shoulders); by 500 it is customary for popes but is worn only during Mass
    4. c. 500: popes begin to confer the pallium on metropolitans (later, archbishops too)
    5. the modern pallium is a two-inch-wide band of white wool worn around the shoulders, with two foot-long pendants (one in front and one behind) and six small black crosses; it is worn over the chasuble (a priest’s outermost “poncho”)
13. **morals of the clergy**
    1. c. 400-1000: the canon law that “obliged all clerics to abstain from marriage after receiving subdeaconship” is very difficult to enforce; even many bishops ignore it (Bihlmeyer)

## 500s

1. **cultural background and Church-state relations**
   1. 500s: the pope becomes a temporal ruler
      1. 546: the Gothic king Totila sacks Rome and empties it of inhabitants
      2. the eastern emperor Justinian I attempts to reconquer and hold Italy but fails
      3. the pope becomes sovereign of a small Italian kingdom that is mostly independent of the Eastern Empire
2. **heresies and councils**
   1. 529: Council of Orange (not ecumenical)
      1. semi-Pelagianism condemned (without grace one can initially turn to God)
      2. God does not will anyone to hell
   2. 553: Council of Constantinople II
      1. monophysitism is condemned (the divine nature absorbs the human nature at incarnation)
      2. monotheletism is condemned (*theletos* is Greek for “will”: Christ had all of a divine nature, and all of a human nature except for a human will)
      3. Origenism is condemned (Origen, † 254, had speculated that before creation, pre-existent souls fell and became angels, men, and demons; also, the Son is subordinate to Father)
   3. after 553: the churches in several nations remain monophysite (to this day): the Armenian, Jacobite (Syrian), Coptic (Egyptian), and Abyssinian (Ethiopian) churches
   4. 589: a council of Toledo III adds *filioque* (“and the Son”) to the creed
3. **clergy**
   1. pope is now: bishop of Rome, metropolitan of the Roman Province, primate of Italy, first of patriarchs
4. **territorial organization**: **benefices**
   1. 30-c. 500: all offerings by laity are transmitted to the bishop, who usually divides them into four parts: “one went to the support of the bishop, another to the maintenance of the clergy, a third to the repair and construction of churches, and a fourth to the relief of the needy and afflicted.” But as country parishes increased (they often received in-kind offerings), and as the Church gained land holdings, the system became unworkable. (Creagh)
   2. c. 500 on: so the practice grows of allowing some clergy to hold benefices, i.e., “retain for themselves . . . the gifts which they had received . . . ” (Creagh)
5. **religious orders**
   1. 529: Benedict founds Monte Cassino (*ora et* *labora*, pray and work)
      1. important innovations
         1. “a full year’s probation, followed by a solemn vow of obedience to the Rule as mediated by the abbot” (“Benedict of Nursia”)
         2. a vow of *stabilitas loci* (stability of place, lifelong residence in only one monastery)
         3. a spirit of moderation (working days balance prayer, work, and study: 5-6 hours of liturgy and prayer, 5 hours of manual work, and 4 hours of reading the Bible and spiritual works)
   2. Gregory the Great (590-604) is “Father of the West” because he sends Benedictine missionaries into Europe
6. **sacraments**: **reconciliation**
   1. 500s-600s: Irish, Scotch, and British monks practice private confession, voluntary penance, and unlimited repetition; because the Irish, Scotch, and British peoples resist public penance, Columbanus and other missionaries to them promote the monks’ practice for the laity
   2. c. 584-615: Columbanus’ († 615) missionary journeys
      1. c. 584: Columbanus and twelve companions travel from Ireland to Scotland
      2. 585: they reach France and establish the abbeys of Annegray, Luxeuil, and Fontaines (Columbanus becomes abbot of Luxeuil)
      3. 611: Columbanus preaches to the Suevi and Alamanni (German tribes) along the Rhine; he founds the monastery of St Aurelia in Switzerland
      4. 612: he founds Bobbio between Milan and Genoa
      5. from Luxeuil Columbanus sends disciples (tradition says 63) into France, Germany, Switzerland, and Italy, carrying the gospel and his rule; these found over 100 monasteries
      6. Columbanus becomes the prototype imitated by other Irish, Scotch, and British missionaries (Killian, Wilfrid, Willibrord, Swithbert, Boniface, etc.)
   3. penitential books
      1. 500s-600s: to help confessors choose penances, penitential books appear
      2. 500s: the oldest known penitential book is by the Irish monk Finnian
      3. 500s: a much-used penitential book is by Columbanus
      4. 600s: the one best known is collected disciplinary decisions of Archbishop Theodore of Canterbury († 690)
   4. 500s-1400s: but public and scandalous sins still require public penance; and such a penance no longer depends on the free will of the offender but is enforced by civil authority
   5. commonly penance is imposed on Ash Wednesday and absolution given on Holy Thursday
   6. penances are either “fasting, almsgiving, banishment to a foreign country, pilgrimages, scourging, or entrance into a monastery” (Bihlmeyer)
7. **sacraments**: **Eucharist**
   1. 500s-600s: the Roman service is similar to today’s
   2. some parts are permanent (the “ordinary” of the Mass, e.g., *Agnus Dei*, Eucharistic prayers)
   3. other parts are variable (the “proper” of the Mass, e.g., scripture readings, offertory)
   4. fitting the variable into the ordinary creates each particular Mass
   5. private Masses
      1. up to 500s: the Eucharist is always celebrated with the participation of the congregation
      2. 500s on: private Masses are offered
         1. a server or assistant represents the congregation
         2. multiple Masses require multiple altars, eventually (1100s) creating the side chapels of Gothic architecture
         3. 932: the synod of Dingolfing prescribes three Masses per day during Lent
         4. 1022: the Synod of Seligenstadt restricts priests to three Masses per day
   6. Gregorian Masses
      1. 590-604: Gregory the Great (590-604) relates in his *Dialogues* that, after saying 30 Masses in 30 days for a deceased monk, the monk appeared and told him he had gained entry into heaven for completing the series
      2. so Gregorian Masses are 30 Masses, 1 a day without interruption, and intended for the benefit a single individual (not a family or group)
      3. the Roman Congregation on Indulgences has called Gregorian Masses “a pious and reasonable belief”
      4. since few diocesan priests can offer an uninterrupted series of 30 Masses, mission priests usually do them (customary offering: $130)
8. **fasts**
   1. 500-1000: every Friday is a day of abstinence (unless a great feast falls on it)
   2. 500-1000: previously (313-500) there were fasts on the vigils of great feasts; now, as new feasts are introduced, vigils with fasts become numerous
9. **devotions**: **liturgy of the hours**
   1. pre-30: times for daily holocausts in the temple become times for daily prayer in the synagogues (Ps 55:17, Dan 6:10)
   2. 30-300: the Church retains the synagogue times: *terce* (third hour, 9 a.m., Acts 2:15); *sext* (sixth hour, 12 p.m., Acts 10:9); and *none* (ninth hour, 3 p.m., Acts 3:1; 10:3, 30) and adds morning and evening
   3. c. 100: *Didache* 8.3 says to pray the Lord’s Prayer three times daily
   4. c. 200: times for prayers at home are: before meals; before bathing; at cockcrow, morning, third hour (9 a.m.), sixth hour (12 p.m.), ninth hour (3 p.m.), evening, and midnight (Tertullian; Hippolytus)
   5. c. 200: Tertullian also mentions rising in the night to pray (*matins*, midnight, now “office of readings”)
   6. c. 400s: *prime* (first hour, 6 a.m.) and *compline* (bedtime) appear
   7. 529: Benedict counts *matins* and *prime* as one, resulting in the traditional seven canonical hours
   8. 600s: the hymn *Te Deum*
   9. 1963: Vatican II eliminates *prime* and gives official names: morning prayer, terce, sext, none, evening prayer, compline, and office of readings
10. **devotions**: **relics**: **500-1000**
    1. 500-1000: people are very eager to obtain relics
    2. popular feasts with relics were:
       1. the enthronization (*elevatio*) of relics on the altar of a church before consecrattion
       2. the translation of relics (movement from one place to another)
       3. the exposition of relics on certain days
    3. most relics came from Italy (Rome), France, or the east
    4. abuses
       1. some trafficked in relics (simony), circulating false or impossible relics
       2. some were so eager they resorted to theft and violence
       3. causes
          1. at first the masses of people were ignorant about relics, seeing them as talismans, with powers in the relics themselves
          2. but even later (1000-1500), though people were much better instructed, veneration of relics was often excessive
    5. 550-650: the first translation over the Alps is of Benedict (from Monte Cassino to Fleury)
    6. 672: Roman martyrs are translated
11. **devotions**: **pilgrimages**
    1. 500-1000: favorite sites are the tombs of Peter and Paul (Rome), the tomb of James (Compostela, Spain), and the tomb of Martin of Tours (Tours, France)
12. **arts**: **music**
    1. chant
       1. c. 330: Pope Sylvester establishes a school for chanters
       2. c. 350s-80s: Ambrose at Milan creates a chant based on Greek music (*cantus Ambrosianus*)
       3. 590-604: Gregory the Great founds a chant school(*schola cantorum*) often imitated; he writes many melodies, and a form of notation is invented to preserve them
       4. c. 500: Romanos the Melodist is the great Orthodox composer of hymns
    2. 500s: bells are first used in North Africa (probably)

## 600s

1. **cultural background and Church-state relations**
   * 1. Muhammad (c 570-632)
     2. Islam conquers the Middle East under the second caliph (successor of Muhammad), Umar (Iran, 635; Syria, 636; Iraq, 637; Palestine, 638; Egypt, 642)
     3. Islam invades north Africa: African Christianity is destroyed
2. **heresies and councils**
   1. 680-81: Council of Constantinople III: monotheletism (Son’s will replaces Jesus’ human will)
   2. 692: the west-east split is furthered by the Synod in Trullo (called by the east the Quinisext Council), which meets in Constantinople to establish disciplinary canons (215 bishops attend, all eastern)
      1. its 102 canons condemn several western practices
         1. fasting on certain Saturdays during the year
         2. celebrating Mass on weekdays in Lent
         3. omitting “alleluia” in Lent
         4. depicting Christ as a lamb
         5. having five minor orders instead of two (the synod recognizes lectors and cantors but says porters, exorcists, and acolytes are included in the subdiaconate)
         6. saying marriage with a heretic is unlawful but not invalid (the synod says it is invalid)
         7. insisting on celibacy by priests and deacons
            1. the synod insists that priests and deacons (though not bishops) may continue in marriage
            2. the synod says that priests and deacons who leave their wives because of ordination, or those who try to separate priests and deacons from their wives, are excommunicate
      2. Pope Sergius I refuses to sign the canons
      3. today the Orthodox accept the synod as an ecumenical council (“Quinisext Council”)
3. **religious orders**
   1. “second wave of missionary activity”: missionaries from Ireland, Scotland, and England (which are non-Arian) work throughout northern Europe
   2. c. 600-750 (later Merovingian Dynasty [c. 410-751], France): monasticism in France woefully declines
      1. increased wealth makes lords seize abbeys
      2. Charles Martel (c. 688-741) confers monasteries on lay-abbots at will
   3. 600-1000: exemptions
      1. 451: Chalcedon had put each monastery is under the jurisdiction of the local bishop
      2. 600s: popes exempt certain monasteries from jurisdiction by a bishop and make them subject immediately to the papacy (an annual tax to Rome was usually paid for the privilege)
      3. 628: the first known instance of exemption is Bobbio (Upper Italy)
      4. 751: at Boniface’s request, Pope Zachary grants an exemption to Fulda
4. **sacraments**: **reconciliation**
   1. c. 600: theologians distinguish three essential parts: contrition, confession, and satisfaction
5. **feasts**
   1. c. 610: Pope Boniface dedicates the Pantheon at Rome to Mary and all martyrs, leading soon to All Saints (November 1)
   2. generally observed throughout the west are
      1. Holy Innocents (December 28)
      2. St Martin of Tours (November 11)
   3. observed at some localities are
      1. the Finding of the Cross (May 3)
      2. St Lawrence (August 10)
      3. St Michael (September 29)
   4. Lent
      1. previously 36 days, Lent is now 40 days, thus starting the Wednesday before Easter
      2. preparation for Lent (the three weeks before Lent)
         1. the third-from-last Sunday before Lent isSeptuagesima (“seventieth,” actually 63 days before Easter)
         2. the second-from-last Sunday before Lent isSexagesima (“sixtieth,” actually 56 days before Easter)
         3. the last Sunday before Lentis Quinquagesima (“fiftieth,” actually 49 days before Easter)
         4. the 17 days from Septuagesima Sunday to Lent are pre­paration for Lent, but in many countries Septuagesima Sunday begins carnival season, ending on Shrove Tuesday (Mardi Gras)
         5. 1963: Vatican II returns these Sundays to ordinary time (in effect in 1970)
      3. 1000s: a veil before the altar signifies separation from God by sin
      4. restrictions
         1. hunting, weddings, intercourse, amusements, and holding court are forbidden
         2. abstinence: on all days of Lent, meat, eggs, and milk are forbidden
         3. fast: only one meal is eaten, and only after 3 p.m.
      5. Ash Wednesday
         1. 500s: Rome begins the use of ashes on Ash Wednesday
         2. 1091: Urban II prescribes the use of ashes on Ash Wednesday everywhere

## 700s

1. **cultural background and Church-state relations**
   1. 732: a Christian coalition defeats Muslim invaders at the Battle of Poitiers (France)
   2. 754: Lombards near; the pope takes title *Patricius* *Romanorum* (Protector of Rome) from the Eastern Emperor and gives it to Pippin the Younger
   3. 700s: *ecclesiae propriae* become common among the Franks and Slavs
      1. *ecclesiae propriae*: “a wealthy person built a church or chapel on his estate, . . . claimed it as his personal property and at the same time claimed the right to appoint to it a priest . . . nothing so contravened episcopal authority” (Bihlmeyer)
2. **heresies and councils**
   1. 730-87: iconoclastic controversy (iconoclasm said the use of images in worship is wrong)
   2. 787: Council of Nicea II: use of images in worship is acceptable
   3. excommunication
      1. excommunication excludes from Church membership, services, and sacraments
      2. 1 Cor 5:1-13, “It is actually reported that . . . a man is living with his father’s wife. . . . 4When you are assembled, and my spirit is present with the power of our Lord Jesus, 5you are to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord. . . . Do you not know that a little yeast leavens the whole batch of dough? . . . 11[Do not] associate with anyone who bears the name of brother or sister who is sexually immoral or greedy, or is an idolater, reviler, drunkard, or robber.”
      3. Gal 1:8, “even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed!”
      4. 755: a Frankish synod under King Pepin decrees that anyone who refuses excommunication is banished; anyone who associates with an excommunicated person is excommunicate
      5. as the severity of penance declined, ecclesiastical punishments (excommunication and interdiction) grew
   4. interdiction
      1. interdiction prohibits all services in a district (though usually baptism, extreme unction, and unseen private services are allowed)
      2. 700s: traces of the interdict are found
      3. 800s: interdiction usually accompanies the excommunication of a person who unlawfully seize a church or a diocese
      4. 1100s on: whole countries are interdicted to ensure obedience to ecclesiastical law
3. **religious orders**
   1. 600s-700s: the rule of St Augustine begins to be regarded as a religious rule
   2. 718-54: Boniface (680-754, English monk, martyr) is “the apostle of Germany”
   3. c. 750 on: canons regular (clergy in cathedrals or large parishes living in semi-monastic community) become common in France
   4. c. 750 on: canonesses arise in France; they live in community but do not renounce private property
   5. reform synods under Charlemagne greatly improve monasteries
   6. 814-40: Benedict of Aniane (abbot of Aniane, 779) reforms monasteries
      1. Louis the Pious († 840) makes him supervisor of all monasteries in the Empire; he restores uniform discipline
      2. 816-17: a reform synod of abbots at Aachen, under Benedict, imposes on all monasteries a revised Rule of St Benedict, stressing complete seclusion and the duty of manual labor
      3. Benedict gives canons regular and canonesses a modified Benedictine rule
4. **sacraments**: **Eucharist**
   1. frequency of communion
      1. 30-c. 600: the laity received communion frequently
      2. 700s on: reception three times a year is common: Christmas, Easter, Pentecost
      3. “Eventually it became difficult to insist on this minimum, for even pious persons had little devotion to the Blessed Eucharist” (Bihlmeyer)
      4. since confession was made before communion, frequency of confession also dwindled
   2. reception of communion
      1. c. 700s?: out of respect, hosts or particles replace breaking a consecrated loaf, and hosts are put on the tongue, not the hand
      2. intinction
         1. the east
            1. bread was dipped in wine, consecrated or unconsecrated (many thought non-consecrated wine became consecrated when touched by the host)
            2. the host is given to communicants on a small spoon (this is still the Orthodox practice)
         2. the west
            1. 1300s: intinction continues to be used for viaticum, until the 1300s
5. **sacraments**: **700s-1000s**: **spread of the Roman rite**
   1. 747: *England*: the Synod of Cloveshove (canon 13) requires all English churches to use the Roman rite
   2. c. 785: *France*: Pope Adrian sends Charlemagne the *Sacramentarium Gregorianum*, and Alcuin adds parts of the Gelasian-Old Gallican sacramentary
      1. 900s: Rome adopts this Roman-Frankish liturgy: it becomes the Roman rite
   3. 800s-900s: the Roman rite rapidly spreads in the west
   4. 863-85: *Moravia*: in their mission to the Slavs, Cyril and Methodius use the Roman rite but in Old Slavic
   5. 1061-85: *Spain* switches from the Spanish-Visigothic or Mozarabic rite to the Roman rite
      1. 1500: Cardinal Ximenes revives the Mozarabic rite in a few chapels in Toledo, where it is still used
   6. 1069-93: *Scotland*: Queen Margaret of Scotland (1069-93) introduces the Roman rite in her realm
   7. 1134-48: *Ireland*: Archbishop Malachy of Armagh requires the Roman rite in Ireland
   8. *Milan*: though Charlemagne and several popes strove to have Milan adopt the Roman rite, the people refuse to abandon the Ambrosian rite
6. **sacraments**: **spread of the liturgy of Constantinople**: like the Roman rite, the liturgy of Constantinople spreads through the older Orthodox and the Bulgarians, Serbs, and Russians
7. **feast days**
   1. by 760: each apostle and evangelist has a feast day
   2. each church celebrates its consecration and (most solemnly of all) its patron
8. **devotions**: **saints**
   1. hagiography (lives of saints); many contain fantasized miracles
9. **arts**: **music**
   1. 757: the eastern emperor gives an organ (recently invented) to Pepin the Short (in 812, he gives another to Charlemagne)
   2. c. 775-800: Charlemagne (king of Franks, 768-814; emperor, 800-14) brings Roman singers to schools of chant he founds at Metz and Soissons
10. **arts**: **vestments**
    1. pre-700s: all vestments are white
    2. 700s on: various colors are used (but they are not yet symbolic)
11. **750-1000**: **morals of the clergy**
    1. Italy and France: the morals of the clergy are deplorable
    2. Germany: Boniface and Charlemagne keep the clergy’s morals somewhat higher
    3. 700-10: Spain: the Visigoth king abolishes clerical celibacy

## 800s

1. **cultural background and Church-state relations**
   1. Christmas 800: pope crowns Charlemagne “Holy Roman Emperor”
2. **heresies and councils**
   1. Eucharistic controversy
      1. 831: Paschasius Radbertus (later abbot of Corbie), in *De Corpore et Sanguine Domini*, says that at consecration the bread becomes the body that was born of Mary and crucified, and that is now in heaven
         1. this numerical identity is not quite right, since “a true, though accidental, distinction between the sacramental and the natural condition of Christ’s Body must be rigorously maintained” (Pohle)
         2. but Radbertus is trying to argue for real presence
      2. 831: Ratramnus (monk of Corbie) denies real presence (and transubstantiation, though the word is not used till c. 1079): Christ’s body is present only in a spiritual way (the symbolic interpretation)
      3. c. 847: John Scotus Erigena (Irish, probably priest and perhaps monk, † c. 884) becomes master of the palace school in Paris; he says the bread is a figure of Christ’s body, a memorial of his true body
   2. predestination controversy
      1. 830s: Gottschalk (monk of Orbais, c. 800-c. 868) spreads the heresy of double predestination in upper Italy (from before creation God wills some to heaven and some to hell)
      2. c. 840: Rabanus Maurus writes a treatise against Gottschalk
      3. c. 848: a council of Mainz under Rabanus Maurus condemns Gottschalk
      4. 849: a synod of Quiercy condemns Gottschalk
      5. c. 850: in *De Praedestinatione*, John Scotus Erigena (master of the palace school in Paris) says there is no predestination to sin and punishment but only to grace and eternal happiness
      6. 855: the Council of Valencia condemns Eriugena
      7. 859: the Council of Langres condemns Eriugena
      8. c. 868: after twenty years imprisoned in a monastery, Gottschalk dies, unrepentant and insane
   3. the Photian schism (858-77) and the Council of Constantinople IV
      1. 858: because Ignatius, Patriarch of Constantinople, refuses to re-admit iconcoclast clergy into the Church, the more moderate Photius deposes him
      2. 861: a synod at Constantinople, with papal legates present, acknowledges that Photius is patriarch
      3. 863: Ignatius appeals to Pope Nicholas I (858-67) and “Nicholas, on hearsay evidence only, declared in favour of Ignatius, thus contradicting the synod at which his legates had been present . . . Photius and his supporters regarded this as a blatant intrusion by the pope into the internal affairs of the Eastern Church” (Holmes 64)
      4. the Bulgars
         1. 865: Eastern missionaries bap­tize the chief, Boris, and thousands of tribesmen
         2. 866: but Boris asks Rome, not Constantinople, to establish Bulgaria’s hierarchy
      5. 867: Photius summons a synod at Constantinople: it “attacked the errors and ignorance of the Western Latin Church, and excommunicated and deposed the pope” (Holmes 64)
      6. 869-70: Council of Constantinople IV
         1. Greek schism ended
         2. Photius (patriarch of Constantinople) deposed
      7. 877: Ignatius dies, and Rome accepts Photius; the schism ends, but suspicion remains
3. **clergy**
   1. Pope Formosus (891-96)
      1. Bishop Formosus incurred the wrath of Pope John VIII (872-82), who defrocked and excommunicated Formosus. But later Formosus became Pope Formosus.
      2. After Formosus’ death, Pope Stephen VI (896-97) held a council (the “Cadaver Synod”). Formosus was dug up, dressed in vestments, and seated on a throne to be tried. Found guilty, from his right hand the three fingers he had raised in blessings were removed and the corpse thrown into the Tiber.
      3. A monk retrieved the corpse and, after Stephen VI’s death, Formosus was buried in St Peter’s Basilica.
4. **religious orders**
   1. 860-85: the brothers Cyril (827-69) and Methodius (826-85) convert the Slavs to Eastern Christianity; in Moravia they translate the Bible into Old Church Slavonic
   2. choir-monks (priests) and lay-monks
      1. 30-800: most monks are laymen
      2. 800s-900s: by 900 priests outnumber laymen
      3. 1100s: the classes are markedly distinct
         1. priests do sacraments and teach in monastery schools
         2. lay monks do manual labor
      4. 1200s: the marked distinction spreads throughout the west
5. **sacraments**: **reconciliation**
   1. 700s: numerous penitential books with wide discrepancies and their too rigid application create confusion and lead to penitential laxity
   2. 800s: return to severity
      1. c. 800: the penitential books begin to be abolished
      2. synods and popes revert to “ancient severity,” the discipline of the early Church; penitents are divided into classes, as in the east
   3. 868: nevertheless, a synod of Worms (canon 30) permits marriage while performing public penance
   4. redemption
      1. definition: a commutation of rigorous penances, especially long and strict fasts, “into other penances considered of equal value but more easily performed, such as prayers and almsgiving” (Bihl­meyer)
      2. 650-700: redemptions appear in Ireland and England and spread to France
         1. old Germanic law prescribed payment of *wergild* (lit. “man gold”) to a slain or injured person’s kin to avoid a blood feud
         2. similarly, the wealthy hired others to perform part of their penance
         3. then the wealthy paid money for a pious cause to ransom themselves from part or all of a penance; the penitential books specified the amounts
      3. 895: the Synod of Tribur (canon 56) first recognizes “redemption by payment of money as a substitute for public penance. It was restricted to certain well defined cases and at first did not work to the serious detriment of the older discipline” (Bihlmeyer)
      4. but soon confessors gave penitents the choice of performing the penance or paying the redemption
6. **sacraments**: **Eucharist**
   1. c. 800: west starts using unleavened bread; the Greeks to declare such consecrations invalid
   2. sermons
      1. most parish priests preached on Sundays and feast days
      2. many used the homilies of Venerable Bede
      3. Charlemagne ordered Paul the Deacon to compose a book of sermons (the *Homiliarium*) on important passages of the Fathers; synods at Reims and Mainz in 813 require of Bede or the *Homiliarium*
7. **devotions**: **saints**
   1. 800s: Charlemagne decrees that, to venerate a saint, a bishop’s permission is needed; also, a provincial synod can approve the cult of a saint for a province, and a Roman synod can approve the cult for a nation

## 900s

1. **cultural background and Church-state relations**
   1. 900s: invasions by Normans, Muslims, and Hungarians cause great societal upheaval
   2. 915: at Pope Sergius III’s (904-11) urging, an Italian alliance defeats the Saracens at Garigliano, ending the Saracen menace to central Italy (“Saracens” were Muslims, especially those in Sicily and southern Italy)
   3. the Church escapes the Roman nobility by electing 6 German popes
   4. 919-1024: Saxons rule; the “Holy Roman Empire of the German Nation”
2. **heresies and councils**
   1. early 900s: several works of canon law forbid worship of evil spirits and witchcraft (pagan holdovers in Germanic tribes)
3. **clergy**
   1. 904-64: domination of the papacy by the nobles of Tuscany: the nadir of the papacy
      * 1. the papacy in this period is called the “pornocracy” (rule by prostitutes)—not because prostitutes rule, but because ruthless noblewomen control the papacy
        2. one patrician family, the Theophylacts, determine all 12 popes in this period
      1. background
         1. 891-96: Senator Theophylact († c. 905) is Pope Formosus’ (891-96) chamberlain, financial director, and military commander
         2. c. 892: Marozia († c. 937), daughter of Theophylact and Theodora († c. 914), is born
      2. 904-05: Theophylact’s dominance
         1. 904: Theophylact ensures the election of Sergius III (904-11) as pope
         2. Sergius takes 15-year-old Marozia as lover and begets John (the future John XI)
            1. so says the *Liber Pontificalis* (first ed., 500s; it has papal biographies up to Pius II, † 1464)
            2. so says Liutprand of Cremona (c. 920-72: *Antapodosis sive Res per Europam gestae*, 958-62)
            3. but the annalist Flodoard (c. 894-966) says John XI was brother of Alberic II, hence probably the son of Marozia and her husband Alberic I
      3. 905-c. 914: Theodora’s dominance
         1. Theodora ensures the election of Anastasius III (911-13) as pope
         2. Theodora ensures the election of Lando (913-14)
      4. 914-32: Marozia’s dominance
         1. she rules Rome from the papal castle, Sant’Angelo
         2. Marozia ensures the election of John X (914-28)
            1. he was archbishop of Ravenna (905-14)
            2. Liutprand of Cremona says he was Theodora’s lover at Ravenna, whom she transferred to Rome; but in 914 Theodora was dying
         3. 928: Marozia’s second husband, Guido of Tuscany, imprisons John X, and he is murdered or dies soon afterward
         4. 928: Marozia ensures the election of elderly Leo VI (928-29)
         5. 929: Marozia ensures the election of elderly Stephen VIII (929-31)
         6. 931: now that he is 20, Marozia ensures the election of her son, John XI (931-35) (Frodoard says he was “a man without authority”)
      5. 932-54: Alberic II’s dominance
         1. 932: Marozia’s son Alberic attacks her in the Castel Sant’Angelo
            1. now Alberic II (932-54), he imprisons Marozia until her death (c. 937)
            2. Alberic leaves his brother as Pope John XI (931-35) but directs his actions
         2. Alberic II allows John XI to bestow privileges on the Cluniac monastic reform movement and to invite Abbot Odo to introduce the revival into Italy
         3. 936: Alberic II ensures the election of Leo VII (936-39); Leo upholds Archbishop Frederick of Mainz’s clerical reforms in Germany
         4. 939: Alberic II ensures the election of Stephen IX (939-42); Stephen intervenes in the French hierarchy
         5. 942: Alberic II ensures the election of Martin III (942-46), who confirms Frederick of Mainz as papal vicar
         6. 946: Alberic II ensures the election of Agapitus II (946-55), who vigorously upholds papal primacy in France
         7. so even under the Tusculan domination most of the popes were worthy men
         8. 954: before he dies (954), Alberic II ensures the election the following year of his 18-year-old son as John XII (955-64)
            1. Church historian Louis Duchesne on John XII: “His nights, no less than his days, were spent in the company of women and young men, in hunting and banqueting. His sacrilegious love affairs were flaunted unashamedly. Here no barrier restrained him, neither the rank of the women for whom he lusted, nor even his kinship with them. The Lateran was a bad house. No decent woman was safe in Rome. This debauchery was paid for from the Church’s treasury, a treasury filled by a simony which was utterly regardless of the character of those who paid. We hear of a boy of ten consecrated bishop, of a deacon ordained in a stable, of high dignitaries deprived of their eyes or castrated. Cruelty crowned the debauchery. That nothing might finally be lacking, impiety, too, was given its place, and men told how in feasting at the Lateran the pope used to drink to the health of the Devil” (qtd. in Eberhardt)
4. **religious orders**
   1. causes of decline
      1. 900s: Norman, Muslim, and Hungarian invasions destroy many monasteries
      2. 900s: monks freely leave their monasteries and become completely worldly
      3. 900s: in France, some monasteries only admit the sons of noblemen, who become lay-abbots and live with wives, children, vassals, and hunting dogs
   2. 900s: in Germany, Otto the Great and other Saxon rulers reform monasteries and improve their economies
   3. exemption
      1. 900s: the pope grants Cluny and its daughter houses exemption (rule directly by the pope, bypassing the local bishop)
      2. 900s-1100s: monasteries, exempt or not, are put under the pope’s protection, to save them from secular lords
      3. 1100s: almost all monasteries and religious orders are exempted from episcopal jurisdiction; exemption improves most monasteries
      4. 1100-1500: exemption is sorely abused and hinders reform
   4. 900s: Cluny and monastic reform
      1. 909: Cluny (in Burgundy) founded, the center of a powerful reform movement
         1. 909-1109: a succession of long-lived abbots stress complete obedience to the abbot, dignified liturgy of the hours and exact observance of Masses, severe asceticism, silence, and seclusion from the world
         2. Cluny does not promote secular learning
         3. 1000: 200 monks
         4. 1000s: Cluny founds or reforms monasteries and creates a “congregation” (union of monasteries), with Cluny’s abbot in charge
         5. 1000s: having thousands of priests pray for one’s dearly departed brought many benefactions, and soon the Cluny system was very wealthy
         6. 1100: the “Cluny empire” has c. 2000 monasteries; it expands into Italy, Germany, Spain, and England
         7. c. 1150: worldliness infiltrates Cluny; leadership of monastic reform transfers to the Cistercian and Premonstratensian orders
         8. “Cluny played an important part in the Gregorian reforms . . . Gregory VII and Urban II had been Cluniac monks . . . Thus out of what had at first been a purely monastic reform, there developed an ecclesiastical-political program: the liberation of the Church from the power of the laity” (Bihl­meyer)
      2. 933: Gorze near Metz becomes a center of reform, eventually subsuming 160 German monasteries under its influence
      3. c. 1010: St Victor in Marseille becomes the center of a union of reformed monasteries in southern France and Spain
5. **devotions**: **saints**
   1. 993: first canonization by a pope (John XV canonizes Bishop Ulrich of Augsburg)
6. **arts**: **music**
   1. c. 900: the monastery of St Gall begins to sing in two voices and to harmonize
7. **morals of the clergy**
   1. c. 900: the *vita canonica* (secular clergy living a semi-monastic life with their bishops) has all but disappeared
   2. 960-88: Dunstan, archbishop of Canterbury, requires celibacy, revives the *vita canonica*, and reforms monasteries; but the Danes invade, and clerical morals decline
   3. 1046 on: from Clement II (1046-47), the papacy is dedicated to enforcing canon law
8. **morals of the laity**
   1. “The numerous wars and political disturbances fostered robbery, blood revenge, cruelty, gross sensuality, and intemperance” (Bihlmeyer); churches and cemeteries were by law places of sanctuary
   2. the Peace of God
      1. 1040: Abbot Odilo of Cluny persuades synods in southern France to declare the Peace of God: no armed combat from Wednesday evening until Monday morning, and during Advent, Lent, Easter, and Pentecost (violators are excommunicate); this spreads through France, England, Spain, and Germany
      2. 1095: for the first crusade, Urban II decrees a three-year Peace of God
      3. 1123, 1139, 1179: the first three Lateran Councils prescribe observance of the Peace of God for all Christendom
   3. slavery: prisoners of war are made slaves; but many become serfs under the Church’s protection
   4. the ordeal
      1. 300s-700s: German tribes had practiced the ordeal, believing that a deity would reveal the guilt or innocence of a person under duress; forms included fire, water, hot iron, drawing lots, and (freemen only) duels
      2. 800s: Mass is said beforehand and implements are blessed
      3. 867: Nicholas I declares the ordeal blasphemous; Stephen V declares the same in 887; but these pronouncements have no effect
      4. 1215: Innocent III at Lateran Council IV (canon 18) outlaws ordeals, and they begin to disappear
   5. marriage
      1. 500-1000: infidelity is frequent, especially by kings and noblemen
      2. 500-1000: the Church forbids marriage with Jews and heathens
   6. magic: German converts highly value blessings, saints, and relics
   7. interest: charging interest is prohibited laity as well as clergy

## 1000s

1. **cultural background and Church-state relations**
   1. 1000: apocalyptic fever (see Rev 20:2: the devil will be chained for 1000 years)
   2. the great leaders of ecclesiastical reform are Peter Damian († 1072), Gregory VII (Hildebrand, † 1085), Anselm bishop of Lucca († 1086), Ivo of Chartres († 1116), and Gerhoh provost of Reichersberg in Austria († 1169)
   3. 1024-1125: Franks rule the Holy Roman Empire
   4. 1046-58: the Church escapes rival Roman noble families (the Tusculans and Crescentians) by electing 5 German popes
   5. 1075: Gregory VII prohibits lay investiture
   6. 1076: Turks capture Jerusalem
   7. 1077: German Emperor Henry IV goes barefoot in the snow to Canossa Castle to have Gregory VII lift his excommunication; the Church wins the lay-investiture struggle
   8. 1096: the crusades (1096-1272) begin
      1. 1071: the Seljuk Turks defeat the Byzantines at the Battle of Manzikert and swarm over most of Asia Minor
         1. Byzantine Emperor Alexius I asks the pope for aid
         2. the west responds with a series of crusades
         3. The crusades were “military expeditions undertaken by Western European Chris­tians to recover the Holy Land from the Muslims.” (“Crusades”)
      2. 1095: proclamation of the first crusade
         1. at the Council of Clermont in France, Urban II proclaims a crusade to save the Holy Sepulchre, which the Turks have vandalized
         2. the expedition will count as full penance
         3. “crusade” is from crosses distributed at the council
         4. Peter the Hermit and others preach the crusade throughout Europe
      3. 1095‑96: peasants crusade
         1. before the first crusade begins, thousands of peasants set out for Jerusalem
         2. French peasants sack Belgrade (Serbia)
         3. German peasants attack Jews; the king of Hungary disperses them
         4. the two groups reach Constantinople, which ships them across to Jerusalem
         5. the Turks easily defeat them
      4. 1096-99: first crusade (slogan: *Deus lo vult*, “God wills it”)
         1. an army (under Bishop Ademar and Count Raymond IV of Toulouse) captures Nicea (1097), Antioch (1098), and Jerusalem (1099)
         2. God­frey of Bouillon is elected first ruler of the Latin Kingdom of Jerusalem
2. **heresies and councils**
   1. Eucharistic controversy
      1. 1047: Lanfranc (abbot of Le Bec) argues for transubstantiation (though the word is not used till c. 1079); Berengarius of Tours (c. 999-1088) argues for the symbolic interpretation (Christ’s body is present only in a spiritual way)
      2. 1050-80: three times Berengarius signs confessions of faith that affirm transubstantiation, but he reverts to the symbolic interpretation each time
      3. he is condemned by councils at Rome (1050, 1059, 1078, 1079), Vercelli (1050), Paris (1051), Tours (1055), Poitiers (1075), St Maixeut (1076), and Bordeaux (1080); he finally accepts transubstantiation and dies in the Church (1088)
   2. the Eastern Schism
      1. by 1000s: east and west are in effect two churches
         1. new patriarchs of Constantinople no longer notify popes when elected
         2. eastern liturgical prayers no longer include the pope
      2. 1054: Michael Cerularius becomes patriarch
         1. c. 1040: Benedict IX (1033-44) decides to purge the eastern rite from southern Italy and impose the Roman rite on churches there
            1. Benedict allies with the Normans for military support
            2. growing wary of the Normans’ increasing power, the pope appeals to the east for help against them!
            3. Michael Cerularius, Patriarch of Constantinople, refuses aid; he imposes the eastern rite on Latin churches in Constantinople; he condemns such western practices as use of unleavened bread, clerical celibacy, and *filioque*
         2. 1054: Pope Leo IX (1049-54) sends his legate, Cardinal Humbert, and a few others to Constan­tinople to negotiate
            1. but Humbert and Cerularius never meet: Humbert puts a bull of excommuni­cation (dated 16 July 1054) on the altar in Hagia Sophia which accuses the patriarch of “sowing an abundant crop of heresies,” including those of the Simoniacs, Valesians, Arians, Donatists, Nicolatians, Serverians, Pneumatoachi, and Nazarenes!
            2. the bull adds, “Let Michael . . . and all those who follow [him] in the above­mentioned errors . . . come under the anathema. . . . Let everyone who persists in attacking the faith of the Holy Roman Church and its sacrifice be anathema, Maranatha, and not be considered as a Catholic Christian but as a prozymite heretic!” (Holmes and Bickers 65)
         3. Michael writes an encyclical which maintains the east’s ortho­doxy and condemns the west’s heresy; he says reconciliation with Rome is not even desirable
         4. 1204: the army of the fourth crusade sacks Constantinople, distancing the church­es further
      3. 1274: the Council of Lyons II reunites eastern leaders, but the populace refuses
      4. 1438-39: the Council of Florence reunites eastern leaders, but the populace refuses
      5. 1453: the Muslims sack Constantinople; the Byzantine Empire (395-1453) ends
      6. 1965: Pope Paul VI and Patriarch Athenagoras I in a joint declaration “efface from the memory and presence of the Church the sentences of excommuni­cation” (qtd. in Holmes and Bickers 66) and say that the eastern schism should be “blotted out” (qtd. in Lapple 92)
3. **clergy**: **consolidation of papal power**
   1. 1032-45: Benedict IX (1032-45)
      1. Count Alberic III purchases the papacy for his son Theophylact (a layman), who becomes Benedict IX; he is as immoral as his granduncle, John XII
      2. Benedict IX intends to marry his cousin (perhaps intending to make the papacy hereditary); the Roman archpriest, John Gratian, buys the papacy from Benedict
   2. 1045-46: Gratian becomes Gregory VI (1045-46)
      1. 1046: because of his simony, Emperor Henry III, at the synod of Sutri, demands Gregory VI’s resignation
      2. 1046: advised by his follower, Hildebrand (soon to be Gregory VII), Gregory VI declares: “I, Gregory, . . . on account of the simony which by the devil’s cunning entered into my election, decide that I must be deposed” (qtd. in Eberhardt)
   3. 1073-85: Gregory VII (Hildebrand, 1073-85) reforms the Church
      1. consolidation of papal power over bishops
         1. confirming bishops
            1. pre-1300s: archbishops investigate and confirm the elections of their suffragan bishops
            2. 1300s on: popes frequently confirm elections, often at the request of the one elected
            3. 1418: the Concordat of Constance (canon 12) recognizes this right of the pope
            4. 1400s: popes begin to confirm elections of all bishops
         2. the pallium
            1. 400s: popes wear the pallium, in imitation of eastern bishops
            2. c. 500: popes begin to confer the pallium on metropolitans
            3. 800s: archbishops must send a petition to the pope for the pallium within three months after consecration

this fostered unity by creating intimate contact with the papacy

this checked the aspirations of autonomy-minded archbishops

* + - * 1. c. 1050: archbishops must obtain the pallium personally in Rome
        2. 900s-1000s: the pallium is worn only on a few festivals and other extraordinary occasions (still the practice today)
      1. oath of obedience
         1. by metropolitans

c. 1100: metropolitans take an oath of obedience to the pope

1234: Gregory IX imposes the oath by law

* + - * 1. by bishops

1400s: the popes now confirm the elections of all bishops, so even bishops are required to take the oath

* + - 1. visitation of the holy see (*visitatio liminum SS. Apostolorum*)
         1. c. 1100: Paschal II required metropolitans to make periodic visits to the holy see, to account for their administrations
         2. 1400s: the popes now confirm the elections of all bishops, so even bishops are required to make the visitation
      2. appeals
         1. 1075: in *Dictatus Papae* 20, Gregory VII asserts the papacy’s right to receive appeals without restriction
         2. 1100s: appeals to Rome are so frequent they give rise to abuses
    1. consolidation of papal power over the Church
       1. 1075: in his *Dictatus Papae*, Gregory VII declares that only the pope
          1. can depose, reinstate, and transfer bishops
          2. can make new laws for the entire Church
          3. can convoke general councils
          4. can make final decisions in controversies
          5. is sanctified by the merits of St Peter
          6. can wear the imperial insignia
       2. “pope”: *papa* has been used for centuries but now means universal, absolute monarch
       3. tiara: as symbol of supreme power, the pope at solemn non-liturgical functions wears the tiara (a head-covering shaped like a bullet with three crowns around it)
       4. infallibility
          1. c. 180: Irenaeus says that only the Roman Church possesses the decisive teaching authority for the entire Church
          2. 519: the *Formula Hormisdae* says that in matters of faith the Roman Church has never erred
          3. 680: Pope Agatho says the Roman Church will never err
          4. 1075: to support papal infallibility Gregory VII (*Dictatus Papae* 22) cites Luke 22:32 (“I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers”)
          5. 1265-73: Aquinas (*Summa Theologiae* 2-2.1.10) argues that the pope can define dogmas
          6. 1283: John Peter Olivi, OFM, argues that papal definitions are infallible
       5. canonization of saints
          1. 1170: Alexander III reserves canonization of saints to the pope
          2. 1215: Lateran Council IV (canon 62) says only the pope can approve new relics
       6. absolution of certain grave crimes
          1. 1100s: the popes reserve to themselves the absolution of certain grave crimes and create a special court for these (the *Poenitentiaria Apostolica*)
       7. ecumenical councils
          1. 30-1000s: ecumenical councils are called and confirmed by emperors
          2. 1100s: ecumenical councils are called and confirmed by the popes
          3. 1075: Gregory VII (*Dictatus Papae* 16) declares that only popes can convoke general councils
          4. 1160: Frederick Barbarossa’s attempt, through the Synod of Pavia, to reassert the conciliar rights of former emperors fails completely
          5. 1123-1274: ecumenical councils 9-12 are held in the Lateran (1123, 1139, 1179, 1215), and ecumenical councils 13-14 are held at Lyons (1245, 1274)
    2. consolidation of cardinals’ power
       1. 1000s: there are more than 50 cardinals
       2. 1100s-1200s: their number decreases (20 to 30, sometimes less) but their power increases: they become a senate of the pope and Roman Church
          1. 1200s to present: the cardinal-bishop of Ostia is dean of the college of car­dinals
       3. 1100s: cardinals outrank all others, even archbishops; this causes enmity
       4. extraordinary duties
          1. during a papal vacancy they administer all affairs
          2. they alone elect the new pope
       5. ordinary duties
          1. they are the pope’s immediate assistants
          2. they participate in important decisions in consistories (conferences of the pope and cardinals)
          3. they serve as papal legates

1050 on (especially since Gregory VII, 1073-85): popes choose cardinals as papal legates, to enforce distant reforms or negotiate with princes

c. 1200: under Innocent III (1198-1216) papal legates have extraordinary powers (at times they assert independence of the pope and claim papal prerogatives)

* + - 1. wearing red
         1. 1245: Innocent IV grants cardinals the red hat as a symbol of their dignity
         2. c. 1300: Boniface VIII grants them the scarlet mantle
         3. 1464: Paul II grants them the scarlet biretta
    1. curia (centralized administration)
       1. 1000s: the popes’ many officials and assistants are for the first time called the *curia Romana*
       2. important curial offices included:
          1. the papal chancery (to draft documents)
          2. the *camera Apostolica* (to handle finances and other administration)
          3. the *poenitentiaria* (to give the absolution for reserved sins and grant dispensations)
          4. the *rota Romana* (the court for ecclesiastical trials; since c. 1300)
    2. papal finances
       1. an increased curia required increased revenue
       2. major sources of income
          1. revenues of the Papal States and other properties
          2. taxes paid by monasteries and churches with exemptions or under papal protection
          3. tribute paid by vassal princes and countries held by the papacy as fiefs (Lower Italy and Sicily, Aragon, Corsica, Sardinia, England)
          4. the Peter’s Pence (paid voluntarily by England, Poland, Hungary, and the Scandinavian countries)
          5. the pallium tax by archbishops
          6. most important: the *servitia communia* paid by bishops and abbots on the occasion of their election or confirmation (usually one-third of their first year’s income)
          7. honoraria (proportionate to a diocese’s finances) by bishops during papal visitations
       3. curial finances
          1. 1289: Nicholas IV assigns half the curia’s fixed income to the cardinals; he lets them participate in appointing tax collectors; “the involvement of the Curia in financial affairs proved a source of much harm” (Bihlmeyer)
          2. curial (i.e., papal) control of benefices

1100s on: popes eventually control all appointments in all dioceses

1137: Innocent II makes “requests” that his candidates receive benefices; later, popes give commands

1200s: papal control of benefices develops into an intricate system (provisions, postulations, expectancies, reservations)

sometimes the curia’s intervention in appointments to benefices rewarded deserving clerics who would have been passed over

but it caused abuses and constant dissatisfaction (e.g., in 1245 at the Council of Lyons, the English complained that many of their benefices are held by Italians)

1265: Clement IV declares that popes alone are in charge of assigning all benefices

* + 1. canon law
       1. with the growth of papal power, organization of canon law was needed
       2. 1142: the Camaldolese monk Gratian (the “father of canon law”) organizes centuries of canon law in the *Decretum Gratiani*
       3. 1234: at Gregory IX’s request, the Dominican Raymond of Peñafort organizes and appends to the *Decretum* laws of the popes of the 1100s-1200s
       4. further addenda are appended in 1298, 1314, c. 1326, and 1484

1. **territorial organization**
   1. 1001: Sylvester II (999-1003) establishes hierarchies in Poland and Hungary (the arch­bishoprics of Gniezno, Poland, and Esztergom, Hungary)
2. **architecture**: **Romanesque**
   1. “Romanesque”: architecture “characterized by massive walls, round arches, and relatively simple ornamentation” (*American Heritage Dictionary*)
   2. the name dates from the 1800s, “when an attempt was made to parallel the style with the development of the Romance languages. However, the Germanic influence preponderates in the Romanesque” (Bihlmeyer)
   3. Romanesque period
      1. 800s-1100s (*Random House Unabridged Dictionary*)
      2. especially 1000s-1100s (*American Heritage Dictionary*)
   4. description
      1. choir lofts
         1. Romanesque churches usually had two choirs, one in the east and one in the west end
         2. c. 750 on: choirs are elevated for a crypt (burial vault) beneath
      2. towers
         1. 200s-800s: older basilicas had one tower alongside, adjoining or separate
         2. 800s-1100s: Romanesque puts towers (up to six) into the building itself
      3. walls
         1. 300s-700s: outer walls are plain
         2. 800s-1100s: outer walls have blind arches, pilasters (imitation columns projecting from walls), friezes, and molded cornices (projecting horizontal bands)
      4. ceiling
         1. 300s-700s: basilicas have flat wooden ceilings
         2. 800s-1100s: basilicas have vaulted stone ceilings
      5. columns
         1. 300s-700s: basilicas have slender columns
         2. 800s-1100s: strong stone pillars are needed bear up the stone ceiling; pillars have cubiform capitals
      6. windows and doors
         1. 800s-1100s: the tops of windows (narrow in early Romanesque) and doors are rounded arches
3. **religious orders and missions**
   1. eremitical (hermit) orders
      1. Camaldolese
         1. c. 1000: Romuald († 1027), an Italian nobleman influenced by Orthodox hermits, founds or reforms c. 100 unconnected monasteries and hermitages in southern France and northern Italy
         2. 1012: he establishes a colony of hermits at Camaldoli; lay brothers in the “lower house” provided for the contemplative monks in the “upper house”
      2. other eremitical orders
         1. 977: Order of Fonte-Avellana (founder, Ludolph)
            1. 989: Romuald (later abbot of Camaldoli) gives the hermits a rule
            2. 1034: Peter Damian († 1072) joins and is prior from 1043-72

he is Romuald’s disciple and biographer

he introduces the “discipline” (scourge) into religious orders

* + - * 1. 1569: Pius V merges the Fonte-Avellana hermits into the Camaldolese
      1. 1038: Vallumbrosan Order (founder, John Gualbert, † 1073) near Florence.
    1. the eremitical orders cultivated the contemplative life, reformed morals, and supported the papacy
  1. canons regular (Augustinians)
     1. 1000s-1100s: strongly encouraged by Gregory VII, Peter Damian, and other reformers, many secular clergy revive living as canons regular (sharing income, room and board, living a common life, singing the liturgy of the hours) (this had declined after the early Carolingians, c. 850)
     2. 1059, 1063: two Lateran synods urge clergy to live the *vita communis* or *canonica*
     3. 1000s-1100s: most chapters of canons regular adopt the rule of St Augus­tine; they become known as Augustinians
     4. 1100s: Augustinian chapters unite into congregations, some with over 100 chapters
     5. “The Canon movement[´s] . . . most valuable contribution to the Church was the systematization of parish work and the care of souls” (Bihlmeyer)
  2. 1084: Carthusians
  3. 1098: Cistercians
  4. 1000s-1400s: monks and nuns walling themselves into their cells for a time or for life becomes common

1. **theology**
   1. the Eucharistic controversy sparked by Berengarius (see 1000s, “heresies and councils,” “Eucharistic controversy”) is “when theology began to develop as a science” (Bihlmeyer)
2. **sacraments**: **reconciliation**
   1. 1000s-1100s: indulgences replace redemptions
3. **sacraments**: **Eucharist**
   1. reservation of the Eucharist
      1. pre-1000s: only a few particles (for viaticum) are reserved outside of Mass
      2. 1000s: reservation of the Sacrament for dispersal at later Masses begins
   2. “transubstantiation”
      1. c. 1079: “transubstantiation” is first used by Hildebert of Lavardin (1056-1134), archbishop of Tours and greatest hymn writer of the middle ages
      2. 1215: Lateran Council IV officially approves the term
4. **feast days**
   1. 1000s-1100s: the number of feasts is onerous (in addition to Sundays, about 40 holy days of obligation in most places)
5. **fasts**
   1. c. 1000s on: in addition to Friday, every Saturday becomes a day of abstinence in many places
6. **devotions**: **indulgences**
   1. definition of “indulgence”: “the remission outside of the sacrament of penance of all or a part of the temporal punishment due to sin, to be undergone on earth or in purgatory” (Bihlmeyer 2: 233)
      1. an indulgence is not a remission of guilt; it presupposes the remission of guilt
      2. two punishments for sin are possible: “one, called the eternal, is inflicted in hell; and the other, called the temporal, is inflicted in this world or in purgatory” (*Baltimore Catechism* 3.629)
      3. gaining an indulgence requires some specified good work (e.g., almsgiving, pray­er, fasting)
   2. c. 500s-1100s: “redemptions” substitute alms or prayers for severe public penances
   3. 1000s: first indulgences
      1. bishops in northern Spain and southern France grant small indulgences to those who attend certain devotions or contribute toward building churches, monasteries, or hospitals
      2. theology of indulgences
         1. though similar, indulgences do not develop directly from redemptions: from the first indulgences are believed not merely to commute canonical penalties imposed by the Church but to have a supernatural effect
      3. the crusades are very important in the development of indulgences
         1. 1063: Alexander II grants a plenary indulgence (remitting all temporal punishment) to those who fight against the Muslims in Spain
         2. 1095: Urban II grants a plenary indulgence to those who fight against the Muslims in the first crusade
   4. 1100s
      1. indulgences are granted for contributing to public works (roads, bridges, fortifications)
      2. indulgences are extended from crusaders to
         1. those who fight heathens (Prussians, Lithuanians, Mongols)
         2. those who fight heretics (Albigenses, Waldenses)
         3. those who fight enemies of the Papal States;
         4. and equipping a substitute gains the same indulgence
   5. 1200s
      1. theology of indulgences
         1. 1200s: theologians say indulgences can be applied to the dead *per modum suffragii* (by way of suffrage; *suffragari*, to express support)
         2. c. 1230: Hugh of St Cher says indulgences draw upon the treasury of merits (*thesaurus ecclesiae*, the superabundant merits of Christ and saints), which is in the Church’s custody
      2. abuses increase
         1. 1215: Lateran Council IV (canon 62) forbids bishops to grant too-frequent indulgences or excessive indulgences (not more than a year), “lest contempt be brought on the keys of the Church, and the penitential discipline be weakened” (qtd. in Bihlmeyer 2: 313)
         2. 1215: Lateran Council IV forbids distributors of indulgences (*quaes­tores eleemosynarum*) to use false indulgences to collect money for good works
         3. 1243-54: Innocent IV (1243-54) more than once grants plenary indulgences to religious (plenary indulgences are rare except to crusaders)
         4. 1200s: a number of ecclesiastics condemn the erroneous beliefs and practices
   6. 1300s
      1. c. 1290 on: after Pope Nicholas IV (1288-92), papal indulgences increase substantially
      2. Albert the Great, Berthold of Regensburg, and Humbert of Rome complain of the excesses of *quaestores eleemosynarum*
      3. “Provincial and diocesan synods were also obliged to legislate against these abuses.” (Bihlmeyer 2: 313)
   7. by 1200s: but “serious abuses sometimes arose from a lack of understanding or a careless interpretation of the Church’s doctrine.” (Bihlmeyer 2: 234)
7. **arts**: **music**
   1. c. 1025: Guido of Arezzo († c. 1050), monk at St Gall, invents the diatonic scale
8. **morals of the clergy**
   1. simony
      1. simony is buying or selling spiritual things or offices
      2. 900s: simony is very widespread
   2. Nicolaitanism (clerical incontinence)
      1. Rev 2:6, 14, “the Nicolaitans . . . 14 eat food sacrificed to idols and practice fornication . . .”
      2. 1022: the Synod of Pavia makes clear that most clergy in Italy are married
      3. “In Lombardy the marriage of priests was defended for a time as a liberty of the Ambrosian Church” (Bihlmeyer)
      4. 1049: Peter Damian (1007-72), austere preacher of penance, describes in *Liber Gomorrhianus* the wretched morals of the Italian clergy

## 1100s

1. **cultural background and Church-state relations**
   1. 1122: Concordat of Worms
   2. 1138-1244: Hohenstaufens rule the Holy Roman Empire
   3. 1152-90: Frederick I, Barbarossa
   4. the crusades
      1. 1147‑49: second crusade
         1. Bernard of Clairvaux preaches the crusade after the Turks capture Edessa (1144)
         2. its goal is the capture of Damascus, but it fails
      2. 1147: crusade against the Wends
      3. 1189‑91: third crusade
         1. 1187: Jerusalem falls to Saladin
         2. Richard I of England negotiates a truce with Saladin, allowing pilgrimages to the Holy Sepulchre
2. **heresies and councils**
   1. some Orthodox groups unite with the Catholic Church before 1500
      1. 1000s?: some Italo-Albanians (southern Italy and Sicily)
      2. 1100s: Maronites (Lebanese Christians of the Syro-Antiochene rite; today they are the largest group of Eastern Catholics)
      3. 1100s-1700s: some Armenians (Syria-Lebanon region; some unite c. 1150, others in 1439, others when a Catholic patriarchate is erected in 1742)
   2. 1123: Lateran Council I
      1. simony condemned, celibacy demanded
      2. Concordat of Worms confirmed
   3. 1139: Lateran Council II
      1. papal schism ended
      2. reforms
   4. 1140: Cathars (Albigenses) become active in southern France
   5. 1159-77: two popes
   6. c. 1160: Waldensianism
      1. Peter Waldo
         1. c. 1160: a friend’s sudden death prompts Peter Waldo (or Waldes), wealthy Lyons merchant, to give his wife his property and put his two daughters in a convent
         2. c. 1160-70: preaching poverty to others, he becomes leader of a lay group, the “Poor Men of Lyons”
         3. he dies by 1200 (says one annalist) or in 1217 (say others)
      2. at first the Waldenses do not preach heresy; but they interpret scripture from the pulpit and rebuke unworthy clerics
      3. influenced by the Cathari (Albigenses), rebukes soon become anticlericalism, which becomes attacks on the Roman Church
         1. the Church is no longer the Church of Christ, but went astray when the pope accepted material goods from Constantine
         2. only the Waldenses are true to Christ; pope, clergy, and monks are Pharisees
         3. one should not support the Church materially (pay tithes): let clergy work with their hands like everyone else
         4. eventually the Waldenses reject the sacrament of holy orders: any layman or laywoman can be Christ’s minister
         5. some eventually deny all sacraments except baptism and communion (like Lutherans)
         6. some reject any real presence except at communion (like Lutherans)
         7. they deny the existence of venial sins
         8. they reject purgatory
      4. development
         1. c 1177: Archbishop John of Lyons prohibits the Waldenses’ preaching
         2. 1179: the Waldenses appealed to Pope Alexander III and Lateran Council III; Alexander embraces Peter Waldes but moderates his poverty and warns him not to preach without a bishop’s permission
         3. 1184: at the Synod-Diet of Verona Pope Lucius III excommunicates them (Emperor Frederick I, Otto IV, and Alfonso II of Aragon also condemn them)
         4. the Waldenses say excommunication is void if pronounced on a good person, and they continue to spread from France to Germany, Italy, and Spain
         5. 1212: Innocent III tries organizing the Waldenses into a religious order, but they consistently refuse to obtain the permission of bishops before preaching
         6. 1212: Innocent III (who had just approved the Franciscans in 1209) disapproves the Waldenses as a religious order
         7. c. 1212: Waldo dies; the Waldenses split into factions (Humiliati, Leonists, Insabatati)
         8. they reach to Baltic, but their stronghold remains the Alpine valleys around Lyons
         9. imitating the Cathari, the Waldenses develop a hierarchy of the “perfect” (the “Bearded,” who lead a more austere life)
         10. c. 1250-1393: the Inquisition prosecutes Waldenses (in 1393 the Great Western Schism paralyzes the Inquisition)
         11. 1400s: the Waldenses decline
         12. 1500s: one group (the Vaudais, in Savoy) merge with the Protestants
             1. in 1544, Francis I of France massacres 3,000 of them
         13. groups of Waldenses survive today; a Waldensian church in Rome has the inscription, *lux in tenebris* (light in darkness)
   7. 1179: Lateran Council III
      1. Albigensianism and Waldensianism condemned
      2. papal-election laws
3. **religious orders and missions**
   1. orders that adopt the Rule of St Augustine
      1. 1126: Premonstratensians (Norbertines)
         1. greatest and most influential Augustinian congregation
         2. early adoption of ascetical practices makes them a true monastic order; soon they are almost equal to the Cistercians
         3. Norbert (c. 1080-1134)
            1. 1115: suddenly converting from a life of pleasure, Norbert becomes an itinerant preacher on the lower Rhine and in France
            2. 1120: he erects a monastery in the wooded valley of Prémontré (Praemonstratum) near Laon; he uses the Augustinian rule, but with statutes from Cluny and Cîteaux
         4. priors of all monasteries meet in general chapter every year at Prémontré
         5. as with the Camaldolese, a “lower house” of lay brothers serves the needs of the contemplative monks at the “upper house”
         6. unlike the older orders, the Praemonstratensians from the beginning devote themselves to preaching and pastoral care
         7. 1126: Norbert becomes archbishop of Magdeburg; his monasteries east of the Elbe, like the Cistercians, spread Christianity and culture among the Slavs
      2. 1108: Congregation of St Victor
         1. founded by William of Champeaux, teacher at the cathedral school in Paris
         2. the Congregation develops into an important school of theology (Hugh of St Victor, † 1141, Richard of St Victor)
      3. Augustinian nuns
         1. 1100s: nuns grow tremendously, thanks to fervor engendered by the Gregorian reform, “the trend toward the apostolic life, fostered by innumerable preachers [and] German mysticism,” and “the surplus of women as a result of the Crusades” (Bihlmeyer)
         2. the Premonstratensian Canonesses grow so fast that their superiors legislate against accepting novices
         3. other groups of reformed canonesses form, living according to the Augustinian rule
         4. the old Benedictine convents mostly die out, “except as refuges for the daughters of the nobility” (Bihlmeyer)
   2. c. 1150: the Cistercian Joachim of Fiore (c. 1132-1202) divides his­tory into three ages: the age of the Father (Old Testament times), the age of the Son (dominated by the Church), and the age of the Holy Spirit, which ­­a new religious order will in­au­gurate c. 1260
   3. 1156: Carmelites
   4. hospital orders (orders to care for the sick)
      1. 1095: the Hospitallers of St Anthony (Antonines) in France are a community of lay brothers; in 1297 they become canons regular and spread throughout Europe
      2. the Humiliati
         1. c. 1110-25: in Lombardy (especially Milan), a pious fraternity of weavers
         2. 1184: many join the Waldensians and are excommunicated
         3. 1201: those who remain become the Humiliati (approved by Innocent III)
            1. some canons regular and canonesses
            2. some are lay brothers and sisters living in monasteries
            3. some continue the fraternity as tertiaries (men and women living in the world according to a rule)
         4. 1571: because of wealth and few numbers (170 in 94 monasteries), Pius V suppresses them
      3. 1100s: in southern France, a fraternity of bridge builders becomes the Bridge-Building Brotherhood
         1. c. 1180: the Avignon branch build the bridge there
         2. 1400s: still in existence; their suppression by Pius II in 1459 is unsubstantiated
      4. c. 1180: the Hospitallers of the Holy Ghost begin in Montpellier and soon spread
      5. 1198: the Trinitarians (France and Spain) are founded to redeem Christian captives and slaves from the Muslims and to care for the sick; they adopt the Augustinian rule and a white habit with a red and blue cross on the scapular
4. **theology**
   1. Anselm (1033-1109)
   2. 1100s: the Congregation of St Victor (Paris) becomes an important school of theology (Hugh of St Victor, Richard of St Victor)
   3. Peter Lombard (c. 1100-60)
      1. 1136-50: teacher at the (Notre Dame) cathedral school in Paris (bishop of Paris, 1159-60)
      2. 1154: first edition of the *Four Books of Sentences* (*Quattuor libri Sententiarum*), a systematization of doctrine (second edition, 1158)
         1. Stephen Langton, archbishop of Canterbury, donates the original to Notre Dame library
         2. Alexander of Hales (Franciscan, c. 1185-1245) chooses the *Sentences* as the standard theology textbook for University of Paris students; it remains the standard until the 1500s; hundreds of scholars write commentaries on it (including Aquinas and Luther)
   4. 1140: Peter Abelard (1079-1142) is condemned for heresy
   5. Gilbert de la Porrée (“of Poitiers,” c. 1075-1154)
   6. first universities (from Latin *universitas magistrorum et scholarium*, “community of teachers and scholars”)
      1. 1088: the University of Bologna specializes in law; its structure becomes the model for south-European universities
      2. c. 1150: the University of Paris specializes in philosophy and theology; its structure becomes the model for north-European universities
         1. 1218-20: Dominicans and Franciscans each establish a college (*colligere*, boarding house) which becomes a house of study
         2. 1257: Robert de Sorbon (chaplain to St Louis IV) founds the Sorbonne, a college (boarding house only) for out-of-town students; from c. 1600 “the Sorbonne” is the name of the University of Paris’s theology school
         3. 1200s-1400s: after the papacy and the emperor, the University of Paris is the third great power in the west
         4. c. 1300: a contemporary estimate says the University of Paris has 30,000 students (perhaps an exaggeration)
      3. 1167: University of Oxford
      4. 1208: University of Palencia
      5. 1209: University of Cambridge
      6. 1100s-1200s: all universities are in Spain, France, or Italy (except Oxford and Cambridge); they are chartered by popes, emperors, or local rulers
      7. 1347: Prague is the earliest university north of the Spain-France-Italy border
      8. by 1400: 44 universities
      9. by 1500: 79 universities
5. **sacraments**: **in general**
   1. “sacrament”
      1. c. 30-1100:“sacrament” means any holy object, doctrine, or action
      2. c. 1100: especially because of the Eucharistic controversy sparked by Berengarius, “sacrament” only means “a visible sign instituted by Christ to signify and to give inward grace” (Bihlmeyer)
   2. c. 1140s: treatises (especially Peter Lombard’s *Sentences*) settle upon exactly seven sacraments; both east and west affirm this
6. **sacraments**: **reconciliation**
   1. 1100s: indulgences cause private penance to replace public penance (the Paris theologian Peter of Poitiers, c. 1130-1205, notes that public penance is unknown in some places)
   2. c. 1800: public penance finally disappears entirely
7. **sacraments**: **Eucharist**: **signs of increased reverence**
   1. reception of communion
      1. 1100s: distribution to the laity
         1. distribution under the species of bread only spreads (“species” is from Latin *species*, appearance, which is from *specere*, to look)
         2. distribution is only to those who have reached the age of discretion (7-14 years of age, or more strictly 10-12)
         3. 1200s: in the west children no longer receive communion immediately after baptism
   2. elevation at consecration
      1. c. 1196-1208: to indicate better the moment of consecration, a Paris synod orders that clergy elevate the host for adoration after the words of institution
   3. kneeling
      1. 1000s: kneeling when the priest carrying viaticum passes you becomes customary
      2. 1200s: several synods prescribes this kneeling
      3. 1271-76: Gregory X (1271-76) orders that the faithful kneel at Mass from consecration to communion (except in the Christmas and Easter seasons)
   4. *Missa sicca* (“dry Mass”)
      1. 1200s: the *Missa sicca* (recitation of the Mass prayers except the offertory, consecration, and communion) becomes fairly common
      2. c. 1700: it finally dies
8. **feast days**
   1. the Exaltation of the Cross (September 14)
   2. St Nicholas (December 6)
   3. the Immaculate Conception (December 8)
9. **arts**: **painting**
   1. c. 1070s: painters display art on the extensive inner walls of Romanesque churches; from this time, art begins to flourish
   2. 1100s-1200s: painters abandon “Byzantine rigidity and austerity” and paint pictures with many figures showing lively movement
      1. c. 1240-1302: the Florentine school begins with Cimabue (Franciscan, of Florence) paints frescoes in San Francesco in Assisi and altar pieces
   3. 1000s-1400s: paintings are of religious subjects and are used to teach and to edify
   4. 1200s: Gothic architecture provides less wall space, diminishing painters’ work
10. **arts**: **sculpture**
    1. 1200s: Gothic architecture requires many statues and reliefs, increasing sculptors’ work (chancel screens, baptismal fonts, altars, choir stalls, pillars, walls)
11. **arts**: **stained glass**
    1. 800s: earliest known instances of stained glass
    2. 1200s: “the more constricted wall space of Gothic churches . . . brought to the height of perfection the making of stained glass windows” (Bihlmeyer 2: 321)
12. **arts**: **vestments**
    1. Innocent III (1198-1216) is first to give vestment colors a symbolic interpretation
13. **arts**: **literature**
    1. mystery plays
       1. 1000s: mystery plays grow out of the liturgy on major feast; they are very popular and help to instruct and edify
       2. at first there are the Easter, Passion, and Christmas plays
       3. later there are plays for
          1. other feasts of Christ
          2. the lives of the saints
          3. eschatological events
          4. the parables
       4. at first clerics or students, in vestments, present the plays in churches
       5. 1100s-1200s: as the vernaculars replace Latin, profane and humorous scenes are added, and laity perform the plays in churchyards or the marketplace
       6. 1400s: the mystery plays reach their height of development
    2. burlesques
       1. clergy presented burlesques of themselves on the Feast of Fools (January 1) and the Feast of Asses (Palm Sunday)
          1. c. 1100s-c. 1700: the Feast of Fools (*festum fatuorum*) is probably a relic of the pagan Saturnalia; it is found in France (especially), Spain, and west Germany
          2. c. 1100s-1800s: the Feast of Asses
       2. popes and synods protest the burlesques, especially when presented in church, but to no avail
       3. c. 1500s-1800s: “Easter tales” are jokes and stories told during the Easter sermon; the people respond with the *risus paschalis* (still done in Austria and Bavaria in the 1800s)
14. **morals of the clergy**
    1. 1100s: reform of the clergy is largely through living as canons regular

## @1200s

1. **cultural background and Church-state relations**
   1. 1215: Lateran Council IV plans a crusade, requires annual communion, and proposes reforms
   2. crusades
      1. 1202‑04: fourth crusade
         1. the crusading army allies with the Vene­tians against Hungary
         2. 1204: the army sacks Constantinople, overthrowing the Byzantine Empire and establishing the Latin Empire of Constantinople (1204-61); this further distances the eastern and western church­es
         3. the army never reaches the Holy Land
      2. 1212: children’s crusade
         1. a French peasant boy, Stephen of Cloyes, leads thousands of children from Marseilles and other ports
         2. they die of hunger or disease, or are sold into slavery
      3. 1218‑21: fifth crusade
         1. a crusading army attacks Egypt; little success
      4. 1228‑29: sixth crusade
         1. the only nonmilitary crusade
         2. Emperor Frederick II negotiates a truce with the Muslims, restoring a degree of Christian control of the Holy Land
      5. 1248‑50: seventh crusade
         1. led by Louis IX of France; little success
      6. 1270: eighth crusade
         1. led by Louis IX of France; but when Louis dies in Tunisia, it is called off
      7. 1271‑72: ninth crusade
         1. led by Prince Edward (later Edward I) of England; little success
      8. 1291: Acre, the last Latin kingdom (city state) in the near east, falls to the Muslims
   3. 1268: Charles of Anjou executes Conrad, last Hohenstaufen
   4. 1273: Rudolf becomes German king and Holy Roman Emperor (Rudolf I)
      1. Habsburg domination of the Holy Roman Empire begins
      2. 1278: Rudolf’s acquisition of Austria makes it center of Habsburg power until 1918
2. **heresies and councils**
   1. 1209-29: the Albigensian “crusade” (a war in southern France against the Cathari)
   2. 1229: Synod of Toulouse: to curb Albigensianism, the laity is to have no copies of scripture (except Psalms and a Latin breviary)
   3. Inquisition
      1. 1227-33: the Inquisition begins “during the first six years of the pontificate of Gregory IX [1227-41]” (Burman 31); suggested dates are 1227, 1229, 1231, and 1233
      2. 1231: Gregory IX’s constitution *Excommunicamus et anathematisamus* excommunicates heretics, their friends, and any who fail to report them; it provides detailed legislation (no legal counsel for heretics [to advocate is to be their friend], no appeal, demolition of convicted heretics’ homes, life imprisonment for impenitent heretics)
      3. Gregory IX entrusts inquisitions to the Dominicans and Francis­cans
      4. Joachim of Fiore, who divided his­tory into three ages: the age of the Father (Old Testament times), the age of the Son (dominated by the Church), and the age of the Holy Spirit, which ­­a new religious order would in­au­gurate be­tween 1200 and 1260
      5. 1252: Innocent IV’s (1243-54) bull *Ad Extirpanda* approves torture to obtain confessions and approves burning at the stake
         1. tortures include
            1. the ordeal of water (water poured into the mouth almost to drowning)
            2. the ordeal of fire (feet smeared with grease which fry near a fire)
            3. the pulley (droppings from ceiling to near floor by wrists tied behind the back)
            4. the wheel (clubs beating and breaking a prisoner tied to a large cartwheel)
            5. the rack (pulling apart the hands and feet to stretch a prisoner’s body)
            6. the *stivaletto* (each leg has boards front and back, tied together; wedges between boards and leg increase pressure until bones splinter)
         2. sentences include
            1. simple penances (prayers, fasting, scourging, pilgrimages)
            2. wearing two yellow crosses (employment is difficult, neighbors ostracize, children’s marriage prospects are poor)
            3. confiscation of property or destruction of one’s house
            4. prison (prison diet everywhere in the middle ages was bread and water)
            5. burning at the stake (Bernard Gui, inquisitor of Toulouse from 1316-1331, is a typical: he burned 40 heretics in fifteen years)
      6. there were many scrupulously fair inquisitors; but because “the inquisitor was both prosecutor and judge, acting in secret without even [informing the] suspected heretic of the charges . . . [the] room for abuse was enormous” (Burman 54)
   4. 1245: Council of Lyons I plans a crusade and deposes Frederick II
   5. 1274: Council of Lyons II
      1. it reaffirms *filioque*
      2. it reunites Eastern Orthodox leaders; but on the leaders’ return, the populace refuses
      3. it proposes reforms
3. **hierarchy**
   1. Innocent III (1198-1216), most powerful pope ever
   2. Boniface VIII (1294-1303)
4. **architecture**: **Gothic**
   1. 1100s: Gothic becomes a distinct style in France
      1. it develops chiefly in northern France
      2. it is “an attempt to make the Romanesque appear less massive” (Bihlmeyer)
   2. 1225-50: Gothic reaches Germany
   3. 1200s-1400s: Gothic is the dominant style in Europe
   4. 1500s: “Gothic” is a pejorative, used by Italians to suggest Nordic and barbarian
   5. description: exterior
      1. rounded arches become pointed and ribbed arches
      2. flying buttresses with circular or trefoil openings bear the pressure of the walls
      3. high windows are between the buttresses, their arches filled with stone fretwork (trefoils, quatrefoils)
      4. the semicircular apse becomes a polygon apse
      5. there is “a tendency to strive upward and become absorbed in the divine” (Bihlmeyer); high steeples express this
   6. description: interior
      1. besides the high altar, there are other altars in small chapels
      2. tall, slender pillars seem to be clusters of columns
      3. c. 900s on: the altar table is backed by a *reredos*, displaying reliquaries; in late Gothic the *reredos* becomes a high structure with statues and pictures
      4. the Christ the King of Romanesque becomes the crucifix of Gothic
   7. examples
      1. c. 1140: the church of St Denis near Paris (oldest extant example)
      2. Notre Dame, the cathedral of Paris (early Gothic)
      3. 1177: the cathedral of Canterbury begins
5. **religious orders and missions**
   1. Augustinian communities
      1. 1211: a branch of the crozier canons is founded in Belgium and Holland to care for the sick and preach parish missions (still existing)
      2. 1200s: a branch of the crozier canons in Bohemia and Silesia (called *Stelliferi* from the red star on their habit) is a nursing brotherhood; Blessed Agnes of Bohemia promotes them (daughter of King Ottokar I, she dies in 1282 after 47 years as a Poor Clare in Prague)
   2. 1209: Franciscans begin (Innocent III verbally approves the Franciscan Rule) (Francis, c. 1182-1226)
   3. 1216: Dominicans begin (Dominic, c. 1170-1221)
   4. c 1250 on: Franciscans and Dominicans in India, then China
   5. mystical orders
      1. Beguines (pious lay associations of women)
         1. the Beguines were “a pious association of women who lived without vows . . . [for] prayer, manual labor, the care of the sick, preparation of the dead for burial, and the instruction of young girls” (Bihlmeyer)
         2. “Beguine”
            1. the name may come from “Albigensians” (Al-*bigen*-sians)
            2. the name may come from a woman’s gown of undyed wool (*bège*, biege)
         3. c. 1185: groups first appear in Liège
         4. c. 1200: pious women assemble in Nivelles around the mystic, Marie of Oignies († 1231)
         5. 1233: Gregory IX places the Beguines under papal protection
         6. devout women denied admission to the Cistercians or Premonstratensians flock to the Beguines; they live in *Beguinages* (hermitages, assemblies) under a “Grand Mistress”
         7. they have no rule, but they take a vow of chastity and lead a common life in convents; “Their lives were taken up by devotion to God, in search of ecstatic and visionary experiences” (Burman 103)
         8. “this new form of life spread, in spite of much hostility even on the part of the clergy, to other cities of Belgium, Holland, France and Germany” (Bihlmeyer)
         9. c. 1300: they reach their maximum
         10. downfall
             1. some Beguines seem to have adopted the pantheistic and quietistic ideas of the Brethren of the Free Spirit, causing even orthodox Beguines to fall into disrepute
             2. others have real or imagined associations with the *fraticelli* in southern France
             3. 1311: the Council of Vienne suppresses the Beguines; many groups become Franciscans or third-order Dominicans
             4. 1319-1322: many in France are burned at the stake
         11. c. 1320s: John XXII (1316-34) permits orthodox Beguines to continue
         12. today, a dozen or so *Beguinages* still exist in Belgium and Holland
      2. Beghards (pious lay associations of men)
         1. 1220: the Beghards, male counterparts of the Beguines, appear in Belgium and Holland
         2. they care for the sick and bury the dead
         3. they are not as numerous as the Beguines but establish themselves in almost as many places
         4. they are suspected of heresy and cease to exist by 1500
      3. Free Spirits
         1. the Free Spirits were probably not a sect but individuals who prac­ticed mysticism
         2. 1311: the Council of Vienne proclaims the existence of a sect of Free Spirits and claims they are living among the Beguines and Beg­hards
      4. 1364: Urban V divides Germany into 4 provinces to root out the Beguines, Beghards, and Free Spirits
      5. Lambert (*Medi­eval Heresy* 181) concludes that radical mysticism did go “at least to the limits of orthodoxy in its views of the possibility of union with God in this life, and was indifferent, if not hostile to the sacraments and to the mediating role of the Church” (qtd. in Burman 105)
   6. military orders (orders of knighthood)
      1. introduction
         1. the crusades produce a type of religious life that combines monasticism with chivalrous knighthood: “they gave a religious ideal to chivalry and directed the desire for feats of bravery toward noble goals” (Bihlmeyer)
         2. knighthood orders guided pilgrims in Palestine, protected them from attack, and nursed them if they fell ill
         3. they also defended the holy places from desecration by Muslims: “The military objectives which the Templars originally envisioned became the model for and were stressed by all of the orders” (Bihlmeyer)
         4. military orders were strongly centralized: a Grand Master, limited only by a general chapter; provinces (nations, tongues) with provincial or national superiors; the provinces divided into commanderies
      2. Knights Templars (oldest military order)
         1. 1119: Hugh of Payens and eight other French knights in Jerusalem take vows of poverty, chastity, and obedience, adding a fourth vow to protect pilgrims to the holy places
            1. knights must be of noble birth
            2. commoners are admitted to serve the knights and the sick
            3. priests are admitted only as needed for the sacraments
         2. their habit is the Cistercian white mantle, but with a red cross on it
         3. the Templars defend the Holy Land with courage and self-sacrifice
         4. King Baldwin II of Jerusalem assigns them a dwelling on the temple mount (hence “Templars”)
         5. though an international order, they are largely French
         6. 1128: the Synod of Troyes approves for them the Cistercian rule
         7. c. 1132-36: Bernard writes *De laude novae militiae ad milites Templi*, which brings the order from poverty to wealth and power (its temple in Paris becomes the bank for western Europe)
         8. c. 1139: Innocent II exempts the Templars from jurisdiction by bishops and exempts their property from taxes
         9. c. 1250: there are 400 knights (heavy cavalry) in Jerusalem at the zenith of their prosperity; in two centuries almost 20,000 Templars died in war
      3. Hospitallers (Knights of St John)
         1. c. 1050: merchants of Amalfi, Italy, build the Hospital St John the Baptist in Jerusalem for pilgrims
         2. 1099: the crusaders conquer Jerusalem, making the hospital more important
         3. c. 1100: Gerard († c. 1120) organizes a group of fellow knights to serve in the hospital
         4. Raymund du Puy (1120-60) writes a rule for them
         5. in hospitals they wear a black tunic with a white cross; when fighting they wear a red tunic with a white cross
         6. priests are admitted only as needed for the sacraments
         7. though an international order, they are largely French
         8. they establish hospitals, especially in France and the Italian seaports, which are the best of their age
         9. with papal approval the order becomes powerful and wealthy
         10. c. 1137: a distinction is made between soldiers and nurses, and soldiering becomes more important
      4. Teutonic Knights
         1. 1190: the Teutonic Knights are organized at Acre during the third crusade; merchants from Bremen and Lübeck found a hospital at Acre and commit it to the knights
         2. by 1198: the knights in charge of the hospital have formed a religious order of knighthood, like the Templars and Hospitallers
         3. 1199: Innocent III approves the order
         4. the habit is a white mantle with a black cross
         5. with Frederick II’s patronage, the knights found many monasteries in Germany and become almost exclusively German
         6. 1211: the grand master undertakes the conversion of the Cumans (the western [Kipchaks](http://en.wikipedia.org/wiki/Kipchaks), a [no­madic](http://en.wikipedia.org/wiki/Nomad) [Turkic](http://en.wikipedia.org/wiki/Turkic_peoples) tribe; in the 1000s they had entered Ukraine, Moldavia, Wallachia, and Transylvania)
         7. 1226: the grand master undertakes the conversion of the Prussians
         8. 1291: the Muslims recapture Palestine; the knights establish headquarters at Venice (1291), then Marienburg (1309), then Mergentheim (1524)
         9. 1805: the knights move to Vienna, where they are now a hospital order only
      5. Spanish orders of knights
         1. 1150-70: while fighting the Moors, several orders of knighthood are founded in Spain and Portugal: the Orders of Calatrava, Alcántara, and Evora (Aviz); the Order of the Wings of St Michael; and the Order of St James of Compostella
      6. 1291: the loss of Palestine diminishes the military orders
6. **theology**
   1. 1210: Paris province council bans Aristotle (again in 1215, 1245, 1263)
   2. major scholastics
      1. Alexander of Hales (Franciscan, c. 1185-1245)
      2. Albert the Great (Dominican, 1193-1280)
      3. Bonaventure (Franciscan, 1221-74)
      4. Thomas Aquinas (Dominican, 1225-74)
         1. though Aristotle’s works are banned, Aquinas reads them
      5. Duns Scotus (Franciscan, 1266-1308)
7. **sacraments**: **baptism**
   1. 30-1100s: in the west baptism is by immersion (in some places, until the 1500s)
      1. 30-1100s: but in the west the sick receive *baptismus clinicorum* (baptism of the sick), baptism by infusion (pouring—especially affusion, pouring on the head) or aspersion (sprinkling)
      2. 30-present: in the east baptism is still by immersion (though the person is not dunked but sits in the water while it is poured on the head)
   2. 1200s: in the west infusion and aspersion become common
8. **sacraments**: **reconciliation**
   1. casuistry (case-based reasoning; in addition to theoretical moral principles, casuists emphasize circumstances)
      1. 1200s: for deciding which penance to impose, large volumes of casuistry (*summae poenitentiae*) supplant the old penitential books
      2. the most famous are Raymond of Peñafort’s *Summa de casibus* (*Summa de poenitentia*) and John of Freiburg’s *Summa confessorum*
   2. frequency of confession
      1. 1215: Lateran Council IV requires everyone to confess his or her sins at least once a year to his own (parish) priest
   3. procedure of confession
      1. 1000s: granting absolution before imposing the penance becomes customary
      2. 1100s: the formula of absolution takes the form of a prayer
      3. 1200s: in the west the formula becomes indicative (*Ego te absolve*, I absolve you)
      4. c. 1250: only this formula is used
   4. confessors
      1. 300s-1200s: in the east, lay monks are spiritual directors and hear confessions
      2. in the west: confessing to a cleric who is not a priest
         1. 800s: confessing to a deacon or a cleric in minor orders (in case of necessity when a priest is not present) becomes more common
      3. in the west: confessing to a layperson
         1. by 1000s: some theologians say that, in case of necessity when a priest is not present, one should confess to a layman
         2. 1100s-c. 1250: some theologians say that, in case of necessity when a priest is not present, confession to a layman is obligatory
         3. c. 1250-75: Albert the Great (1206-80) and Thomas Aquinas (1225-74) say a layman’s absolution has a sacramental effect (Aquinas: *quodammodo sacramentalis*, something sacramental)
         4. c. 1275-1300: Duns Scotus (1270-1308) and his school say that priestly absolution constitutes the essence of the sacrament; hence they disapprove of confession by a layman (because of likely abuses) and deny that it is obligatory
         5. 1500s: the practice dies out
9. **sacraments**: **Eucharist**
   1. improved preaching
      1. 1100s-1200s: “ecclesiastical reform, the crusades, the wars against heresy, and the establishment of new religious orders” improve preaching (Bihlmeyer); and scholasticism improves sermons’ logical organization
      2. the popular sermons are based on scripture and are preached by the mendicants (1274: the Council of Lyons recognizes four mendicant orders, the Dominicans, Franciscans, Carmelites, and Hermits of St Augustine)
      3. outstanding preachers
         1. Bernard of Clairvaux (1090-1153)
         2. four Franciscans
            1. Anthony of Padua (1195-1231)
            2. Bonaventure (1221-74)
            3. David of Augsburg († 1272)
            4. Berthold of Regensburg (c. 1220-72)
   2. frequency of Masses
      1. 1215: Lateran Council IV complains that many priests and bishops hardly celebrate Mass four times a year
      2. 1239: yet the Synod of Tarragona allows a priest or bishop no more than one Mass per day (except Christmas), and this becomes general practice
   3. frequency of reception
      1. 1000s-1200s: even devout laity and religious take communion only three to six times a year
      2. 1215: Lateran Council IV (canon 21) says that everyone past the age of reason must confess their sins to their pastor at least once a year and receive communion worthily at Easter
10. **feast days**: **Corpus Christi**
    1. 1246: the diocese of Liège institutes the feast Corpus Christi because of visions by St Juliana, an Augustinian nun
    2. 1264: Urban IV (1261-64), former archdeacon of Liège, makes the feast universal
       1. his stated intention is “to put to shame the infidelity and folly of heretics” (see 1000s, “heresies and councils,” “Eucharistic controversy”)
       2. he assigns it to the Thursday after the octave of Pentecost (after the eight days beginning with Pentecost)
       3. because of his early death, the feast spreads slowly
    3. 1264-74: it is said (though not certain) that Aquinas (1225-74) wrote the office of the feast, including its hymns
    4. 1279: Cologne holds the first known procession with the Blessed Sacrament
    5. c. 1314: Clement V renews Urban IV’s decree
    6. c. 1300: the feast is observed throughout the west
11. **devotions**: **Mary**
    1. 1100s-1200s: introduction
       1. the new orders promote devotion to Mary
       2. scholasticism establishes *hyperdulia* to explain special devotion to Mary
       3. scholasticism explains her special devotion as *hyperdulia*
          1. God deserves *latria* (worship)
          2. Mary deserves *hyperdulia* (special veneration)
          3. other saints deserve *dulia* (veneration)
       4. sermons and popular poetry call her “Most Lovable Maid,” “Queen of Heaven”
    2. Immaculate Conception
       1. 700s on: the east celebrates the feast of the Immaculate Conception (December 8)
       2. 1000s-1100s: England and France celebrate the feast
       3. 1100s: some (e.g., Bernard, epistle 174 *ad Canonicos Lugdunenses*) object
          1. but Bernard (Cistercian, 1090-1153) has special devotion to Mary
       4. 1263 on: the Franciscans especially promote devotion to the Immaculate Conception
    3. c. 1025-50: the *Salve Regina* (Hail, Holy Queen)
       1. pre-1200: the ordinary prayers of the faithful are the Our Father and the Apostles’ Creed
       2. the *Salve Regina* was apparently written by Hermann Contractus (1013-54)
       3. *Salve Regina* are “The opening words (used as a title) of the most celebrated of the four Breviary anthems of the Blessed Virgin Mary” (Henry)
       4. text

Hail, holy Queen, Mother of mercy,

Our life, our sweetness and our hope.

To thee do we cry, poor banished children of Eve,

To thee do we send up our sighs,

Mourning and weeping in this valley of tears.

Turn then, most gracious Advocate, thine eyes of mercy toward us,

And after this our exile, show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary!

Pray for us, O Holy Mother of God,

That we may be made worthy of the promises of Christ. Amen.

* + 1. Bernard especially spreads fondness for the *Salve Regina*
    2. c. 1150: Cistercians introduce it into in the liturgy of the hours at Cîteaux
    3. c. 1221: Dominicans introduce it into in the liturgy of the hours
    4. by 1250: Franciscans introduce it into in the liturgy of the hours
    5. 1227-41: Gregory IX (1227-41) prescribes its universal use
    6. 1884: Leo XIII (1878-1903) prescribes its recitation after every low Mass
  1. c. 1200: the *Ave Maria* (Hail Mary)
     1. c. 1200: it consists only of the greetings of the angel and Elizabeth
        1. Luke 1:28, Gabriel “came to her and said, “Greetings, favored one! The Lord is with you.”
        2. Luke 1:42, Elizabeth “exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb.”
     2. c. 1260: the name “Jesus” is added (perhaps by Urban IV, 1261-64)
     3. 1400s: the petition for a happy death (“Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death”) is added
     4. 1563: the entire prayer in its present form is extant in a Carthusian breviary
     5. c. 1650: the prayer comes into general use
  2. rosary
     1. pre-1100: Cistercians, Dominicans, and the third orders use beads on strings to count 50, 100, or 150 Paternosters (people for centuries had been reciting 150 psalms)
     2. 1200s: the Paternosters are sometimes said with Hail Marys
     3. 1300s-1400s: meditation on the (50 or 150) mysteries of Jesus and Mary’s lives becomes essential to the devotion (150 Hail Marys is called “Our Lady’s Psalter”)
     4. c. 1550-1600: the present rosary—5 or 15 decades (1 Paternoster and 10 Aves) accompanying 5 or 15 mysteries) becomes universally popular
     5. c. 1450: the origin of the rosary is wrongly ascribed to Dominic; apparently the Dominican Alan de Rupe (de la Roche, † 1475), who established many rosary confraternities, first suggested this
  3. Loretto
     1. c. 1275-1300: Loretto begins to attract attention
     2. 1465-73: the earliest account of Loretto (by the priest Teramanus of Loretto) is a typical medieval miracle story:
        1. 1291: the Muslims retake Palestine; rumor has it that angels have carried the house of the Holy Family (*Santa Casa*) from Nazareth to Tersatto in Dalmatia
        2. 1294: angels again carry it to Recanati in the March of Ancona (central Italy)
        3. 1295: angels again carry it to Loretto near Ancona (east coast of Italy, one-fourth of the way down)
        4. c. 1400: a picture of the Madonna (said to be miracle-working) had been transferred from Tersatto in Dalmatia to the chapel at Loretto; probably the legend results from attributing to the church (called c. 1400 the “House of Holy Mary of Loretto”) the picture’s reputation and transference
        5. 1908-09: Franciscan archaeologist Prosper Viaud, studying the church of the Annunciation at Nazareth, says the *Santa Casa* at Loretto cannot have been part of the original house of Mary and cannot have come from the east
           1. 1100s-1200s: pilgrims to Nazareth speak only of a grotto of the Annunciation, never of a building in front of it
           2. 1300s: pilgrims to Nazareth mention no alteration in the grotto
     3. the church at Loretto
        1. 1193: earliest mention of an *ecclesia S. Mariae in fundo Laureti* (in a laurel grove) at the site of the present church
        2. 1300s: John XXII (1316-34) and several later popes grant indulgences to the church; but none of them say it is the house of Nazareth
        3. by 1400: the church is a pilgrimage site
        4. 1470: Paul II (1464-71) in a bull speaks of the *ecclesia B. Mariae de Laureto* . . . *miraculose fundata* (miraculously founded); “but this evidently refers to the rather striking fact that the old church is without a foundation” (Bihlmeyer 2: 318)
        5. 1507: Julius II (1503-13) in a bull calls it “the house of Nazareth,” but cautiously adds *ut pie creditum et fama est* (as piety believes and rumor has it)

1. **devotions**: **saints**
   1. 1234: Gregory IX reserves canonization of saints to the papacy
   2. hagiography
      1. 1100s-1400s: hagiography flourishes: lives of the saints (often legendary) are very popular; they stress “confidence in God, asceticism, and a belief in the miraculous” (Bihlmeyer 2: 316)
      2. c. 1200s: major compilers of saints’ lives are
         1. Caesar of Heisterbach (c. † 1240) (*Dialogus miraculorum*; *Libri VIII miraculorum*)
         2. Cardinal James of Vitry (Augustinian preacher of the crusade, † 1240) (*Sermones et exempla*)
         3. Thomas of Chantimprè (Dominican, † c. 1270) (*Bonum universale de apibus*)
         4. James of Voragine (archbishop of Genoa, † 1298) (*Legenda Sanctorum*, known as the *Legenda Aurea*, *Golden Legend*)
2. **devotions**: **relics**
   1. 1204: the fourth crusade’s plundering of Constantinople brings many unauthenticated relics to the west; Church authorities fail to stop trafficking in them
   2. shrouds (the burial robe of Christ, *sacra sindon*, *sacrum sudarium*)
      1. references in the New Testament
         1. Matt 27:59-60, “Joseph [of Arimathea] took the body and wrapped it in a clean linen cloth 60and laid it in his own new tomb, which he had hewn in the rock.”
         2. Mark 15:46, “Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock.”
         3. Luke 23:53, “Then he [Joseph] took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid.”
         4. John 19:40, “They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews.”
         5. John 20:3-7, “Then Peter and the other disciple set out and went toward the tomb. 4The two were running together, but the other disciple outran Peter and reached the tomb first. 5He bent down to look in and saw the linen wrappings lying there, but he did not go in. 6Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, 7and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself.”
      2. 40 places displayed such robes; none could be authenticated
         1. the former Cistercian church of Cadouin in southern France has a *sudarium Christi*, supposedly found by the leader of the first crusade (Bishop Adhemar of Puy) at Antioch in 1098
         2. 1644: the Cistercian chronicle of 1644 says 2000 miracles (including 60 resurrections) have been worked by the relic
         3. but the cloth has woven into it invocations to Mohammed, to Ali, and to the Emir Monstra-Ali of Egypt (r. 1094-1101)
      3. Shroud of Turin
         1. 1390: Clement VII (1378-1394) in a bull declares that the image on the shroud is a painting (by someone unknown)
   3. St Louis’ purchase of relics
      1. King Louis IX (r. 1226-1270) is the only French king declared a saint
      2. 1239-1241: Louis purchases from the emperor of the Latin Empire of Constantinople (Baldwin II) relics of Christ’s passion (including the crown of thorns and a fragment of the true cross) for 135,000 livres (an enormous sum)
         1. for 60,000 livres (by comparison), he built the Gothic Sainte Chapelle (Holy Chapel) in the center of Paris as a shrine for the relics
      3. the purchase was both pious and political: it greatly reinforced the king’s central position in Christendom and increased the renown of Paris (the largest western city); Louis was establishing the kingdom of France as the “new Jerusalem” (“Louis IX of France”)
3. **devotions**: **asceticism**
   1. 1260-61: groups of flagellants march through Italy, scourging themselves to appease God’s justice
4. **devotions**: **mysticism**
   1. 1200s: the mystics prompt many to join religious orders
      1. nobles’ daughters of Thuringia often join, to live a holy life and to receive an excellent education
   2. 1250-1300: three nuns at the Cistercian convent of Helfta (near Eisleben)
      1. Mechthilde of Hackeborn († 1299; *Liber specialis gratiae*, a meditation on the Mass)
      2. Gertrude the Great († 1302; *Legatus divinae Pietàtis*, a meditation on the Mass)
      3. 1270: Mechtilde of Magdeburg (a Beguine, † ca. 1285) joins under orders of her spiritual director and writes *Fliessendes Licht der Gott­heit* (*Flowing Light of the Divinity*)
   3. 1285: Angela of Foligno (third-order Franciscan, 1248-1309) begins to receive visions; her confessor writes them down (*Book of Visions and Instructions*)
5. **arts**: **sculpture**
   1. 30-1000: Christianity makes no use of sculpture, out of fear of idolatry; the Orthodox even today avoid sculpture
   2. 1000s-1100s: statues appear in Romanesque churches
   3. c. 1200: following the successful flourishing of painting, sculpture now profusely ornaments capitals, baptismal fonts, choir screens, pulpits, etc.

## 1300s

1. **cultural background and Church-state relations**
   1. 1309-77: “Babylonian Captivity” of the papacy: 7 French popes in Avig­non depend on French king
   2. 1337-1453: the Hundred Years War (England and France)
   3. 1348-50: the Black Death: in three years bubonic plague kills one-third of the population of western Europe
2. **heresies and councils**
   1. 1311-12: Council of Vienne: Beguines and Beghards; Knights Templar abolished; reforms
   2. the Spiritual Franciscans (*Fraticelli*, Little Brothers)
      1. 1220s: even before Francis’s death in 1226, his followers have split into two groups
         1. the *Relaxati* (later called “Conventual Franciscans”) say Francis’ rule is an ideal
         2. the *Zelanti* (“Spiritual Franciscans”) say the rule must be followed precisely
      2. 1245: Innocent IV (1243-54) transfers Franciscan lands and houses to the Roman Church, since the Franciscans practice complete poverty
      3. 1256: Alexander IV (1254-61) condemns the Joachists (or Joachimists), Spiritual Franciscans who adopted Joachim of Fiore’s division of history into three ages (see “1100s,” “religious orders and missions,” “c. 1150”)
         1. but the Joachists say that c. 1200 Joachim of Fiore’s writings replaced the Bible
         2. they say the *Fraticelli* are the new religious order that will inaugurate the age of Spirit
         3. they say that c. 1260 the Catholic priesthood will become void
      4. 1279: Nicholas III (1277-80), in a bull generally favoring the *Relaxati*, defines the Franciscans’ poverty as equivalent to the apostles’; he also takes Franciscan lands and houses; and he forbids further discussion of poverty
      5. 1312: Clement V (1305-14) in a constitution attempts a compromise; having lost ground, the *Relaxati* oppress the *Zelanti*
      6. the North-Italian *Fraticelli*
         1. 1317: John XXII (1316-34) excommunicates a group of *Zelanti* led by Angelo da Clareno († 1337)
         2. 1318: Angelo defiantly organizes his group into a parallel Franciscan order, calling them the *Fraticelli*
         3. 1389: a leader at Florence (Michele Berti) is burned at the stake
      7. the Sicilian *Fraticelli*
         1. 1312: the *Zelanti* take two monasteries in Italy, forcing the *Relaxati* there to flee
         2. 1314: Clement V excommunicates them, and they flee to Sicily
         3. 1317: banished from Sicily, they move to Naples
         4. c. 1331: they merge with the Michaelites
      8. the Michaelites (from their leader, Michael of Cesena)
         1. 1321-28: the “theoretical controversy” over poverty
            1. 1321: the Dominican inquisitor at Norbonne (John of Belna) declared heretical the teaching that Christ and the apostles owned nothing
            2. the Franciscans (both *Relaxati* and *Zelanti*) oppose the Dominicans
            3. 1322: a general chapter of the order under Michael of Cesena, general of the Franciscans, solemnly declares that Christ practiced absolute poverty
            4. 1322: John XXII returns the Franciscans’ lands and houses, thereby forcing them to own property
            5. 1323: John XXII declares heretical the assertion that Christ and the apostles possessed no property, either individually or collectively
            6. 1324: Louis IV the Bavarian, King of Germany (1314-47), calls the pope a heretic for doing away with Christ’s poverty; the pope excommunicates him
            7. 1324: *Defensor pacis* (*Defender of Peace*, by Ubertino of Casale, John of Jandum, and Marsilius of Padua) says that the emperor and the Church at large are above the pope
            8. 1328: Louis IV and the German army, accompanied by the authors of *Defensor pacis*, take Rome; Louis IV is crowned Emperor of Rome, and he appoints a Franciscan as antipope, Nicholas V
            9. 1328: John XXII deposes Michael as general and appoints a Conventual, who induces the majority of the order to repudiate the Michaelites
            10. 1320s-1330s: Michaelites are known to exist in Germany, England, Carcassone (France), Spain, Portugal, Sicily, Lombardy, Sardinia, and Armenia
      9. beliefs generally held by the Spiritual Franciscans
         1. John XXII, by abrogating in 1323 the strict Rule of St Francis (which is the pure gospel), has committed heresy; he and his successors are no longer popes
         2. all other religious and clergy are damned
         3. mortal sin deprives clergy of the powers of holy orders
      10. 1426: the pope appoints the Conventuals John Capistran and James of the March as inquisitors; a number of Spiritual Franciscans are burned at the stake (at Fabriano, in the presence of the pope); the Spirituals decline
   3. Wyclif and the Lollards
      1. John Wyclif (1329-84, English priest and Oxford professor)
         1. the Spiritual Franciscans are an early influence: Wyclif says clerics who possess church pro­perty are in a state of sin and so forfeit jurisdiction
         2. a superior in a state of sin has no authority over his subjects (since a superior’s state of sin or grace is invisible, this denies the visibility of the Church)
         3. Wyclif denies the divine institution of the papacy and the episcopacy
         4. hence the Church’s judgment in matters of faith and morals is unnecessary: private interpretation of scripture and individual conscience are the only theological criteria
      2. Lollardism
         1. Wyclif’s anticlerical sermons gain followers
         2. he sends out itinerant preachers, “poor priests,” later called “Lollards” (from Middle Dutch *Lollaerd*, mumbler, mutterer, heretic; from *lollen*, doze, to mumble)
         3. Wyclif produced English editions of scripture to promote his ideas
         4. the king’s son (John of Gaunt) protects Wyclif and the Lollards
         5. 1382: a London council (under a new Archbishop of Canterbury, William Courtenay, 1381-96) condemns 24 of Wyclif’s propositions; deprived of his professorship, Wycliffe retired to his parish at Lutterworth and dies two years later
         6. 1401: the statute *De haeretico comburendo* (*On the Burning of Heretics*) is passed
         7. 1401-85: 11 Lollards are executed
            1. 1417: the Lollard leader (John Oldcastle, Lord Cobham) is executed
            2. the sect fades afterward
         8. 1500s: what remains of Lollardy merges with Protestantism
      3. influence
         1. 1382: King Richard II of England marries Princess Anne of Germany and Bohemia; the universities of Prague and Oxford exchange scholars
         2. Wyclif’s ideas enter Bohemia, and John Hus adopts them
      4. 1418: Martin V and the Council of Constance repudiate Wyclif in 45 propositions
         1. (1) bread and wine remain after consecration
         2. (3) Christ’s corporeal presence in the Eucharist is not identical with his corporeal presence elsewhere
         3. (4) a bishop or priest in mortal sin does not baptize, consecrate, or ordain (15, “No one is civil lord . . . while in mortal sin”)
         4. (5) the gospels do not show that Christ established the Mass
         5. (7) contrition eliminates all need for external confession
         6. (10) for clergy possess goods is contrary to scripture
         7. (11) a prelate cannot excommunicate someone unless he knows God has excommunicated the person
         8. (14) priests and deacons can preach without a bishop’s authorization
         9. (16) rulers can take Church property at will
         10. (37) “The Roman Church is the synagogue of Satan and the pope is not the . . . vicar of Christ” (qtd. in Eberhardt)
   4. 1378-1417: the Western Schism (also called the “Great Schism”) (two popes, 1378-1409; three popes, 1409-17)
      1. March 1378: Gregory XI (1370-78) dies
      2. April 1378: 16 cardinals meet in conclave to elect a new pope
         1. 11 are French, 4 are Italian, 1 is Spanish
         2. Roman magistrates warn that they cannot guarantee the cardinals’ safety “if the wishes of the Roman crowd, that the next pope be [Italian], were not met” (Holmes and Bickers 108)
      3. Urban VI (1378-89)
         1. first ballot: a majority of cardinals elects the archbishop of Bari, a Neapolitan, as Urban VI
         2. Urban had administered his archdiocese well, but within weeks he “became so obsessed with his position as pope that [he] demonstrated a rudeness that bordered on the insane, [and] he threat­ened to create so many new cardinals that the present college would be superfluous” (Holmes and Bickers 108)
         3. “there was no obvious way of ridding the Church of a pope who proved himself incapable of filling the office” (Holmes and Bickers 108)
      4. June 1378: ¾ of the cardinals declare Urban’s election invalid, but he refuses to step down
      5. September 1378: 15 of the 16 cardinals elect a Frenchman, Clement VII (1378-94); he is crowned at Avignon
      6. November 1378: Urban and Clement excommunicate each other, and the Great Schism begins
      7. “At the heart of the schism was the cardinals’ claim that the election of Urban was invalid” (Holmes and Bickers 109)
         1. the cardinals claimed the election was not free because the Roman crowd threatened them
         2. but Clement VII “did not meet the demands of the people since he was neither Roman, nor strictly speaking Italian” (Holmes and Bickers 109)
         3. also, the cardinals “confirmed the election, took oaths of obedience and took part in the coronation ceremony. At no time was there any serious complaint of undue pressure” (Holmes and Bickers 109)
         4. “The cardinals also claimed invalidity on the grounds of Urban’s mental state . . . How­ever, the real point at issue concerns his mental state at the time of his election and there seems little doubt that the cardinals regarded him as a perfectly suitable candidate given his success in the diocese of Bari” (Holmes and Bickers 109)
      8. most of the curia leaves Rome to join Clement at Avignon; Urban appoints 29 new cardinals, creating a new curia
      9. Italy, the Empire, Hun­gary, and England support Urban

France, Burgundy, Naples, and Scotland support Clement

other countries stay neutral

* + 1. “The schism was also keenly felt and reflected in religious orders, cath­edral chapters and even among members of the same family” (Holmes and Bickers 109)
    2. The Archbishop of Toledo, “in the canon of the Mass, replaced the name of the pope by praying ‘for him who is the rightful Pope’” (Holmes and Bickers 109)
    3. 1389: Urban VI dies; the Roman cardinals elect Boniface IX (1389-1404)
    4. 1394: Clement VII dies; the Avignon cardi­nals elect Benedict XIII (1394-1423)
    5. solutions
       1. “In the past schisms had been solved by the intervention of the emperor, by one candidate gaining the majority opinion, or by being championed by a great saint of the Church; but at this particular time the emperor was too weak and Europe, including the saints, was almost equally divided on nationalist lines” (Holmes and Bickers 110)
       2. 1394: at the university of Paris “three possibilities for ending the schism were put forward: mutual abdication, the appointing of a tribunal to decide between the two or, finally, a General Council. Neither of the popes would agree to abdicate and the other two alternatives foundered on the question of who would appoint the tribunal or summon the council” (Holmes and Bickers 110)
       3. “A fourth possibility then gained in popularity which involved the cardinals on both sides withdrawing their support from their respec­tive pope and meeting to elect a successor, acceptable to all. This idea [was] more popular in France than elsewhere . . .” (Holmes and Bickers 110)
    6. 1409: the Council of Pisa (a heretical council) affirms conciliarism (ecumenical councils are more authoritative than popes)
       1. it deposes the pope (Gregory XII, 1406-15), but he refuses to be deposed
       2. it deposes the anti-pope (Benedict XIII, 1394-1417), but he refuses to be deposed
       3. it creates a new anti-pope (Alexander V, 1409-10, quickly succeeded by John XXIII, 1410-15)
       4. so now there are, not two, but three popes
    7. 1417: the Council of Constance (1414-18) ends the Western Schism (see 1400s)

1. **architecture**: **late Gothic**
   1. c. 1350-1500s: “There is practically no blank space to relieve the eye, and the chaste lines of the pure Gothic are violated by overembellishment” (Bihlmeyer 2: 467)
2. **religious orders and missions**
   1. suppression of the Templars
      1. there is friction between Templars and Hospitallers; the pope considers merging them
      2. 1307: Philip IV the Fair (1268-1314, r. 1285-1314) wants the Templars’ wealth, from greed and to fund the next crusade
         1. with charges of heresy from a few disgruntled Templars, he tortures many Templars to death, obtaining from others confessions that, in their secret initiations, they spit on the cross, deny Christ, practice sodomy, and worship idols
         2. Clement V (1305-14) authorizes trials throughout Europe; the Templars are exonerated everywhere but France
         3. 1310: 54 Templars who recant their coerced confessions are burned as relapsed heretics in Paris, so most Templars in France make confessions
         4. 1311: the majority at the Council of Vienne oppose suppressing the Templars
         5. 1312: but Clement V suppresses them anyway
            1. the grand master, Jacques de Molay, recants his confession and is burned at the stake
            2. princes snatch some Templar property
            3. the Hospitallers receive much of the rest
            4. in Spain it is distributed among smaller military orders
            5. in Portugal it was used to found a new military order, the Militia Jesu Christi
      3. historians are divided about the Templars, but “the latest documents brought to light . . . tell more and more strongly in favour of the order” (Moeller)
   2. Hospitallers (Knights of St John)
      1. 1310: the Hospitallers establish headquarters on the island of Rhodes (they are called “Knights of Rhodes”); they defend Europe against the Turks for two centuries
      2. 1522: Sultan Suleiman II captures Rhodes; the knights withdraw to the island of Malta (they are called “Knights of Malta”)
      3. the Reformation and the French Revolution cause serious loss of property and damage to the knights’ spiritual life
      4. 1798: Napoleon captures Malta
      5. the small number that exist today are mostly in 4 priories (1 in Bohemia, 3 in Italy)
   3. decline of fervor
      1. 1300s: religious orders decline from fervor to laxity (except for the Carthusians and, somewhat, the Cistercians); even the younger mendicant orders lose their fervor
      2. causes of decline
         1. wars
         2. the Western Schism further divides moderates from rigorists within the Franciscans and Carmelites
         3. the wealth of monasteries (relaxation of the observance of poverty)
         4. many famous old Benedictine abbeys (St. Gall, Fulda, Reichenau, Ellwangen, etc.) have become residences for noblemen without office, and the monks imitate their idleness and immorality
         5. the canons-regular movement has run out of steam
         6. quarrels between mendicants and secular clergy over who controls various parishes
         7. frequent dispensations from observance of religious rules
         8. benefices held *in commendam* (a cleric or layperson collects the revenues of a vacant benefice until a pastor is assigned)
         9. prebends (division of a monastery’s revenues between the abbot and the rest of the community)
   4. reforms
      1. 1300s: reforms are attempted but are not thorough and do not last
      2. Benedict XII (1334-42) attempts monastic reforms (though they do not last)
         1. 1335: Benedict, a former Cistercian monk, reforms the Cistercians
         2. 1336: Benedict divides the Benedictines into 36 provinces and provides new regulations for general and provincial chapters, visitations, etc.
         3. 1339: Benedict reforms the Augustinian canons
   5. new orders
      1. Hieronymites
         1. 1300s: four independent groups of hermits in Spain and Italy adopt the Augustinian rule and choose Jerome as their patron; they are known as Hieronymites
         2. Spanish Hieronymites
            1. c. 1370: Peter Fernandez Pecha, chamberlain of Peter the Cruel of Castile, founds them; they are the most important group
            2. 1835: civil authority suppresses them
            3. 1926: they are revived at Parral near Segovia
         3. 1933: Pius XI suppresses the last Italian congregation
      2. Brigittines
         1. Brigit (or Bridget, 1303-73), a Swedish mystic, and her husband make a pilgrimage to St. James of Compostella
         2. 1346: after her husband’s death, Brigit founds the Brigittines at Vadstena under the Augustinian rule
            1. the modified rule prescribes that a community have 60 choir nuns, 4 lay sisters, 13 priests (for the 12 apostles and Paul), 4 deacons (for the major western doctors of the Church), and 8 lay brothers
            2. the abbess (called “sovereign”) is superior of both men and women
         3. the Brigittines are also called “the Order of St Savior”
            1. perhaps because tradition says Christ revealed to the saint how to found the order
            2. perhaps because the order practices special devotion to the passion
         4. 1350: Brigit makes a pilgrimage to Rome for the Holy Year; she remains in Rome till her death (1350-73), working for Church reform and the return of the pope from Avignon
         5. 1374-81: Brigit’s daughter, Catherine of Sweden, governs the Vadstena community
         6. the order spreads throughout Europe
         7. 1391: Boniface IX (1389-1404) canonizes Brigit
         8. Brigit’s revelations
            1. the status of her revelations cause a theological controversy in which Jean Gerson (chancellor of Paris, 1363-1429) takes part
            2. 1431-49: the Council of Basle discusses the matter but makes no decision
            3. c. 1750: Benedict XIV (1740-58) declares the revelations to be orthodox
      3. Alexian Brothers
         1. 1349: during the Black Death a congregation of lay brothers is founded in the Netherlands to care for the sick and bury the dead
         2. they are also called “Cellites” or “Lollards” (from old German *lollop*, “to sing softly,” i.e., their chants for the dead; no connection with the Wyclifite Lollards)
         3. they exist for more than a century without vows or a rule
         4. 1472: they adopt the Augustinian rule
      4. Jesuati (Apostolic Clerics of St Jerome)
         1. called “Jesuati” because of their constant ejaculation, “Praise be to Jesus Christ”
         2. c. 1350: John Colombini (c. 1300-67) founds the congregation at Siena as a lay brotherhood to care for the plague-stricken
         3. 1367: Urban V (1362-70) approves the order; Colombini dies a week later
         4. the order adopts the Rule of St Benedict, but later the rule of St Augustine
         5. 1606: the papacy allows priests to join
         6. 1668: Clement IX (1667-69) suppresses the order because of abuses
      5. Brethren of the Common Life (*Fratres vitae communis*, *Fratres devoti*)
         1. Geert (Gerard) Groote (1340-84)
            1. 1374: Groote, a lawyer, reads Ruysbroeck and other mystical writers; he renounces his benefices and lives in solitude (1374-81)
            2. 1381: he is ordained deacon in Utrecht and preaches penance to clergy and people

opposed by clerics whose lives he had denounced, he retires to Deventer, where he and a group of friends and disciples devote themselves to prayer, study, and teaching

the Brethren are not a formal order: they are “associations of laity and non-monastic priests . . . called to practice a disciplined life within their existing callings” (“Devotio Moderna”)

* + - * 1. the Sisters of the Common Life (similar to the Beguines) come into existence during Groote’s lifetime
      1. *devotio moderna*
         1. Groote, influenced by Meister Eckhart and his intimate friend Ruysbroeck, developed a new form of piety that stressed

the imitation of Christ

a valuing of the interior life

a devaluing of the Church’s institutionalized aids to salvation

criticism of formal acts of piety

criticism of naive reliance on the external aspects of religion

insistence that illiterate peasants can know God as easily as scholars

urgency in the face of sinfulness and death

regular and methodical meditation

“intense and emotional meditation on the suffering of Christ” (“Devotio Moderna”)

* + - 1. development of the religious order
         1. 1384: after Groote dies, his favorite disciple Florence Radewijn (1350-1400) organizes the group
         2. soon other communities imitate the Brethren in the Netherlands and northwestern Germany; eventually the houses unite as a congregation
         3. 1386: Radewijn founds the monastery of Windesheim near Zwolle
         4. 1387: because mendicants looked down on the Brethren for living in com­munity without vows, Windesheim adopts the Augustinian rule, and other houses follow suit
         5. the most famous monastery is on Mount St. Agnes near Zwolle, where Thomas à Kempis lives and works

1399: Thomas à Kempis joins the Augustinian canons

c. 1427: he writes the *Imitation of Christ*

* + - * 1. the Brethren support themselves by copying and teaching
        2. priests in the community conduct missions, write edifying works, and cultivate a form of humanism
        3. schools of the order influence northern Europe for almost 200 years

1430: the order has 37 monasteries

c. 1500: the order has 84 monasteries and 13 convents

through Cardinal Nicolas of Cusa (a pupil at Deventer), the Brethren influence Erasmus and other Humanists

* + - 1. reforms initiated by the order
         1. John Busch, a canon of Windesheim († c. 1450), introduces the reform of the Brethren into many Augustinian orders in Saxony and Thuringia
         2. 1477: Count Eberhard († 1496) invites the Brethren into Württemberg and, with Gabriel Biel (c. 1425-95), establishes several houses and the University of Tübingen
      2. demise
         1. 1516: Leo X (1513-21) suppresses the Württemberg house
         2. 1500s: most of the other foundations disappear during the Reformation
         3. 1600s: new universities, seminaries, and teaching orders are competition
         4. 1700s: the few houses still remaining disappear in French Revolution

1. **theology**
   1. major mystics
      1. Bernard of Clairvaux, Cistercian (1090-1153)
      2. Hildegard of Bingen (1098-1179)
      3. Gertrude (1256-1302)
      4. Meister Eckhart, Dominican (1260-1327)
      5. Henry Suso, Dominican, student of Meister Eckart (c. 1300-66)
      6. John Tauler, Dominican, student of Meister Eckart (1300-61)
      7. Bridget of Sweden (1303-73)
      8. Catherine of Siena (1347-80)
   2. William of Ockham (1280-1349)
2. **sacraments**: **baptism**
   1. 1200s: immersion is the usual method
   2. 1300s: infusion becomes widespread
   3. 1300s: synods decree that children should be baptized shortly after birth
3. **reconciliation**
   1. confession books
      1. pre-1447: already before printing many laity use booklets called *Mirrors for Confession* to help them in the examination of conscience
      2. pre-1447: clergy use booklets that specify a confessor’s duties
4. **Eucharist**
   1. missals (*postilla* and *plenaria*)
      1. originally vernacular missals contain only the epistles and gospels read at Mass; later they contain the entire Mass for each day, with explanations
      2. by c. 1500: almost 100 editions of missals have been printed in Germany
   2. preaching
      1. 1300s-1400s: the sermon is the principal means for instructing the people; “great care was devoted to it . . . Good preaching was highly appreciated” (Bihl­meyer 2: 462)
      2. sermons by friars: the Dominicans and Franciscans outshine everyone
      3. sermons by mystics: mystics’ sermons and conferences are for religious (or laity seeking perfection)
      4. sermons by parish priests
         1. parish churches have sermons on Sundays and feast days
         2. cycles of sermons in Advent, Lent, and Passiontide very popular
         3. parish clergy frequently hear of their duty to preach; laity frequently hear of their duty to listen
         4. benefices for preachers
            1. to ensure good sermons, benefices are established for preachers with academic degrees
            2. 1400-1517: 46 benefices exist in the present district of Württemberg
      5. sermons by humanists
         1. humanist preachers, especially in Italy, prefer quoting classical pagan authors rather than scripture
      6. the content and form of the sermon are often deficient
         1. religious orders attack one another in sermons
         2. the schools’ theological disputes are presented with excessive subtleties an allegories
         3. sermons frequently contain fantastic legends or coarse anecdotes
         4. the preachers do not concentrate on preaching Christ
      7. after 1455 (mass production of books): sermon collections, anecdotes collections, and other aids to prepare sermons appear
5. **feasts**
   1. All Souls Day (November 2)
      1. 900s: Cluny monastery observes All Souls Day (Abbot Odilo of Cluny, † 1048, makes it November 2)
      2. 1300s: its observance becomes general in the west
   2. Most Blessed Trinity (first Sunday after Pentecost)
      1. pre-1334: the feast of the Most Blessed Trinity had long been kept in various places
      2. 1334: Pope John XXII (1316-1334) orders its universal observation
   3. the Visitation (July 2)
      1. pre-1400: the feast of the Visitation of the Blessed Virgin had long been kept in various places
      2. 1389-1404: Boniface IX (1389-1404) orders its universal observation
   4. suppressions of feasts
      1. 1300s-1400s: some dioceses have 100 holy days annually
      2. 1332: Archbishop Simon of Canterbury suppresses 11 holy days in his province
      3. 1414-18: at the Council of Constance, Jean Gerson (c. 1364-1429) and Peter d’Ailly (1350-c. 1420) suggest reducing the number of holy days; but the council fathers reject the suggestion
6. **devotions**: **Mary**: **the Angelus**
   1. 1200s: around Monte Cassino in Italy, people begin to recite a prayer at the sound of a bell on the eve of a festival
   2. 1300s: John XXII (1316-34) grants an indulgence to all who pray while the bell rings; the practice spreads rapidly
   3. 1386: a synod of Prague first mentions the noonday bell
   4. 1456: Callistus III (1455-58) orders churches to ring bells at noon every day, to remind the faithful to pray for deliverance from the Muslims
   5. pre-1724: various prayers are recited at the sound of the bell
   6. 1724: Benedict XIII (1724-30) grants an indulgence for reciting the Angelus at the bell; so ringing the bell three times a day and reciting that prayer becomes common
   7. present text of the Angelus

The Angel of the Lord declared unto Mary.

And she conceived of the Holy Spirit.

Hail Mary full of grace, the Lord is with thee.

Blessed art thou among women, And blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, Pray for us sinners now and at the hour of our death.

Behold the handmaid of the Lord.

Be it done unto me according to thy word.

Hail Mary . . .

And the Word was made Flesh.

And dwelt among us.

Hail Mary . . .

Pray for us, O Holy Mother of God,

That we may be made worthy of the promises of Christ.

Hail Mary . . .

Let us pray:

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts;

that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an Angel,

May, by His Passion and Cross, be brought to the glory of His Resurrection.

Through the same Christ our Lord. Amen.

1. **devotions**: **asceticism**
   1. 1351 on: after the black death, groups of flagellants wander central Europe
      1. flagellants become associated with “superstitious practices (reading a letter from heaven), heretical tendencies (rejection of the Sacraments and the hierarchy), and acts of violence (Jew-baiting)” (Bihlmeyer 2: 458)
      2. 1349: Clement VI in a bull suppresses all groups of flagellants
   2. c. 1390s: Vincent Ferrer (Dominican, 1350-1419)
      1. Ferrer and crowds of admirers wander throughout Spain, France, and northern Italy, scourging themselves while they pray and sing
      2. 1417: Jean Gerson (chancellor of the University of Paris) persuades the Council of Constance to disapprove the practice
   3. 1500s-1600s: self-scourging in public again revives as part of the Catholic Reformation
2. **devotions**: **jubilee years**
   1. jubilees in the Old Testament
      1. Lev 25:10, “you shall hallow the fiftieth year and you shall proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you . . .”
      2. in an Old Testament jubilee, absent members are to return to their households, lands are to return to former owners, Hebrew slaves are to go free, and debts are to be forgiven
      3. every seventh year is not a jubilee but a sabbatical year (or year of remission: Exod 23:10-11; Lev 25:1-7; Deut 15:1-11, 31:10-13)
      4. Hebrew *jobel* (ram’s horn) was confused with Latin *jubilo* (to shout)
   2. pre-1300: jubilees already exist
      1. monks celebrated the jubilee (50th anniversary) of their professions
      2. 1208: Alberic of Three Fountains’ *Chronicle* says for the year 1208, “this year was celebrated as the fiftieth year, or the year of jubilee and remission, in the Roman court” (qtd. in Thurston)
      3. 1220: Thomas Becket’s (1118-70) relics are translated 50 years after martyrdom; Stephen Langton (Archbishop of Canterbury) in his sermon on the occasion calls “the number fifty . . . the number of remission” (qtd. in Thurston)
   3. 1300
      1. 1300: persuaded by aged pilgrims that 100 years earlier pilgrims to Rome had received weighty indulgences, Boniface VIII (1294-1303) proclaims in a bull the first known jubilee *indulgence*; the crowds greatly benefit Rome’s economy (c. 2 million total [Sox]; 200,000 an average throughout the year)
         1. to gain the plenary indulgence
            1. pilgrims must be truly repentant and confess their sins
            2. non-Romans must visit the basilicas of St Peter and St Paul in Rome once a day for 15 days (Romans must visit for 30 days)
         2. in part he based the jubilee on an expectation of the end of the world
         3. in part he based it on the popular belief “that special graces could be gained at Rome at the turn of a century” (Bihlmeyer 2: 457)
      2. the “great contentment and good order of the people” was remarkable (Thurston)
   4. 1350: Clement VI (1342-52) declares a jubilee
      1. 1343: Brigit of Sweden had persuaded Clement not to wait till 1400; few people, she argued, would live to see the end of the century
   5. 1389: Urban VI (1378-89) proposes jubilees every 33 years (Christ’s lifespan)
   6. 1470: Paul II (1464-71) decrees jubilees every 25 years
   7. 1400s: the jubilee indulgence is extended (under certain conditions) to those who cannot make the pilgrimage to Rome
3. **arts**: **painting**
   1. 1300s: the Florentine school (begun by Cimabue, c. 1240-1302) continues with Cimabue’s pupil Giotto (1267-1337)
   2. the Dance of Death (*Danse macabre*) theme is very popular
      1. it depicts the triumph of death over all classes; a rhymed dialogue between Death and his victim usually accompanies the pictures
      2. it is found in frescoes, woodcuts, copper etchings, etc.
      3. 1415: it illustrates the *Ars moriendi* (a book on how to die, ordered by the Council of Constance, 1414-18)
      4. c. 1400-25: it illustrates the anonymous *Speculum humanae salvationis* (a “blockbook,” book of woodcuts, probably by the Carthusian Ludolph of Saxony)
4. **morals of the laity**
   1. confraternities
      1. 1300s: much of the laity’s religious life is in confraternities
      2. confraternities are very numerous: there are about 70 in Lübeck, 80 in Cologne, and 100 in Hamburg
      3. some confraternities are purely religious: to honor the Blessed Sacrament, the Precious Blood, the Holy Cross, the Blessed Virgin (salve and rosary confraternities), a saint (especially St Anne, James the Elder, Urban, Sebastian, and Ursula), the poor souls (purgatorial confraternities), to care for churches
      4. confraternities for secular priests are for prayer
      5. confraternities of craftsmen or guildsmen combine religious with social or charitable purposes
      6. 1400s: confraternities decline as piety becomes more individual and subjective
   2. 1300s-1400s: catechesis of children
      1. catechetical instructions at church are rare
      2. “thorough instructions in the fundamentals of Catholic belief and practice were, as a rule, imparted in the home . . . instruction was then supplemented by sermons and exhortations in confession” (Bihlmeyer 2: 464)
   3. 1300s-1400s: catechesis of adults
      1. 1300s-1400s: the sermon is the principal means for instructing the people
      2. Bibles
         1. the Bible was not “a closed book; many lay persons of this period were thoroughly acquainted with all the books of Scripture” (Bihlmeyer 2: 463)
         2. biblical histories are especially popular (all based on the 1170 *Historia scholastica* of Peter Comestor, canon regular of St Victor and chancellor at Paris, † 1178)
         3. 1300s: distorted translations by heretics (Waldensians, Wycliffites, etc.) prompt laws that prohibit reading the scriptures in the vernacular; nevertheless,
            1. 1466: a Bible in High German appears (14 editions by 1518)
            2. a Bible in Low German appears (4 editions by 1518)
         4. Latin: c. 1450-1500, there are almost 100 editions of the Vulgate (and numerous printings of various parts)
      3. catechisms
         1. 1400-15: Jean Gerson (c. 1364-1429), chancellor of the University of Paris, writes his *Opus tripartitum*, an outline of Christian doctrine; it goes through 23 printings in 5 languages before 1500 (compared to 4 printings for *The Canterbury Tales*)
         2. 1470: Dietrich Coelde (Franciscan, c. 1435-1515) writes the very popular *Kristenspiegel* (*Christian’s Mirror*)
         3. “large charts containing the principal truths of religion were hung on the walls of schools and homes” (Bihlmeyer 2: 464)
      4. art was also used to instruct and edify
         1. churches had statues, reliefs, frescoes, and figured windows
         2. manuscripts and books had miniatures and woodcuts
         3. Books of Hours, Bible histories, rhymed Bibles, *Biblia pauperum* (Bible of the poor), and catechisms contained had pictures of Old and New Testament events
            1. c. 1400-50: a *Biblia pauperum* was rather like a 40-50-page comic book: it had 5 pictures per page of scenes from Jesus’ life (the antitypes) with corresponding Old-Testament types
      5. 1400s: the mystery or morality plays reach their peak of development

## 1400s

1. **cultural background and Church-state relations**
   1. 1300s-1400s: “symptoms of decline and decay [are] evident in ecclesiastical life generally . . . [there is] neglect of discipline and of spiritual and intellectual effort” (Bihlmeyer 2: 448-49)
   2. 1337-1453: the Hundred Years War (between France and England)
   3. Joan of Arc (Jeanne d’Arc, 1412-31)
      1. 1425 (age 13): Joan begins to hear voices; by May, 1428, she has a mission to fight
      2. 1429: with French defeat imminent, Joan sets out to defeat the English; by the end of the year most occupied territory has been freed and Charles VII crowned at Rheims
      3. 1430: the English capture and imprison Joan for 8 months
      4. 1431: the English try Joan at Rouen
         1. it is necessary for English morale to prove Joan is diabolic
         2. Cardinal Cauchon is in charge (he needs English support to become pope)
         3. Joan is found guilty of heresy and burned at the stake
      5. 1455-56: a retrial (*procès de rehabilitation*) at Paris finds her not guilty
      6. 1920: Benedict XV declares Joan a saint
   4. c. 1450: printing
      1. 1040: Pi Sheng in China invents printing with movable woodblocks (clay blocks are also common)
      2. c. 1392: Korea has movable copper type
      3. c. 1447: Johannes Gutenberg (c. 1398-c. 1468) invents printing with movable type (Dillenberger and Welch 9)
      4. 1455: the *Gutenberg Bible* (*Mazarin Bible*, *42-Line Bible*) is “the earliest extant Western book printed in movable type” (“Gutenberg”)
         1. there were c. 180 copies
         2. it begins the mass production of books
   5. 1453: Sultan Mohammed II captures Constantinople: the Byzantine Empire (Eastern Roman Empire, 395-1453) ends
   6. Maximilian I (1459-1519, a Habsburg), Holy Roman Emperor
      1. 1477: he marries Mary of Burgundy; Louis XI of France goes to war for Burgundy (1477-93), but Maximilian wins
      2. he succeeds to the thrones of Hungary and Bohemia (the Habsburgs hold them for the next four centuries)
      3. 1486: he becomes King of Germany (1486-1519)
      4. 1493: he becomes Holy Roman Emperor (1493-1519)
      5. 1496: he arranges the marriage of his son Philip I to Joanna the Mad, heiress to the thrones of Castile and Aragón (the Habsburgs rule Spain for the next two centuries)
   7. 1492: three events transform Spain
      1. January 2: Christians take Granada and expel the Moors from Spain (after 9 years of war); Fer­din­and and Isabella move the royal court to the Alhambra
      2. March 31: Ferdinand and Isabella give Jews four months to convert or leave the country; c. 50,000 stay, c. 165,000-400,000 leave
      3. Columbus (c. 1451-1506)
         1. 3 Aug. 1492: he sets off from the Alhambra with the help of Jewish finance
         2. 12 Oct. 1492: Columbus lands in the Bahamas
2. **heresies and councils**
   1. 1409-49: the conciliar movement
      1. conciliarism is the affirmation that ecumenical councils have authority over popes
      2. theologians of conciliarism included William Durandus (c. 1237-96), John of Paris († 1306), Marsiglio of Padua (c. 1270-c. 1342), and William of Ockham (c. 1280-c. 1349)
      3. 1378-1417: the Western Schism (two popes, then three popes) makes conciliarism attractive: “Such a spectacle [shook] men’s belief in the monarchical form of government” (MacCaffrey, “Council of Basle”)
      4. 1414-18: the Council of Constance, “in securing the withdrawal or deposition of the three rival popes . . . supplied a strong argument in favour of the conciliar theory” (MacCaffrey, “Council of Basle”)
      5. 1431-49: the Council of Basle affirms conciliarism (1432-02-15, 1432-09-03, 1433-04-27, 1434-06-26, 1437-10-19, 1438-05-16) and deposes Eugene IV (1438-06-25)
      6. 1869-70: Vatican Council I condemns conciliarism
   2. 1414-18: the Council of Constance
      1. it condemns John Wyclif (c. 1320-84)
      2. it condemns Jan Huss (1369-1415) and burns him at the stake
      3. it ends the Western Schism (two popes, 1378-1409; three popes, 1409-17)
         1. 1415: it forces the resignation of the antipope John XXIII († 1419)
         2. 1415: it accepts Pope Gregory XII’s resignation († 1417)
         3. 1417: it deposes the antipope Benedict XIII († 1423)
         4. 1417: it elects Martin V (1417-31)
      4. it affirms conciliarism
         1. 1417-10-09: Constance promulgates *Frequens*, “according to which an ecumenical council should be held every ten years. In other words, the council was henceforth to be a permanent, indispensable institution, that is, a kind of religious parliament meeting at regular intervals, and including amongst its members the ambassadors of Catholic sovereigns; hence the ancient papal monarchy, elective but absolute, was to give way to a constitutional oligarchy” (van der Essen)
         2. “Martin V, naturally enough, refused to recognize these decrees” (van der Essen)
   3. 1431-49: Council of Basle-Ferrara-Florence
      1. settling the Hussite wars; reforms
      2. it was ecumenical until Eugene IV’s bull *Doctoris Gentium* (1437-09-18) transferred the council to Ferrara (MacCaffrey, “Council of Basle”)
         1. 1431-37: so the decrees passed “regarding the extirpation of heresy, the establishment of peace among Christian nations, and the reform of the Church, if they are not prejudicial to the Apostolic See, may be considered as the decrees of a general council” (MacCaffrey, “Council of Basle”)
         2. after 1437-09-18 the Council of Basle is “a schismatical conventicle” (MacCaffrey, “Council of Basle”)
      3. 1439: the *Decree of Union* reunites Eastern Orthodox leaders; but on the leaders’ return, the populace refuses
   4. the Spanish Inquisition
      1. 1478: Sixtus IV (1471-84) authorizes the Spanish Inquisition, to investigate the sincerity of Jewish converts
      2. 1483: Sixtus IV appoints the Dominican Tomás de Torquemada (1420-98) as inquisitor general
   5. 1497: Alexander VI (1492-1503) excommunicates the Franciscan Girolamo Savonarola (1452-98)
   6. 1498: Sav­onarola is burned in Florence
3. **architecture**
   1. early Renaissance (Quattrocento)
      1. 1430s-c. 1500: in Italy early Renaissance style appears
      2. “It owed its origin to the revival of interest in classical antiquity and was essentially an imitation of the old Roman style” (Bihlmeyer 2: 467)
   2. Renaissance
      1. “The walls were adorned in antique fashion with leafwork and friezes, fruits, scrolls, garlands, . . . and the lintels of doors and windows formed triangular or semicircular tympana” (Bihlmeyer 2: 467)
4. **religious orders and missions**
   1. Benedictine reforms
      1. 1400s: Benedictine monasteries in a territory unite in reform congregations
      2. Italy
         1. 1313: Olivetans
            1. founded by Bernard Tolomei († 1348) in a hermitage near Siena
            2. because the hermitage is surrounded by olive groves, the community is dedicated to Our Lady of Mt. Olivet (hence “Olivetans”)
            3. they never spread beyond Italy and Sicily
         2. 1412: Abbot Ludovico Barbo, a Venetian noble, forms the Congregation of St Justina at the Abbey of St Justin in Padua; eventually the congregation incorporates the chief Italian Benedictine houses
         3. Oblates of Tor de Specchi (women)
            1. Frances of Rome († 1440) and several other Roman noblewomen form the Oblates to care for the poor and sick
            2. 1443: the pope approves the community; it affiliates with the Olivetans
      3. Spain
         1. 1450: the Congregation of Valladolid forms on the example of the Congregation of St Justina
         2. 1504: the king orders all Spanish Benedictine monasteries to unite with it
      4. Germany
         1. date? c. 1400?: a reform in the monastery of Kastl (Upper Palatinate) spreads to other Bavarian monasteries
         2. 1417: the Council of Constance encourages the reform of Benedictine abbeys
         3. 1418 on: the reform of Melk (union of Melk) spreads through Austria, Bavaria, and Swabia
         4. 1434: Bursfeld monastery (near Göttingen) becomes the center of reform in northern and central Germany, incorporating 136 houses (destroyed in the secularization of 1803)
   2. Dominican reforms
      1. 1390: the master-general Raymond of Capua († 1399, spiritual director and biographer of Catherine of Siena) inaugurates reform
      2. German reformers include Conrad of Prussia († 1426), Francis of Retz (Austrian preacher and professor at Vienna, † 1427), and John Nider
   3. Franciscan reforms
      1. leaders of the successful reform of the Observant (Spiritual) Franciscans are
         1. Bernardine of Siena († 1444), popular missionary and promoter of devotion to the Holy Name
         2. John Capistran (John of Capistrano, † 1456)
            1. c. 1420-50: he works for ecclesiastical and monastic reform in Italy
            2. 1451-1456: he preaches missions to Hussites in Bohemia, Moravia, Austria, and Hungary
            3. he is active in the war against the Turks
      2. final split of the Observant and Conventual Franciscans
         1. 1415: the Council of Constance grants the French Observant Franciscans the right to elect their own vicars-general
         2. somewhat later, the Spanish Observants obtain the same privilege
         3. 1517: Leo X’s (1513-21) bull *Ite et vos in vineam meam* permits two independent groups: Observants and Conventuals
   4. final split of the Observant and Conventual Carmelites
      1. 1431: Pope Eugene IV (1431-47) mitigates some points in the Carmelite rule; some houses refuse to accept them, and the strict and moderate parties drift farther apart
      2. 1568: the final separation of Observant and Conventual Carmelites occurs
   5. Minims
      1. c. 1460: Francis of Paula († 1507) founds the Minims (*Fratres minimi*), a mendicant order, in Calabria
      2. in France they are called the *bons hommes*; in Spain, “Fathers of the Victory” (over the Moors of Malaga)
      3. early 1500s (greatest prosperity): they have 450 monasteries through southern Europe
   6. 1492 on: there is a surge in missionary activity
5. **sacraments**: **Eucharist**
   1. frequency of reception
      1. most Christians rarely receive communion
      2. the mystics urge frequent communion (e.g., Thomas à Kempis, *The Imitation of Christ* 4.3), but only the most pious heed them
6. **feasts**
   1. Immaculate Conception (December 8)
      1. 1439: the Council of Basle (1431-49) decrees the feast’s universal observance; but the council is schismatic after 1437 (the true council continues at Ferrara then Florence), many ignore the decree
      2. 1476: Sixtus IV (1471-84) introduces the feast at Rome and gives it an indulgence
7. **fasts**
   1. 1400s: Rome allows people in northern countries to use *lacticinia* (milk, butter, cheese—dispensations known in Germany as *Butterbriefe*), provided people contribute to a pious work (hence the Butter Tower at Rouen Cathedral); eventually the dispensations spread everywhere
8. **devotions**: **indulgences**
   1. 1417 on: the number of indulgences greatly increases; they are granted for
      1. contributing for church building and repair
      2. visiting certain altars or pilgrimage sites
      3. venerating relics
      4. aiding wars against Hussites, Turks, and Saracens
      5. reciting certain prayers
      6. promoting hospitals and other public works
   2. good effects
      1. most theologians and devotional writers taught about indulgences correctly
      2. “indulgences had a generally good effect. They reminded the faithful of the seriousness of sin and the necessity of atoning for it; they induced people to receive the sacraments more frequently and promoted works of Christian charity and public welfare . . . the practice was productive of great spiritual and even of material good. Many magnificent churches, works of art, and charitable institutions would never have materialized without this encouragement” (Bihlmeyer 2: 234, 458)
   3. bad effects
      1. c. 1400 on: from Boniface IX (1389-1404) on, the curia stresses the remunerations of indulgences, degrading them to a financial transaction
      2. city magistrates and kings promote local indulgences, both to prevent money flowing to Rome and to assure themselves a share in the proceeds
      3. many preachers of indulgences and *quaestores* (collectors of money offerings) commit the worst abuses
      4. churchmen frequently complain of overabundant indulgences and excessive grants
         1. spurious documents purport to grant excessive indulgences, appealing to the superstitious
         2. c. 1500: each relic at the castle-church of Wittenberg is, when displayed, worth an indulgence of 100 years; since the relics are numerous and are displayed 7 times a year, the annual total is about 2 million years
         3. 1513-21: Leo X (1513-21) publishes indulgences worth 10,000 and even 100,000 years
   4. indulgences for the dead
      1. 1200s: theologians teach that the Church can grant indulgences for the dead *per modum suffragii* (by way of suffrage; *suffragari*, to express support)
      2. c. 1450: the earliest known papal indulgence on behalf of souls in purgatory appears
      3. some theologians say that even a person in mortal sin can apply an indulgence to a particular soul in purgatory, so long as that is the intention when the money offering is made
   5. writs of indulgence (*confessionalia*)
      1. c. 1300s: writs of indulgence are restricted to persons of high rank
      2. c. 1400s: anyone can buy them
   6. *remissio peccatorum*
      1. 1200s: the erroneous expression *remissio peccatorum* (remission of sin; sometimes also *remissio a poena et culpa*, remission of punishment and guilt) appears on writs of indulgence; *remissio peccatorum* even appears in papal documents
      2. indulgences do not remit guilt: they presuppose that guilt has already been forgiven and remit the punishment that remains
      3. *remissio peccatorum* in papal documents does not mean the Church has taught that indulgences remit guilt
         1. the expression referred to plenary indulgences (unlike a partial indulgence, a plenary indulgence remits from all punishment) and presupposed prior remittance of guilt through confession
         2. often it referred to a once-in-a-lifetime plenary indulgence to be held in reserve for the future; as one neared death, one selected a confessor, who absolved from guilt and imparted the plenary indulgence
9. **arts**: **painting**
   1. 1400s: “Painting reached its glory in Italy . . . Popular art was religious art” (Bihl­meyer 2: 469, 466)
   2. Florentine school (begun by Cimabue and Giotto)
      1. c. 1420: “the Renaissance period of painting really began with Masaccio” (1401-28) (Bihlmeyer 2: 469)
      2. Fra Angelico (the Dominican Giovanni da Fiesole, c. 1387-1455)
      3. Carmelite Fra Filippo Lippi (1406-69) is a disciple of Masaccio
      4. Sandro Botticelli (1445-1510)
   3. Venetian school
      1. Giovanni Bellini (c.1430-1516)
      2. Titian (c. 1490-1576) (disciple of Bellini)
   4. there were also the Tuscan-Umbrian, Paduan, and Bolognese schools
   5. c. 1475-1500: high Renaissance
      1. Italy
         1. Leonardo da Vinci (1452-1519) (1495-97, the *Last Supper*)
         2. Michelangelo Buonarroti (1475-1564) (Sistine Chapel: 1508-12, *Creation* and *Fall*; 1533-44, *Last Judgment*)
         3. Correggio (Parma; 1494-1534)
         4. Raffaele (1483-1520) (1509-10, the *School of Athens*)
      2. the Netherlands
         1. the brothers Hubert (1366-1426) andJan vanEyck (1385-1441)
      3. Germany
         1. Albrecht Dürer (Nürnburg, 1471-1528)
         2. Matthias Grünewald (Würzburg, c. 1470-1528)
         3. Hans Holbein the Younger (Augsburg, 1497-1543)
10. **arts**: **sculpture**
    1. the Early Renaissance group: Lorenzo Ghiberti († 1455), Donatello (1386-1466), Luca della Robbia († 1482), Andrea del Verrocchio († 1488)
    2. Michelangelo Buonarroti of Florence (1475-1564)
11. **morals of the laity**
    1. Bibles
       1. German
          1. 1466: a Bible in High German appears (14 editions by 1518)
          2. a Bible in Low German appears (4 editions by 1518)
       2. Latin
          1. c. 1450-1500: there are almost 100 editions of the Vulgate (and numerous printings of various parts)
          2. 1455: Gutenberg’s Bible (42-line Bible) begins the mass production of books
    2. devotional literature
       1. 1400s: “a great deal of devotional literature appeared, most of which was dogmatically correct, solidly pious and written in a style that had great popular appeal” (Bihlmeyer 2: 465)
       2. those with widest circulation have such titles as *The Consolation of the Soul*, *The Way to Heaven*, *Spiritual Treasury*, etc.
       3. for private devotions many laity use Psalms, a Book of Hours (which contained the fixed parts of the liturgy of the hours), the *Hortulus animae* (very popular), and many prayer books
       4. spiritual poems and hymns (some translations from Latin, others original) are also abundant

## 1500s

1. **cultural background and Church-state relations**
   1. witch craze
      1. 1375-1435
         1. 1398: the University of Paris theology faculty adopts 28 articles on witchcraft; they affirm the necessity of a pact with the devil for magic to be successful
         2. trials for diabolism intensify
            1. municipal courts adopt Inquisition techniques
            2. municipal courts no longer require informers to substantiate allegations (previ­ously, false accusers were sometimes drowned)
      2. 1435-1500
         1. treatises on witchcraft increase
            1. 1320-1420 (100 years): 13 treatises on witchcraft are published
            2. 1435-86 (52 years): 28 treatises on witchcraft are published
            3. the invention of printing spreads demonological texts rapidly
         2. 1435-1500: there are over 100 witch trials (though many are still just for sor­cery)
         3. new charges appear
            1. night meetings of (sometimes hundreds of) witches
            2. witches riding out to meetings
            3. ritual feasting with sexual orgies
            4. ritual murder of children
            5. shape-shifting (demons appear as goats, wolves, dogs, cats, pigs, birds, etc.)
            6. descriptions of the devil similar to modern depictions
            7. but pacts with the devil are rarely mentioned in the 1400s
            8. there is one reference to parodying church services, but nothing like the black mass (“a literary invention of the nineteenth-century occultists,” Russell 253)
         4. the witches’ sabbat (from French *sabbat*, “sabbath”)
            1. 1475: the first specific reference to a sabbat occurs
            2. sabbats are at night (usually midnight) on Thursdays (later, any day)
            3. meetings are in woods, fields, cemeteries, ruins, houses, or churches
            4. sabbats are most emphasized in Germany and Switzerland
         5. 1484: Innocent VIII (1484-92) promulgates the bull *Summis desiderantes affectibus* at the request of Heinrich Kramer and Jacob Sprenger (who use it as a preface to their *Malleus Maleficarum*)
            1. it condemns witchcraft and heresy in the Rhine valley and appoints Kramer and Sprenger as inquisitors to root out witchcraft in Germany
            2. the bull is often used to mark the beginning of the witchcraft craze
         6. c. 1486: the *Malleus Maleficarum* (*Hammer of Witches*)
            1. the authors are the Dominicans Heinrich Kramer and Jacob Sprenger
            2. it provides “a complex demonological model” (Burman 123)
            3. it blames sorcery almost entirely on women
            4. it does not mention “familiar spirits, the obscene kiss, sabbat orgies, or the devil’s mark” (Russell 232): these are later developments
      3. 1500-1700
         1. up to 1500: most charges of witchcraft involve folk doctors and wise women (who know arcane herbs that harm as well cure: e.g., deadly nightshade and henbane) and are prompted by jealousy and anger
         2. 1500-1700: between 200,000 and 1 million people (mostly women) die in the witchcraft craze
         3. Protestantism and the witchcraft craze
            1. “Luther, Zwingli and Calvin believed in the sabbat and night-flights as firmly as any fifteenth-century inquisitor” (Burman 190)
            2. 1571-72: under Calvin’s successor at Geneva (Theodore Beza, 1519-1605), 91 women and 8 men are executed for witchcraft

of the women, 45 are widows and 14 spinsters: witches are mostly poor

the men are mostly old and handicapped, criminals, or witches’ relatives

* + - * 1. 1692: witchcraft trials at Salem (14 miles northeast of Boston) put 20 people to death
    1. anthropology considers witchcraft a “social strain gauge”: “witchcraft reached its peak at the maximum moment of wrenching between a medieval world-view and that of a recognizably modern Europe, between the years 1570 and 1630” (Burman 190)

1. **heresies and councils**
   1. Martin Luther (1483-1546)
      1. life
         1. 1489-97: Luther endures physical abuse
            1. his father beat him at home: of his parents he later wrote, “they did not understand the art of adjusting their punishments” (qtd. in Jones 54 n. 9)
            2. his teachers beat him in school: “Luther was caned 15 times in only one morning for not having mastered the tables of Latin grammar” (Kittelson 37)
         2. 1505: Luther becomes a monk, joining the Observant Augustinians
         3. Luther suffers from scrupulosity
            1. “An exaggerated, groundless, unreasonable fear of sin in the past or present is called a *scruple*. . . . The scrupulous individual sees sin where there is no sin; he is seized by a subtle, futile and constant fear lest he sin. He is characterized by a . . . stubborn attachment to his own opinion” (Graneris 1104)
            2. perhaps because of the abuse, “the question of certainty under God . . . drove him to confess his sins so frequently to his fellow monks as to annoy them . . . There were mo­ments when Luther hated God” (Dillenberger and Welch 16)
         4. 1512: Luther becomes a doctor of theology and teaches scripture at the University of Wittenberg
         5. 1515: Luther reads Rom 1:16-17 and 3:21-31 and has the insight that one is saved by faith, not by works
            1. Rom 3:21-31, “the righteousness of God has been disclosed, . . . 22the righteousness of God through faith in Jesus Christ for all who believe. . . . 25God put [Christ] forward as a sacrifice of atonement by his blood, effective through faith. He did this . . . 26to prove at the present time that he him­self is right­eous and that he justifies the one who has faith in Jesus. 27Then what becomes of boasting? It is excluded . . . by the law of faith. 28For we hold that a person is justified by faith apart from works prescribed by the law. . . . 30God . . . will justify the circumcised on the ground of faith and the uncircumcised through that same faith. 31Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.”
            2. this insight is called Luther’s “tower experience,” though it probably was not in a tower and may have been gradual (Trovato)
         6. 1512: Luther becomes a doctor of theology and teaches scripture at the University of Wittenberg
         7. 1515: Luther reads Rom 3:21-31 and has an insight that one is saved by faith, not by works (his so-called “tower experience”)
         8. 1517: Luther nails his *95 Theses* to the door of the Wittenberg church, opposing indulgences
         9. 1520: Luther publishes three books: *Address to the Christian Nobility* (on the priesthood of all believers); *On the Babylonian Captivity of the Church* (on the sacraments); *On the Freedom of a Christian* (on the relation between justification by faith alone and the doing of good works); and he burns the canon law
         10. 1521: Leo X’s (1513-21) bull *Decet Romanum Pontificem* excommunicates Luther
         11. 1524: Erasmus attacks Luther in *On the Freedom of the Will*
         12. 1525: Luther attacks Erasmus in *On the Bondage of the Will*
         13. 1525: Luther, age 42, marries Katharina von Bora, a former nun; they will have six children
         14. 1530: Luther approves Phillip Melanchthon’s *Augsburg Confession*
         15. 1530-46: Luther’s last years are “marked by extremely harsh polemics . . . Turks, Jews, papists, fellow Germans, and hostile rulers were Luther’s targets, and he treated them all with equal violence” (Kittelson 270)
      2. Luther’s divergences from Catholic doctrine on grace
         1. severe wounding of human nature after the fall
            1. Luther said: “all things in you are altogether blameworthy, sinful, and damnable.”
            2. Luther said: “we do everything by necessity and nothing by our free will, since the power of the free will is nothing and neither does the good nor is capable of it in the absence of grace . . .”
            3. Luther said: “‘Free will’ after the fall is nothing but a word, and so long as it does what is within it, it is committing deadly sin.”
         2. justification by faith alone
            1. Rom 3:21-31, “the righteousness of God has been disclosed, . . . 22the righteousness of God through faith in Jesus Christ for all who believe. . . . 25God put [Christ] forward as a sacrifice of atonement by his blood, effective through faith. He did this . . . 26to prove at the present time that he him­self is right­eous and that he justifies the one who has faith in Jesus. 27Then what becomes of boasting? It is excluded . . . by the law of faith. 28For we hold that a person is justified by faith apart from works prescribed by the law. . . . 30God . . . will justify the circumcised on the ground of faith and the uncircumcised through that same faith. 31Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.”
            2. “Luther was once again reducing everything in the life of a Christian to the promises of God that called forth trust in his goodwill.” (Kittelson 149)
            3. Luther said: “faith justifies without and before love.”
         3. justification as forgiveness of sins only (without transformation of human nature also)
            1. “By defining justification as the forgiveness of sins, Luther emphasized even more sharply its gratuitous character.” (Pelikan 4: 148)
            2. Compare Trent, *Decree on Justification* ch. 7: justification “is not merely remission of sins, but also the sanctification and renewal of the interior man . . .” Trent based itself on (among other passages):

*new creation*: 2 Cor 5:17, “if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!”

*new self*: Eph 4:23-24, “be renewed in the spirit of your minds, 24[and] clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.”

*one body*: 1 Cor 10:17, “Because there is one bread, we who are many are one body, for we all partake of the one bread.”

*indwelling*: Rom 8:9, 11, “the Spirit of God dwells in you. . . . 11If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.”

* + - 1. imputed righteousness
         1. “. . . the Father in heaven looks upon Jesus Christ and sees his love and obedience. Christ stands in front of sinful man as a shield so that God the Father no longer sees their sinfulness. In gazing on his beloved Son, he declares the sinner guiltless and justified for the sake of his Son. Justification is a nonimputation of sin for the sake of Christ.” (Schmaus 57-58)
         2. “. . . in Luther’s understanding, one is not yet righteous and needs to be covered by God’s cloak of righteousness.” (Dillenberger and Welch 78)
         3. Luther said (*Gal*. 3:6 [1535]): “God reckons imperfect righteousness as perfect righteousness and sin as not sin, even though it really is sin.”
         4. The “alien righteousness of Christ, a righteousness ‘outside ourselves,’ [proves] that justification must be through faith alone . . .” (Pelikan 4.150)
      2. *simul justus et peccator*
         1. “*Simul Justus et peccator*” means “at the same time justified and a sinner.”
         2. For Catholicism, “there is a residual sinfulness in the justified man.” In that sense a justified person is at the same time justified and a sinner. (Schmaus 65)
         3. But Luther said: “the Christian who is consecrated by his faith does good works, but the works do not make him holier or more Christian . . .”
         4. A primary effect of the doctrine is that there is no increasing holiness; hence, there are no saints.
      3. good works are useless
         1. Luther said: “How can anyone prepare himself to be good with works when he never does a good work without some reluctance or reticence inside him?”
         2. Trent opposed this, citing (among other passages):

James 2:14-21, “What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? 15If a brother or sister is naked and lacks daily food, 16and one of you says to them, “Go in peace; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that? 17So faith by itself, if it has no works, is dead.”

1 Cor 7:19, “obeying the commandments of God is everything.”

1 Cor 13:2, “if I have all faith, so as to remove mountains, but do not have love, I am nothing.”

Gal 5:6, “the only thing that counts is faith working through love.”

Phil 2:12-13, “work out your own salvation with fear and trembling; 13for it is God who is at work in you, enabling you both to will and to work for his good pleasure.”

* + 1. Luther’s other divergences from Catholic doctrine; according to Luther:
       1. indulgences
          1. the pope can give indulgences only to remit penalties he or the canons of the church have imposed
          2. indulgences do not extend to purgatory
       2. Church authority
          1. a council is above the pope on matters of doctrine
          2. scripture is above both popes and councils, because all humans can err
          3. so neither ecumenical councils nor popes are infallible
          4. there are two churches: the external (pope, hierarchy, etc.) and the spiritual
          5. Luther said: “the papacy is identical with the kingdom of Babylon and the Antichrist itself”
       3. *sola scriptura* (scripture alone)
          1. Andreas Carlstadt (fellow professor at Wittenberg) insisted that only scripture—not Church Fathers, papal decrees, councils, etc.—are authoritative in religion; Luther adopts Carlstadt’s position
          2. Luther removes seven books from the Old Testament (Tobit, Judith, 1-2 Maccabees, Wisdom, Sirach, and Baruch) and four books from the New Testament (Hebrews, James, Jude, and Revelation), claiming they are not inspired; he puts the excised books in appendices after the Old and New Testaments; later Lutherans reinsert the New-Testament books
       4. Church-state relations
          1. all political leaders, from emperor to city council, receive their authority directly from God; therefore, no one can rebel against them
          2. political leaders must reform the Church
       5. baptism
          1. baptism is a ritual whose purpose is to remind us throughout our life of our faith
       6. reconciliation
          1. 1519: Luther says there are three sacraments: baptism, the Eucharist, and reconciliation
          2. 1520: Luther says there are only two sacraments: baptism and the Eucharist
          3. since Christ only ordered that Christians confess to one another, confessing to a priest was not necessary
       7. the Eucharist
          1. the purpose of the Eucharist is to be a sign that points to Christ and so strengthens our faith
          2. the Church reserved wine to priests for fear the laity might spill it
          3. Luther adopts the Hussite practice of communion in both species
          4. 1524-36: the “sacramentarian controversy” over Christ’s real presence

Wyclif and Hus said, and some fellow-Protestants (Calvin, Zwing­li, Carlstadt, Oecolampadius, Bucer) say, that the bread and wine are mere sym­bols of Christ’s body and blood

Luther maintains Christ’s real presence in the Eucharist

but he denies transubstantiation (the bread and wine cease to be bread and wine and become Christ’s body and blood)

instead, he says Christ is “in, with, and under” the bread and wine (*Large Catechism*, 1527); this is perhaps consubstantiation (the bread and wine remain bread and wine but become Christ’s body and blood as well)

* 1. John Calvin (1509-64)
     1. life
        1. Calvin is a French lawyer who accepts Huldreich Zwingli’s (1484-1531) insistence that what is not explicitly and literally said in scripture must be rejected
        2. 1535: Calvin is invited by the city of Geneva, Switzerland, to reform it
        3. 1536: Calvin publishes the first edition of his *Institutes of the Christian Religion* (*Insitutio christianae religionis*) (2nd Latin ed., 1539; French trans., 1541; 3rd Latin ed., 1559; the 4th Latin ed. of 1560, with additions by disciples, is commonly used)
        4. 1538: for imposing church leaders and a strict moral code, Geneva ostracizes Calvin
        5. 1540: Calvin is invited back; for many years he is mayor of Geneva, where he attempts to create a theocracy by integrating the church into the city government (all sins are crimes punished by the city)
        6. 1541: John Knox introduces Calvinism into Scotland; it becomes Presbyterianism
        7. 1542: a son dies near birth; Calvin’s wife dies in 1549
        8. 1547-53: Geneva sends 76 dissenters into exile and puts 58 to death (including the unitarian Michael Servetus, burned at the stake in 1553)
     2. Calvinism is similar to Lutheranism but is known for several emphases or doctrines
        1. total depravity: humanity’s severe wounding is emphasized
        2. double predestination: from before creation, and not because of their foreseen actions, God wills some to heaven, and God will others to hell
        3. limited atonement (Christ died only for the elect)
        4. irresistible grace (graces always achieve their effects)
        5. perseverance of the saints (a person once in a state of grace will never leave it)
     3. Reformed confessions
        1. 1566: Second Helvetic Confession (also, Swiss Confession), by Bullinger
        2. 1559: Gallican Confession (prepared by Calvin, adopted by French Reformed)
        3. 1561: Belgic Confession, by Guido de Brès
        4. 1560: Scottish Confession, mostly by John Knox
        5. 1647: Westminster Confession
  2. 1545-63: the Council of Trent
     1. Trent is largely a response to Protestantism; it publishes decrees on
        1. the canon of scripture (1546)
        2. original sin (1546)
        3. justification (1547)
        4. the sacraments (1547, 1551, 1562-63)
        5. purgatory (1563)
        6. saints, relics, and images (1563)
     2. 1547: its most important decree is on justification
        1. definition (ch. 7): justification “is not merely remission of sins, but also the sanctification and renewal of the interior man . . ., whereby an unjust man becomes a just man, and from being an enemy becomes a friend”
        2. the essential cause of justification is sanctifying grace (ch. 16): “that justice [here, uprightness or holiness] which is called ours, because we are justified through its inherence in us, that same is [the justice] of God, because it is infused into us by God”
        3. against severe wounding (chapter 11): it is false that “the just man sins at least venially in every good work, or (what is more intolerable) . . . he merits eternal punishments”
        4. against passivity of the will
           1. (ch. 5): a person “does not do nothing at all inasmuch as he can indeed reject [grace]”
           2. (canon 4): “man’s free will moved and aroused by God does . . . cooperate by assenting to God who rouses and calls, whereby it disposes and prepares itself to obtain the grace of justification . . . [the will can] dissent, if it wishes”
        5. against faith alone
           1. (ch. 11): “no one should [think] that by faith alone he is made an heir and will obtain the inheritance”
           2. (canon 19): it is false that “nothing except faith is commanded in the Gospel”
        6. against imputed righteousness (canon 11): “men are [not] justified either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of grace and charity, which is poured forth in their hearts”
        7. faith and works (canon 20): “a man who is justified [is] bound to observe the commandments of God and the Church [and not] only to believe . . . the Gospel [is not] a mere absolute promise of eternal life, without the condition of observation of the commandments”
        8. there are degrees of justification (ch. 10): 2 Cor 4:16 (“our inner nature is being renewed day by day”) “is said of the justified . . . they increase [in grace] and are further justified”
        9. hence, recognition of saints is reasonable and commendatory
        10. against certainty of salvation (ch. 12): no one should “decide for certain that he is assuredly in the number of the predestined, as if it were true that he who is justified . . . cannot sin any more”
  3. ecclesiological theories that subject the Church to the state: Erastianism
     1. 1545-63: at Trent “The lack of a clear doctrinal statement on the Church and the unsettled issue of conciliarism (whether a council had supreme authority over the Pope) gave rise in the next two centuries to theological uncertainties” (Lapple)
     2. “Erastianism”: “supremacy of the state over the church in ecclesiastical matters” (*Random House Unabridged Dictionary* 2006)
     3. 1568: Thomas Erastus (Heidelberg physician, Zwinglian, 1524-83) in *Seventy-Five Theses* says the Jewish nation in the Old Testament is the model for Christianity: the head of state should be the head of the church (Ward)
     4. Catholicism and Presbyterianism affirm “that the Church has its own government distinct from the civil power” (Ward)
     5. but Anglicanism accepts Erastianism (e.g., Richard Hooker’s [1554-1600] *Ecclesiastical Polity*, 1593)
  4. 1500s-1700s: some Orthodox groups reunite with the Catholic Church
     1. 1551: some Nestorians unite
     2. 1596: the Brest-Litovsk Union
        1. in 1596, the Ukraine belongs to the king of Poland; he demands that Ukrainian Orthodox bishops accept the primacy of the pope, and all but two do so
        2. some Belorussians also unite
        3. today, Ruthenians (Belorussians and Ukrainians) who are Eastern Catholics number c. 11 million
     3. 1698: some Romanians (Transylvania) unite
     4. 1724: some Melchites (Syrian Christians of the Byzantine rite) unite
     5. accommodations for Eastern Catholics
        1. they must accept the Roman Catholic faith, keep the seven sacraments, and recognize the pope’s universal jurisdiction
        2. but Rome permits Eastern Catholics to have a married clergy
        3. Rome also permits infants when baptized to immediately receive communion and confirmation
  5. 1534: Henry VIII has himself declared supreme head of the Church of England
  6. 1535: Henry VIII has Thomas More, humanist and jurist, beheaded; Henry made him lord chancellor, but More opposed Henry’s plans to divorce and remarry
  7. 1541: the Calvinist John Knox introduces the Reformation into Scotland
  8. 1545-63: Trent:
     1. Protestantism (canon, original sin, justification, sacraments, purgatory, saints and relics)
        1. Adolf von Har­nack, Church historian: “Had the Triden­tine decree on justification been in place before, Luther’s appearance would probably have been unnecessary.”
     2. reforms (the Catholic renewal “was not, in fact, a response to the demands and activities of the Reformers,” Lapple)
  9. 1562-98: Huguenot Wars
  10. 1572-08-24: St Bartholomew’s Day massacre
  11. 1598: Edict of Nantes (religious freedom for Huguenots)

1. **clergy**
   1. canon law
      1. c. 1500: at Paris the lawyer Jean Chappuis systematizes all earlier collections of canon law
      2. 1580: Gregory XIII bestows on Chappuis’ work the official title, *Corpus juris canonici*
2. **religious orders and missions**
   1. Theatines (1524)
   2. Capuchins (1528)
   3. Jesuits (1534)
   4. Ignatius Loyola († 1556)
   5. Francis Xavier († 1552 in China)
   6. Ursulines (1535)
   7. Hospitalers (1550)
   8. Oratorians (1564)
   9. fl. c. 1550: Spanish mystics Teresa of Avila (1515-82) and John of the Cross (1542-91)
   10. 1569: Christianity reaches the Philippines
3. **theology**
   1. 1563: at Salamanca, Spain, Melchior Cano, OP (1509-60), publishes *Loci theologici* (*Theological Places*, i.e., theological resources), which lists ten sources where theologians can find authoritative teaching: scripture, unwritten traditions, the Catholic Church, councils (especially ecumenical councils), the Roman Church, the Church Fathers, scholastic theologians and canon lawyers, reason, philosophers and civil lawyers, and history
4. **devotions**: **the way of the cross**
   1. c. 30-600: pilgrims to Jerusalem follow the actual *Via Crucis* and meditate at points indicated by local tradition
   2. 638: Muslims conquer Palestine
   3. 1100s: following the *Via Crucis* is again possible when the crusades capture Palestine
   4. 1200s: Dominicans and Franciscans preach devotion to Christ’s passion, so the way of the cross in Jerusalem gains in popularity
   5. 1500s: probably thanks to the mystics (1300s-1400s), the stations of the cross become popular outside Palestine
   6. the number of stations
      1. sometimes there were 34
      2. in Germany there were 7 falls, linked to the seven canonical hours
      3. 1500s: the Carmelite John Pascha of Louvain († c. 1530) writes a *Spiritual Pilgrimage* (published in 1563) that speaks of 15 stations
      4. 1584: describting his pilgrimage to the Holy Land, the priest Christian van Adrichem (Adrichomius) speaks of 12 stations; they correspond to the first 12 of the present form of the devotion
   7. 1600s-1700s: the Franciscans popularize the present 14 stations
   8. 1686: Innocent XI indulgences the devotion
5. **arts**: **vestments**
   1. 1570: Pius V’s *Missale Romanum* (*Roman Missal*); it prescribes the present vestment-color scheme (white, red, green, violet and black)
6. **morals of the laity**
   1. Confraternity of Christian Doctrine (CCD)
      1. 1536: abbot Castellino da Castello founds a system of Sunday schools in Milan
      2. 1562: a wealthy nobleman, Marco de Sadis-Cusani of Milan, having moved to Rome, founds the Confraternity of Christian Doctrine
      3. 1571: Pius V recommends that bishops establish the Confraternity of Christian Doctrine in every parish
      4. 1607: Paul V makes the Confraternity of Christian Doctrine into an archconfraternity, with headquarters in Rome
      5. advocates include Robert Bellarmine, Francis de Sales, and Charles Borromeo
   2. Congregation for Catholic Education (CCE)
      1. 1588 Sixtus V founds the *Congregatio pro universitate studii romani* to supervise studies at the University of Rome, Bologna, Paris, Salamanca, and others
      2. 1824: Leo XII renames it the *Congregatio studiorum*
      3. 1915: Benedict XV adds seminary oversight and renames it *Congregatio de seminariis et studiorum universitatibus*
      4. 1967: Paul VI renames it *Sacra congregatio pro institutione Catholica*
      5. 1988: John Paul II (in *Pastor Bonus*) renames it “the Congregation for Catholic Education [in Seminaries and Institutes of Study]”

## 1600s

1. **cultural background and Church-state relations**
   1. introduction
      1. The 1600s and 1700s saw “the growth of religious pluralism . . . and philo­sophical empiricism” (Holmes and Bickers 179)
      2. political secularization—“the spread of nationalism and political absolutism”—threatened the authority of the Catholic Church (Holmes and Bickers 174)
      3. political absolutism—monarchs have absolute power as a divine right—“spread through­out Europe . . . as the best means of maintain­ing order and preserving national unity. Kings were described as ‘the living image of God’ by whom they were chosen and from whom they held their authority” (Holmes and Bickers 174)
      4. 1550-1648: Spain and the Empire most influence Church history
      5. 1648-1800: France most influences Church history
   2. 1600-20: Protestant and Catholic attitudes harden, leading to the Thirty Years War (1618-48)
      1. 1600-10: Pro­testant subjects force some Catholic rulers to grant concessions
      2. Germany
         1. 1606: Protestants in the free city of Donauwörth prevent a Catholic procession
         2. 1607: the Emperor imposes Catholicism on Donauwörth, and Bavaria annexes it
         3. 1608: twelve Protestant princes form a Protestant Union (led by the Elector Frederick IV of the Palatinate; it dissolves in 1621 at the Emperor’s demand)
         4. 1609: the Catholic princes form a Catholic League (led by Duke Maximilian of Bavaria)
      3. England
         1. 1603-05: James I (r. 1603-25) disappoints Catholic hopes for toleration
         2. 1605: the Gunpowder Plot
            1. a dozen Catholic conspirators place 1800 pounds of gunpowder under the House of Lords to kill King James I and many Protestant aristocrats
            2. an anonymous letter warning a Catholic parliamentarian leads to discovery and execution of the conspirators (including Guy Fawkes, explosives expert)
            3. the plot’s failure is celebrated as “Guy Fawkes Night” (November 5, also known as “Bonfire Night” and “Fireworks Night”)
            4. the Gunpowder Plot intensifies persecution of Cath­olics
         3. papal condemnation of the Oath of Supremacy divides Catholics
            1. some abide by the papal condemnation of the oath
            2. some swear that James is the legitimate king, and the pope cannot depose him
      4. Holy Roman Empire
         1. Emperors Matthias (r. 1612-19) and Ferdinand II (r. 1620-37) attempt to restrict concessions previously granted to Protestants
   3. Thirty Years War (1618-48)
      1. The war in its early years “led to an extensive restoration of Catholicism in Bohemia and Hungary, Silesia and Austria. . . . abbeys and monasteries, estates and prince-bishoprics were being restored to the Church” (Holmes and Bickers 171)
      2. “But the attitudes of the popes as well as secular rulers were complicated by the confusion of their political and religious interests” (Holmes and Bickers 171)
         1. 1631: “Urban VIII was prepared to collaborate with the alliance between Protest­ant Sweden and Catholic France on the basis of dubious Swedish reassurances and because of French threats of schism” (Holmes and Bickers 171)
         2. “Armand Jean du Plessis, Duc de Richelieu [1585-1642; cardinal, 1622-42; Louis XIII’s chief minister, 1624-42], hoped to use both the Hapsburgs and the Protestants in his efforts to weaken them both and was prepared to add the support of France to that of England and Holland in favour of the Union” (Holmes and Bickers 171)
         3. “Ferdinand II for his part secured the powerful help of Spain” (Holmes and Bickers 171)
         4. “this confusion of interest damaged Catholic interests within the Empire” (Holmes and Bickers 171)
      3. September 1631: King Gustavus Adolphus of Sweden’s (1594-1632, r. 1611-32) advance into southern Germany (first Protestant victory) reverses many Catholics gains
      4. growing divisions, failures at reunion, increased secularization, and the realization that states will have to tolerate other Christians force Church leaders to seek secular rulers’ support
   4. 1648: Peace of Westphalia
      1. treaties based on the principle, *Cuius regio*, *eius religio* (“Whose rule, his religion”), give “secular governments the right of reforming the Church which flatly contradicted . . . Trent” (Holmes and Bickers 173)
      2. tolerance is now extended to Calvinists
         1. 1555: at the Peace of Augsburg, Catholic and Lutheran princes agree to *cuius regio*, *eius religio*; but both persecute Calvinists and Anabaptists
      3. freedom of private and public worship is guaranteed where it existed on 1 Jan. 1624
      4. ecclesiastical property belongs to the group that possessed it on 1 Jan. 1624
      5. “neither Catholic nor Protestant forces could hope in future to destroy the other . . ., leaving the northern and north-western areas of Europe as almost solidly Protestant” (Holmes and Bickers 173)
      6. relative irrelevance of the papacy
         1. when Pope Innocent X (1644-55) condemns the treaties, he is ignored
         2. papal representatives are excluded from
            1. 1648: the Peace of Westphalia
            2. 1659: the Peace of the Pyrenees
            3. 1697: the Treaty of Ryswick
            4. 1713: the Treaty of Utrecht
            5. 1735: the Treaty of Vienna
            6. 1748: the Peace of Aachen
   5. France
      1. 1643: Louis XIV is king of France (“The Most Christian Sun King”; 1638-1715; r. 1643-1715 [73 years])
      2. 22 Oct. 1685: Louis XIV’s *Revocation of the Edict of Nantes*
         1. 1598: the Edict of Nantes had granted religious freedom for Huguenots (French Calvinists)
         2. but Louis XIV sees religious diversity as a threat to order and national unity
         3. Huguenots must now violently resist or go into exile
      3. Louis XIV “disregarded the claims and rights of the papacy at the very time that he was persecuting the Huguenots” (Holmes and Bickers 174)
      4. “even communicating with the papacy during the reign of Louis XIV was [a crime,] and the practice ceased” (Holmes and Bickers 176)
      5. 1715: “Louis XIV carefully practised his devotions and religious duties and died in an exemplary way” (Holmes and Bickers 206)
   6. the Papal States (1600s-1700s)
      1. the Papal States are generally weak
         1. the Papal States are now one minor power among many
         2. they have a weak economy, a clerical administration, and an impotent military
      2. the popes are generally weak
         1. popes are usually elected for political, not religious, reasons
         2. “Neither the secular nor the ecclesias­tical authorities, including the cardinals, wanted young, efficient or powerful popes” (Holmes and Bickers 181)
         3. so popes are respectable but “usually old, unimaginative and unenthusiastic, often out of touch with the realities” (Holmes and Bickers 181)
      3. nepotism
         1. Italians, who dominate the college of cardinals, make their children cardinals
         2. “cardinal nephews” are “not priests but close relatives in whom the pope had confidence and of whom he was expected to take care” (Holmes and Bickers 181)
         3. 1644-55: Innocent X (1644-55) lets his deceased brother’s wife, Olympia Maidalchina, wield power; she “was happy to receive presents in return for favours” (Holmes and Bickers 181); this caused great scandal, “for which, however, there appears to have been no adequate ground” (“Innocent X”)
         4. 1670-76: Clement X (1670-76) “appoints a greedy inefficient uncle of his niece’s husband” (Holmes and Bickers 181)
         5. 1676-89: the reaction to Clement X’s appointment is so hostile that Innocent XI (1676-1689) refuses to appoint his relations
         6. 1691-1700: Innocent XII (1691-1700) abolishes nepotism
         7. 1775-99: Pius VI (1775-99) restores it
   7. England
      1. Charles I (1625-49) sympathizes with his Catholic subjects and has a Catholic wife; but parliament prevents him from helping them
      2. 1642-51: the English Civil War
         1. 1642-45, first civil war; 1648-49, second civil war; 1649-51, third war
         2. Catholics in England and Ireland support the royalists
         3. after the Puritans win the civl war, Oliver Cromwell becomes Lord Protector (head of state); as an Independent (a non-separatist Congregationalist), Cromwell believes in religious toleration, but only for Protestants
      3. Charles II (1660-85) is well-disposed towards Catholics; he converts to Catholicism on his deathbed
      4. James II (1685-88) had converted to Catholicism (1668 or 1669) and appoints Catholic officials
      5. 1688: the Glorious Revolution: English Protestants persuade William of Orange to invade England (he is James II’s nephew and married to James’ Protestant daughter Mary); James II flees
      6. 1689: parliament deposes James II and installs Mary and William (1689-1702); a Bill of Rights requires oaths of allegiance and forbids Catholic monarchs and monarchs marrying Catholics
   8. America
      1. 1534: Cartier penetrates the Gulf of St Lawrence for France
      2. northern colonies
         1. Puritans settle Massachusetts, Connecticut, New Hampshire, and (later) Vermont
         2. American Puritanism becomes “Congregationalism”
            1. “the early distinction between those Puritans who had already separated from the Church of England and those who had not [lost] its point in America by the mid-17th century” (Chadwick and Evans)
            2. “The “Pilgrims” who settled at Plymouth and the “Puritans” who founded Boston soon melded into that denomination known as Congregationalism” (Chadwick and Evans)
         3. 1636: Harvard is founded to create Congregationalist ministers (Yale is in 1701)
         4. 1636: Massachusetts exiles Roger Williams; he buys land from the Indians to found Rhode Island
            1. “Williams, briefly a Baptist, was later aided by John Clarke, a Baptist for a great many years, in securing Rhode Island’s charter” (Chadwick and Evans)
            2. Williams keeps Rhode Island “open to all malcontents, dis­senters, unchurched and unconcerned” (Chadwick and Evans)
            3. “Baptists were the first to profit from this colony’s deliberate embrace of religious liberty” (Chadwick and Evans)
            4. Quakers soon established New­port, Rhode Island, as their New-England base
         5. Congregationalism remains the established religion in the New-England colonies
            1. in Connecticut until 1818
            2. in Massachusetts until 1833
      3. middle colonies
         1. New York and New Jersey
            1. 1664: Dutch “New Amsterdam” becomes British “New York”
            2. but “the Dutch Reformed religion continued to be a strong cultural force in both New York and New Jersey” (Chadwick and Evans)
            3. 1766: e.g., Queen’s College (now Rutgers University) is founded in New Brunswick, New Jersey, as a Dutch Reformed institution
         2. Pennsylvania
            1. 1682: William Penn receives the large land grant of Pennsylvania (Latin for “Penn’s woods”)
            2. he makes it a haven for his fellow Quakers (Society of Friends) and other religious dissidents
         3. 1680s-90s: “English Quakers constituted a majority of the first wave of immigration to the Philadelphia area (and other regions along the Delaware river)” (Chadwick and Evans)
         4. early 1700s: Scottish and Irish Presbyterians, and Germans too, settle in the middle colonies
      4. southern colonies
         1. 1607: Jamestown, Virginia, is the first English settlement in the New World
            1. 1619: the Church of England (Anglicanism) becomes Jamestown’s established (official) religion
         2. 1634: Catholics found Maryland
            1. 1629: George Calvert, first Lord Baltimore in the Irish House of Lords, whose Avalon colony in Newfoundland has failed, applies to Charles I for a new royal charter
            2. April 1632: Calvert dies
            3. 20 June 1632: his son, Caecilius Calvert, Second Lord Baltimore, receives a charter for Maryland Colony (Latin *Terra Maria*—it is named after Henrietta Maria, Charles I’s queen)
            4. by 1700: Anglicanism is the established religion
         3. South Carolina and North Carolina: Anglicanism becomes the established religion
         4. slavery in the United States
            1. 1510 (22 Jan.): “the start of the systematic transportation of African slaves” (Carey); but this is to New Spain (Mexico, parts of Central America and the Carribean, and Florida)
            2. 1619: 19 blacks arrive at Jamestown, but become indentured servants (under a limited-time contract), not slaves
            3. 1640: first slave in the US (John Punch, a black indentured servant who, after attempting to flee, is sentenced to slavery)
            4. 1662: a Virginia law says children born of slave women are slaves (English common law said children of English subjects took their fathers’ status)
            5. by 1700: 21,000 slaves in the US (Miller and Smith 678)
            6. 1640-1865: total number of Africans imported as slaves to the US: 597,000
   9. 1683: Turks besiege Vienna
2. **heresies and councils**
   1. heliocentrism
      1. pre-1543: everyone accepts geocentrism (the universe revolves around the earth)
         1. one need only look up to prove geocentrism: sun and stars rotate around us
         2. the Bible says the “sun sets” and “rises” (e.g., Mark 1:32, the sun *goes down*)
         3. Aristarchus of Samos (310-230 bc) was an exception: he advocated heliocentrism (the universe revolves around the sun)
      2. 1543: Polish priest Nicholas Copernicus (1473-1543) publishes *De revolutionibus orbium coeles­tium*, arguing heliocentrism
      3. c. 1545: Luther (1483-1546) condemns heliocentrism (Holmes and Bickers 189)
         1. Protestants are first to oppose Copernicus’s work, since it contradicts scripture
      4. 1600: only ten people are by now convinced (“Copernicus”)
         1. one is the German Johannes Kepler (1571-1630)
         2. one is the Italian Galileo Galilei (1564-1642)
      5. 1610s: the Church considers condemning heliocentrism; Galileo reminds the Church “of its standing practice of interpreting Scripture allegorically whenever it came into conflict with scientific truth, quoting patristic authorities and warning that it would be ‘a terrible detriment for the souls if people found themselves convinced by proof of something that it was made then a sin to believe’” (de Santillana)
      6. 5 Mar. 1616: Catholic opposition to heliocentrism commences: the Congregation of the Index forbids Copernicus’s work “until corrected”
      7. 1620: the Congregation of the Index states the necessary corrections: 9 sentences that affirm heliocentrism as certain must be removed
      8. 1632: Galileo’s *Dialogue Concerning the Two Chief World Systems* advocates heliocentrism
      9. 1633: the Roman Inquisition con­demns helio­­centrism for contradicting scripture; it tries Galileo for heresy, forces him to curse heliocentrism, and places him under house arrest for the last eight years of his life
      10. 1718: a censored version of Galileo’s complete scientific works is published
      11. 1737: Galileo is reburied in sacred ground at the Basilica of Santa Croce, Florence
      12. 1741: Benedict XIV (1740-58) formally rehabilitates Galileo when he authorizes publication of an uncensored version of Galileo’s complete scientific works
          1. “the 1633 sentence against him was effectively withdrawn when an imprimatur was granted for his writings” (Gibeau)
      13. 1758: Benedict XIV (1740-58) removes the corrected *Dialogue* from the Index
      14. 1992: the Pontifical Council for Culture “reexamined the Galileo case [and] concluded that “Galil­eo’s judges, incapable of dissociating faith from an age-old cosmology, believed quite wrongly that the adoption of the Copernican revolution . . . was such as to undermine Catholic tradition”” (Gibeau)
      15. 31 Oct. 1992: John Paul II makes Galileo’s vindication public in an address to the Pontifical Academy of Sciences
      16. the Galileo case is “the third great catastrophe in Church history” (after the Eastern Schism and the Protestant Reformation) (historian Friedrich Dessauer, qtd. in Lapple 73)
   2. ecclesiological theories that subject the Church to the state
      1. these theories show the determination of “secular rulers to control the Church or treat it as a department of State . . . Churches everywhere were regarded as useful instruments [for promoting] obedience to local rulers” (Holmes and Bickers 175, 178)
      2. conciliarism
         1. 1663: the *parlement* (law court) of Paris forces the theology faculty to acknowledge that a general council is superior to a pope and to deny papal infallibility
      3. Richerism (France)
         1. Edmond Richer (1559-1631), syndic (business representative) of the faculty of theology in Paris, is a conciliarist and Gallican
         2. 1610: Robert Bellarmine’s *Tractatus de potestate summi pontificis in rebus temporalibus* (*Concerning the Power of the Supreme Pontiff in Temporal Matters*, a treatise on the temporal power of the pope)
            1. “the civil government exists side by side with the ecclesiastical government. Each is complete in its own sphere” (Ward)
            2. “The pope has [the] right to certain interference with the temporal government of states when the principles of religion are at stake” (Ward)
            3. “any interference on the part of the State with ecclesiastical appointments, as, for example, by nomination of bishops [or influencing] the election of the pope, . . . is conceded by courtesy, in consideration of services rendered and by no means acknowledged as a right” (Ward)
         3. 1610: the *parlement* (law court) of Paris condemns Bellarmine’s *Tractatus*
         4. 1611: Richer writes *De ecclesiastica et politica potestate libellus*
            1. the faithful received authority in the Church; they in turn “entrusted sacerdotal power to the clergy and sovereign juris­diction to the bishops” (Holmes and Bickers 187 n.)
            2. Richer’s system is “presbyterianism” (Holmes and Bickers 189)
            3. the Church should be an aristocracy, not a monarchy (Goyau)
         5. 1612: a synod at Sens condemns Richer; Maria de’ Medici (queen of France, 1573-1642) replaces him with a new syndic
      4. Gallicanism (France)
         1. 1640 on: “the rising influence of the Jansenist party helped to spread the Gallican teaching among the French clergy, and to make them more willing to yield obedience to the king than to the Pope” (MacCaffrey, *History*)
         2. 1682: *Declaration of the Gallican Clergy* (*Declaratio Cleri Gallicani*; *Four Articles of Gallicanism*)
            1. written by Jacques-Benigne Bossuet, bishop of Meaux, famous preacher, and theologian
            2. the four articles say:

the king is independent in the temporal sphere

general councils have superiority over popes

the Gallican Church’s traditional prerogatives must be upheld (such as being able to veto bishops chosen by the pope)

papal definitions become infallible only after the Church consents to them

* + - * 1. Louis XIV demands that all receiving theology degrees sign the articles
        2. the pope refuses to accept as a nominee for bishop anyone who has signed
        3. by 1688: 35 dioceses lack bishops, and the pope has excommunicated the king
        4. 14 Sept. 1693: Louis withdraws the articles
        5. The *Declaration of the Gallican Clergy* acknowledges the pope’s “universal authority and the position of the pope as the centre of Christian unity . . . But there were few or no signs of . . . Ultramontane or centralised notions of papal primacy, at least in countries north of the Alps and especially in France, until the beginning of the nineteenth century” (Holmes and Bickers 175)
      1. 1693-1789: “French rulers continued to apply Gallican principles, which also enjoyed wide support among French Catholics” (Holmes and Bickers 176)
  1. Jansenism
     1. 1630s-40s
        1. Cornelius Otto Jansen, bishop of Ypres, Belgium
           1. Augustine said grace constrains the will to do good
           2. Trent had not explained how free will and God’s grace are compatible
           3. Jansen, who claimed to have read all of Augustine several times, taught:

after original sin “man was essentially perverted and free only to commit evil” (Holmes and Bickers 184)

after original sin humans need “efficient or all-powerful grace in order to do good or to obey God’s commands . . . [But] such grace was not always given even to those who asked for it” (Holmes and Bickers 184)

“total dependence on God also seemed to imply the doctrine of [double] predestination” (Holmes and Bickers 184)

Jansenism “has in fact been described as a sort of ‘Calvinised’ Catholicism” (Holmes and Bickers 184)

* + - * 1. 1638: Jansen dies
        2. 1640: Jansen’s book *Augustinus* is published, causing controversies in Paris and Louvain
        3. 1641: *Augustinus* and publica­tions of both sides are put on the Index
        4. 1642: fierce arguments continue
        5. 1643: Rome again condemns *Augustinus*
      1. other major early Jansenists
         1. Fr. Jean Duvergier de Hauranne (1581-1643)

abbot of the Benedictine monastery of Saint-Cyran

1633-36: confessor to the convent of Port-Royal, he made it a center of Jansenism

political opponent of Cardinal Armand-Jean du Plessis, Duc de Richelieu (1585-1642; Louis XIII’s chief minister, 1624-42)

* + - * 1. Fr. Antoine Arnauld (1612-94)

Sorbonne theologian

Arnauld succeeds Duvergier de Hauranne as chaplain of Port-Royal

* + - * 1. Mother Jacqueline Marie Angélique Arnauld (1591-1661) (Arnauld’s older sister, abbess of the Cistercian convent of Port-Royal)

1608: Francis de Sales (bishop of Geneva) and Mother Angélique reform Port-Royal

1626: the Abbey of Port-Royal moves to Paris; the old abbey, now called “Port-Royal-des-Champs” (“Port-Royal in the country”), is a retreat for men who open a school for boys

by 1630: “Port-Royal was a model reformed convent governed by a saintly abbess with a devout community which was already exerting a powerful influence for good among the Catholic laity as well as religious in the world outside” (Holmes and Bickers 185)

“It was at Port-Royal that the Jansenist doctrines of grace and free-will were transformed into those severe and austere moral attitudes which could be con­trasted so strongly with the lukewarm and even corrupt attitudes of hostile Catholics. . . . Jansenism then was developing into a rigorist morality” (Holmes and Bickers 185)

* + - 1. Jesuit “laxism” vs. Jansenist rigorism
         1. 1600s: “There was at the time a strong reaction in progress against lax moral views, accompanied with positive aspirations towards a life of perfection” (Holmes and Bickers 185)
         2. frequent communion

Jesuits advocated frequent communion

Jansenists opposed it

1643: Arnauld writes *De la communion fréquente*

for Jansenists, “the Eucharist was a sign rather than a means of perfection” (Holmes and Bickers 185)

* + - * 1. confession

Jesuits were accused of having “a lenient or even lax approach to confession” (e.g., allowing penitents to dance the same day they receive communion) (Holmes and Bickers 185)

Jansenists stressed contrition (sorrow for sin because of love of God) instead of attrition (sorrow for sin because of fear of hell)

* + - * 1. “Pascal accused the Jesuits of putting ‘cushions under the elbows of sinners’ and condemned those casuists who allowed priests to take several stipends for one Mass or religious to disobey their superiors, who permitted children to desire the deaths of their parents or servants to take part in the orgies of their masters, and who agreed [185] that creditors could practise usury or debtors escape by fraudulent bankruptcies” (Holmes and Bickers 185-86)
        2. The Jansenists “were prepared to suffer much for their beliefs” (Holmes and Bickers 186)

1638-43: Cardinal de Richelieu (1585-1642) imprisons Duvergier de Hauranne

Arnauld had to hide for 12 years

* + - 1. 1653: Innocent X’s apostolic constitution *Cum Occasione* (*With Occasion*) condemns 5 propo­sitions ascribed to Jansen, which teach that
         1. Christ did not die for everyone
         2. efficacious grace is necessary for salvation but God does not give sufficient grace to everyone
         3. The Jansenists admitted that the propositions were heretical but denied that Jansen taught them

they distinguished between matters of faith or doctrine (on which the Church can be infallible) and matters of fact (such as whether Jansen actually taught these doctrines)

they said that “in matters of fact the Church could only demand respectable silence” (Holmes and Bickers 185)

* + - 1. 1656: Alexander VII’s (1655-67) bull *Ad sacram* declares that the propositions are in fact in *Augustinus*
      2. 1657: Blaise Pascal’s (1623-62) *Lettres provinciales* (*Provincial Letters*)
         1. His sister was at Port-Royal; his niece was cured there
         2. The *Provincial Letters* bitterly condemn Jesuit laxity
         3. Though banned by Louis XIV (1660) and put on the Index, the book went through 3 editions in 3 years
         4. “Pascal respected the spiritual fervour of his Jansenist friends, [but his was] a more passionate understanding of the love of God” (Holmes and Bickers 186)
      3. 1664: Alexander VII’s (1655-67) constitution *Regiminus Apostolici*
      4. 1664: an anti-Jansenist formulary which French clergy must sign helps detect Jansenism
      5. “When Archbishop Fénelon and Bishop Bossuet became involved in the Jansenist controversy they had already been at bitter odds over the question of Quietism” (see below) (Holmes and Bickers 186)
      6. The French king, Louis XIV (r. 1643-1715), began to suspect Jansenists of opposing his absolutism
      7. At least 4 Jansenist bishops “instructed their priests simply to maintain an attitude of respectful silence” (Holmes and Bickers 186)
      8. 1669: the “Clemen­tine Peace”: this compromise “allowed the bishops to maintain their belief in the purity of Jansen’s intentions in private while officially accepting a formula negotiated between Clement IX and Louis XIV” (Holmes and Bickers 186)
      9. 1670 on: Jansenism spreads inside and outside France: “Jansenists could be found in parishes and religious houses, colleges and universities while several bishops in the Low Countries . . . were known to have Jansen­ist sympathies” (Holmes and Bickers 186-87)
      10. 1671: Pasquier Quesnel’s (1634-1719) *Réflexions morales sur le Nouveau Testament* (a French New Testament with Jansenist notes)
          1. It was “a combination of Jansenist, Gallican and Richerist theories which became increasingly and more explicitly Jansenist with every new edition” (Holmes and Bickers 187)
          2. Quesnel’s *Réflexions* “received the approval of Bishop Louis-Antoine de Noailles” (Holmes and Bickers 187)
    1. 1700 on
       1. 1701: Louis Périer, Pascal’s nephew
          1. Périer “maintained that the five propositions were not in *Augustinus* . . . maintaining a respectful silence, [he] signed the formula of Alexander VII with that mental reservation” (Holmes and Bickers 187)
          2. 40 Sorbonne doctors claimed that Périer could be given absolution
       2. “Louis XIV, increasingly irritated and bored by the whole business, asked his grandson, the king of Spain, to seize Quesnel, who was jailed . . . [Louis] then asked Pope Clement XI to condemn the Jansenists again” (Holmes and Bickers 187)
       3. 1703: Clement XI in *Vineam Domini* “declared that respectful silence was not enough and demanded denial in word and conscience of the five propositions which, he maintained, were part of Jansen’s teachings” (Holmes and Bickers 187)
       4. “The Assembly of clergy and nuns of Port-Royal only gave qualified assents to the papal condemnations” (Holmes and Bickers 187)
       5. 1707: “the king secured an interdict against them. The nuns were dispersed to other con­vents, bodies in the cemetery were disinterred and the convent itself destroyed” (Holmes and Bickers 187)
       6. 1708: Clement XI condemns Quesnel’s *Réflexions morales*. Noailles, “by then Cardinal Archbishop of Paris, was ordered to withdraw his approval. The Cardinal hesitated and Quesnel himself tried to win the support of Gallican sympathisers. As a result of the subsequent controversy the king asked the pope again formally to condemn Quesnel’s book” (Holmes and Bickers 187)
       7. 1713: Clement XI’s apostolic constitution *Unigenitus Dei Filius* (*Only-Begotten Son of God*), condemning both Jan­senism and Gallicanism
          1. “Clement XI and his theological advisers were agreed on the need to distinguish Catholic teaching from that of Protestants who at the time were emphasising the need for good works rather than justification by faith alone” (Holmes and Bickers 187)
          2. So *Unigenitus* condemned (“though not necessarily as heresy”) claims

“that the grace of Christ was necessary for every good work,

“that biblical reading was for all,

“that Sunday should be kept holy by devotional reading” (Holmes and Bickers 188)

* + - * 1. “Noailles and other bishops there­fore refused to accept the Bull without qualifications and appeals were made to a General Council, but the pope retaliated by excom­municating those who appealed to a future council” (Holmes and Bickers 188)
        2. 1781: *Unigenitus* is “annulled in Austria on the grounds that it was an illegal extension of papal power” (Holmes and Bickers 187)
        3. *Unigenitus* “occasioned further discussion of papal infallibility and Gallicanism as well as Jansenism” (Holmes and Bickers 187)
      1. “The resistance of the Jansenists strengthened after the death of Louis XIV [d. 1715]” (Holmes and Bickers 188)
      2. But “the death of Quesnel in 1719 also widened divisions amongst them” (Holmes and Bickers 188)
      3. 1720: “the French Government accepted ‘Unigenitus’ and some eight years later Noailles himself, by then sick and old, finally submitted” (Holmes and Bickers 188)
      4. 1723: “the chapter of Utrecht had elected a bishop and begun the Old Catholic schism of Jansenist Catholics separated from Rome” (Holmes and Bickers 188)
      5. 1730: “Louis XV threatened that those churchmen who refused to accept the condemnation of Jan­senism would lose their positions and dying Jansenists were refused the sacraments unless they explicitly accepted ‘Unigenitus’” (Holmes and Bickers 188)
      6. Jansenists “continued to be influential, especially in the Parle­ments and among the lower clergy, and to trouble the Church in France for the next fifty years. Even in the middle of the century several cardinals who sympathised with Jansenism still expected the condemnations to be withdrawn by a future pope” (Holmes and Bickers 188)
    1. some later Jansenists claimed “to work miracles, to pro­phesy or to speak with tongues. When the grave of a devout and charitable Jansenist deacon, François de Paris, became the scene of ‘miraculous’ cures and prophecies, dances and frenzies, convulsions and even sadism, the government closed the cemetery. These and similar exaggerations, coupled with extravagant claims like the justi­fication of illicit sexual relations performed under the influence of ‘divine inspiration’, eventually helped to discredit the Jansenists in France” (Holmes and Bickers 188)
    2. conclusions
       1. “Jansenism was not a homogeneous movement” (Holmes and Bickers 189)
          1. Jansenism was associated “with ecclesi­astical and political Gallicanism” (Holmes and Bickers 188)

“there was an obvious temptation for Jansenists to seek the support of Gallicans” (Holmes and Bickers 188)

“both parties were sometimes used to disguise political and ecclesiastical ambitions” (Holmes and Bickers 188)

* + - * 1. “Jansenism was also associated with the presbyterianism of Edmond Richer” (Holmes and Bickers 189)
        2. “advocates of ecclesiastical reform included”:

“Jansenists and Gallicans”

“descendants of the Counter-Reformation such as Alphonsus Liguori or Leonard of Port-Maurice”

“moderate advocates of the Enlightenment” (Holmes and Bickers 189)

* + - * 1. “Jansenism itself could not be identified exclusively with the ideas of the nuns of Port-Royal” (Holmes and Bickers 189)
        2. “the attitudes of Saint-Cyran were not even the same as those of Quesnel” (Holmes and Bickers 189)
        3. “Arch­bishop Malvin de Montazet of Lyons and Bishop Bazins de Bezons of Carcassone were Gallican opponents of moral laxity” (Holmes and Bickers 189)
        4. “Bishops Asensio Salas and José Climent of Barcelona were open to the new ideas of the Enlightenment, opposed to the laxity associated with the Jesuits and advocates of a simplified and reformed liturgy; these policies were also supported by Eusebius Amort in Germany” (Holmes and Bickers 189)
        5. “Italian ‘Jansenist’ reformers included one of the Vatican librarians, a secre­tary of the Congregation of Propaganda, and Ludovico Antonio Muratori who was archivist to the Duke of Modena and rector of the seminary of Pistoia” (Holmes and Bickers 189)
      1. “But as moral reformers the Jansenists did much to improve standards and the respect in which religion was held. They questioned super­stitious practices and encouraged the reading of scripture. At the same time their opposition to frequent confession and communion had an adverse effect on the lives of many Catholics and the con­troversies over Jansenism undoubtedly further weakened the autho­rity of the Church” (Holmes and Bickers 189)
      2. Jansenism “can simply be seen as an ecclesiology sup­porting the rights of bishops, especially over religious orders, and defending those rights against the interference of pope or king” (Holmes and Bickers 188)
      3. “Eventually Jansenism became a temper of mind opposed to the exercise of absolute authority either in religion or politics and to the increasing centralisation of power in Church and State: as such it became increasingly irrelevant in the light of future developments” (Holmes and Bickers 189)
      4. The length of the struggle against Jansen­ism shows the papacy’s weakness in the 1600s
  1. quietism
     1. beliefs
        1. the quietists overemphasized “indifference, renunciation or abandonment to God which was part of the long and respected tradition of Christian spirituality” (Holmes and Bickers 186)
        2. “Quietism advocated the adoption of a passive rather than an active approach to the spiritual life, not only in the case of devotional exercises, but also in resisting temptations” (Holmes and Bickers 186)
        3. quietism’s most “extreme claim” was “that if human wills were lost in God and individuals committed sin, they did so without offence” (Holmes and Bickers 186)
        4. “In effect Quietism seemed to result in indifference towards religious obligations rather than in abandon­ment into the hands of God” (Holmes and Bickers 186)
     2. history
        1. quietism originates in the theories of Madame Guyon (Jeanne-Marie Bouvier de la Motte, who married Jacques de la Motte Guyon, 1648-1717) (Holmes and Bickers 186)
        2. 1687: Innocent XI’s (1676-89) bull *Coelestis Pastor* condemns the quietism of Miguel de Molinos (1628-97); the Inquisition sentences him to life imprisonment
        3. 1688: François Fénelon, Bishop of Cambrai (Sulpician, 1651-1715) meets Madame Guyon and admires her works
        4. 1697: a commission examines Madame Guyon’s quietism
           1. its members are

Louis Tronson (1622-1700), Superior of Saint-Sulpice seminary

Jacques Bossuet (1627-1704), Bishop of Meaux (1681-1704)

Louis-Antoine de Noailles (1651-1729), Bishop of Châlons (1680-95), later Bishop of Paris (1695-1704)

* + - * 1. the commission publishes the *Artcles d’Issy*, 34 articles condemning Madame Guyon’s quietism
      1. 1697: Bossuet publishes *États d’oraison* (*States of Prayer*), an explanation of the *Articles*
      2. 1697: Fénelon publishes *Explications des Maximes des Saints* (*Explanations of the Maxims of the Saints*), a counter-explanation of the *Articles*
         1. Fénelon argues that “The final end of the Christian soul is pure love of God, without any admixture of self-interest, a love in which neither fear of punishment nor desire of reward has any part. The means to this end, Fénelon points out, are those long since indicated by the Catholic mystics, i.e. holy indifference, detachment, self-abandonment, passiveness, through all of which states the soul is led by contemplation” (Dégert, “François . . . Fénelon”)
      3. 1697-99: Bossuet and Fénelon launch a flurry of pamphlets at one another
      4. 1699: Innocent XII (1691-1700) condemns Fénelon’s quietism, but only “reluctantly as a result of pressure from the French government” (Holmes and Bickers 186)
  1. scientism
     1. definition: “The belief that the investigative methods of the physical sciences are applicable or justifiable in all fields of inquiry” (*American Heritage Dictionary*)
     2. 1600: Giordano Bruno (1548-1600), former Dominican, says the Church opposes scientific progress; in 1600 he is burned at the stake for saying Jesus was not God but a magician, the Holy Spirit is the world soul, etc.
     3. Francis Bacon (1561-1626) divorced “faith and knowledge, reason and revelation, natural and revealed religion [189] . . . He advocated . . . experimental demonstration as the only real form of proof” (Holmes and Bickers 189-90)
     4. Galileo Galilei (1564-1642) “argued that in making . . . hypotheses about nature it was necessary to appeal to observation and, if neces­sary, to ignore the claims of authority” (Holmes and Bickers 189)
  2. rationalism
     1. English rationalism
        1. 1713: Anthony Collins’s *Discourse of Free-Thinking* defends the right of free inquiry into religion
        2. the deists chal­lenge miracles and prophecy (traditional proofs of Christianity)
        3. 1736: to rebut deism, (Anglican) Bishop Joseph Butler’s *The Analogy of Religion* argues that the analogy between God’s principles of governance in nature and in the Bible shows “there is one Author of both” (“Butler”)
        4. David Hume (1711-76): “the most radical philosophical demonstration of the insuf­ficiency of rationalism came from David Hume, whose . . . [skepticism also challenged] traditional certainties of God and nature, causation and miracles” (Holmes and Bickers 191)
     2. Continental rationalism
        1. René Descartes (1596-1650), though a Catholic, is a rationalist and a skeptic: reason is the only means of acquiring belief
        2. Nicolas Malebranche (1638-1715, Oratorian): to defend Christianity, he becomes a Cartesian rationalist
        3. Baruch de Spinoza (1632-77)
           1. Descartes’s ideas tend to pantheism and nihilism
           2. 1656: the Jewish community of Amsterdam “excommunicates” Spinoza for pantheism
           3. Spinoza denies biblical inspiration
           4. Christianity is merely the result of historical causes

1. **religious orders and missions**
   1. older orders: reforms
      1. 1664: Armand-Jean Le Bouthillier de Rancé “devoted himself to the task of reforming the Cistercian Order at the abbey of La Trappe in Normany” (Holmes and Bickers 204)
      2. The Dominicans, Benedictines, Capuchins, Canons Regular, Recollects “were also reformed” (Holmes and Bickers 204)
   2. new orders
      1. 1609: Institute of Mary
      2. 1611: the Oratory (Oratorians); founder, Pierre Bérulle (1575-1629), Augustinian theologian
      3. 1625: Congregation of Priests of the Mission (Lazarists); founder, Vincent de Paul (1580-1660)
      4. 1633: Sisters of Charity of St Vincent de Paul; founders, Vincent de Paul (1580-1660) and Louise de Marillac (1591-1660) (also known as Daughters of Charity, or the “Grey Sisters”)
      5. 1642: Society of Saint-Sulpice; founder, Jean-Jacques Olier (1608-57)
      6. c. 1643: Bar­tholomites; founder, Bartholomew Holzhauser, Salzburg
         1. 1680: Innocent XI approves their rule
         2. they flourish in South Germany, Hungary, Poland, and Spain
         3. 1804: their last house, at Landshut, is suppressed; they cease to exist
      7. 1643: Congregation of Jesus and Mary; founder, John Eudes (1601-80)
         1. 1643-80: the society founds seminaries at Caen (1643), Coutances (1650), Lisieux (1653), Rouen (1658), Evreux (1667), and Rennes (1670)
      8. 1664: Order of Cistercians of the Strict Observance (Trappists, OCSO); founder, Abbot Armand Jean le Bouthillier de Rancé (2007: there are 170 Trappist monasteries, 2500 Trappist monks, and 1800 Trappistine nuns)
   3. charitable orders
      1. “the pattern of canoniza­tions during the eighteenth century illustrated how the Church had come to recognise that works of charity as well as mystical contem­plation or martyrdom were also signs of holiness” (Holmes and Bickers 204)
      2. “Vincent de Paul [1580-1660] and his colleague Louise de Marillac [1591-1660] became symbols of Christian charity” (Holmes and Bickers 204)
      3. “Religious houses provided pensions and alms, homes, asylums and guesthouses, employment, education and medical treat­ment” (Holmes and Bickers 204)
      4. “The Capuchins and the Brothers of St John of God were particu­larly famous for their care of the poor, the sick and the dying” (Holmes and Bickers 204)
      5. 1657: “At Naples . . . 96 of the one hundred Camillians ministering to the sick died of the plague” (Holmes and Bickers 204)
   4. setbacks
      1. 1669: the French government “prohibited the estab­lishment of further religious congregations and, following the later suppression of the Jesuits, adopted measures which resulted in the closure of 400 monasteries” (Holmes and Bickers 204)
   5. education
      1. “Religious orders and congregations suppor­ted [204] the dramatic extension of education among girls as well as boys, the poor as well as the wealthy” (Holmes and Bickers 204-205)
      2. 1684: “Jean Baptiste de la Salle founded the Brothers of the Christian Schools who now joined in the task of educating the young with Dominicans, Jesuits and Orator­ians, the Sisters of Charity and Daughters of Wisdom, the Ursulines and Canonesses of Saint Augustine, the Order of the Visitation and the Congregation of Notre Dame” (Holmes and Bickers 205)
      3. “The Bavarian congregation of the Benedictines helped to promote the education as well as the religious lives of Catholics in the south of Germany” (Holmes and Bickers 205)
   6. the Catholic Enlightenment: historians
      1. Maurists
         1. “the monastery of St Maur was becoming a leading centre of historical research” (Holmes and Bickers 194)
         2. “The Maurists helped to lay the foundations of historical scholarship and to establish the principles of historical criticism and methodology. They collected invaluable historical source material and produced important critical editions of the Fathers” (Holmes and Bickers 194)
         3. 1668: “Dom Jean Mabillon produced the first volume of his history of the Benedictines” (Holmes and Bickers 194)
         4. 1667-1701: Mabillon “published an edition of the writings of Bernard of Clairvaux and collaborated in a critical examination of the lives of Benedictine saints” (Holmes and Bickers 194)
      2. Bollandists
         1. “At about the same time the ‘Bollandists’ were beginning their critical examinations of the traditional lives of the saints” (Holmes and Bickers 194)
      3. “Other significant ecclesiastical historians” (Holmes and Bickers 194)
         1. Claude Fleury (a Gallican, 1640-1723)
         2. Natalis Alexander, O.P. (1639-1724)
         3. Archbishop Giovanni Domenico Mansi of Lucca (1692-1769)
         4. Martin Gerbert, O.S.B., Prince-Abbot of St. Blaise (1720-1793)
   7. the Catholic Enlightenment: France
      1. Blaise Pascal (1623-62)
         1. “Pascal was one of the few convincing Catholic apologists, most of whom were unimaginative scholastic theologians” (Holmes and Bickers 192)
         2. “He did not share the naive optimism of many of his contemporaries about the reasonableness, good will and perfectibility of humanity” (Holmes and Bickers 192)
         3. He “was aware of the need for faith, a gift of God, as well as reason” (Holmes and Bickers 192)
         4. 1670: “His *Pensées* first appeared in an incomplete edition . . . Pascal wrote: . . . “religion is in no way contrary to reason”“ (Holmes and Bickers 192)
         5. “After appealing to an enlightened conscience, Pascal argued that only Christianity could explain the fundamental contradiction in man—a redeemed sinner—before going on to use the more traditional arguments from miracles and prophecy in favour of Christianity” (Holmes and Bickers 192)
      2. Richard Simon (Oratorian, 1638-1712)
         1. “one of the first biblical critics” (Holmes and Bickers 192)
         2. He “saw himself as a Catholic apologist against Protestantism” (Holmes and Bickers 193)
         3. 1678: *Histoire critique du Vieux Testament* (*Critical History of the New Testament*) (Holmes and Bickers 193)
         4. 1693: *Histoire critique du texte du Nouveau Testament* (*Critical History of the Text of the New Testament*) (Holmes and Bickers 193)
         5. “Simon recognised that belief in biblical inspiration was quite compatible with the mistakes of those human writers used by God” (Holmes and Bickers 193)
         6. “theologians should not employ the Bible to judge scientific truths” (Holmes and Bickers 193)
         7. “Simon was condenmed by Catholics as well as by Protestants and expelled from his congregation” (Holmes and Bickers 193)
         8. His find­ings “were later used by Deists and sceptics in their attacks on scripture and revelation” (Holmes and Bickers 193)
         9. “The ‘solutions’ proposed by other apologists to biblical problems were often academically disreputable” (Holmes and Bickers 193)
            1. “Athanasius Kircher, a Jesuit mathematician who died in 1690, was able to date the confu­sion of tongues at Babel to the year 1984 b.c. He also rejected the notion that the earth moved around the sun” (Holmes and Bickers 193)
            2. “Jean Hardouin main­tained that Christ and his apostles preached in Latin, that the ancient classics were written by monks in the thirteenth century and that the Councils preceding Trent were fabrications” (Holmes and Bickers 193)
   8. missions
      1. unfavourable factors
         1. “rivalries between religious orders” (Holmes and Bickers 197)
         2. “the poor quality of many missionaries” (Holmes and Bickers 197)
         3. “the competition of Protestants” (Holmes and Bickers 197)
         4. “some of the decisions of Roman authorities, [such as] the suppres­sion of the Jesuits” (1773-1824) (Holmes and Bickers 197)
         5. “missionaries not only failed to eradicate pagan practices but they also failed to respect native cultures or to adapt Christianity to indigenous civilizations” (Holmes and Bickers 197)
      2. Jesuits in India
         1. 1608: Roberto de Nobili, Jesuit, is in India; he becomes a brahmin
         2. 1623: Gregory XV approves his activities
         3. but “the controversy over Chinese rites again raised [doubts] and in due course the Roman authorities also refused to tolerate the Malabar rites” (Holmes and Bickers 199)
         4. “Oratorians, Theatines and Carmelites continued to establish institu­tions for the training of native Indian priests” (Holmes and Bickers 199)
      3. Jesuits in China
         1. 1615: Jesuit mission in China
         2. “The Jesuits won the confidence of Chinese rulers . . . by their knowledge [197] of science” For example, the Jesuits
            1. “translated Aquinas into Chinese” before 1685, and
            2. “reformed the Chinese calendar” (Holmes and Bickers 198)
         3. “Jesuit missionaries appreciated that . . . there must be some accommodation to . . . the customs of paying reverence to Confucius and to ancestors which, the Jesuits argued, were social rather than religious customs and were no more incom­patible with Christianity than the European custom of praying for the dead” (Holmes and Bickers 198)
         4. 1659: the Congregation for the Propagation of the Faith encourages “the formation of a native clergy and the gradual substitution of Christian for heathen customs: “Do not demand of those peoples that they change their cere­monies, customs, and habits if these do not quite obviously con­tradict religion and decency . . . the faith is what you shall bring to them, which neither rejects nor fights against any peoples’ customs and traditions”” (Holmes and Bickers 198)
         5. “Terrible damage was done to the Far East missions, especially in China, by the struggles among the different mis­sionary orders and by the colonialism of the European “protecting powers”” (Lapple)
         6. 1633-1742: Chinese rite controversy (between Jesuits, Franciscans, and Dominicans)
            1. The Jesuits Roberto de Nobili († 1656) in India, Matteo Ricci († 1610) in Japan, and Johann Adam Schall († 1666) in China said “baptized Chinese should be allowed to [continue] venerating their ancestors, including Confucius” (Lapple)
            2. the Franciscans and Dominicans “were highly critical of ‘compromises’ with paganism and delated the Jesuits to the Inquisition” (Holmes and Bickers 198)
            3. “the Roman authorities were a long way from China and only received insufficient information” (Holmes and Bickers 198)
            4. “Protestants accused the Church of tolerating idolatry in China” (Holmes and Bickers 198)
            5. “Jansenists accused the Jesuits of sanctioning superstition” (Holmes and Bickers 198)
            6. 1714: Clement XI “condemned the Chinese rites of offering sacrifices to Confucius and personal ancestors” (Holmes and Bickers 198)
            7. The Emperor expelled “the legate and other missionaries, with­drawing concessions and prohibiting Christian evangelisation” (Holmes and Bickers 198)
            8. 1742: Ben­edict XIV’s apostolic constitution *Ex quo singu­lari* disallows ancestor veneration; from then on the mission stagnates and is persecuted
            9. Other reasons “for the slow growth of Christianity in China”:

Jesuits were “subjects of a foreign superior” (Holmes and Bickers 198)

Christian (and Muslim) converts were “potential allies of opponents of the imperial regime” (Holmes and Bickers 198)

“the increasing identification of Christianity with the ordinary people, however few converts these were, alien­ated jealous mandarins and the educated elite” (Holmes and Bickers 198)

* + - 1. 1688: “the first Chinese bishop ordained the first Chinese priests in China” (Holmes and Bickers 198)
      2. Later, Alexandre de Rhodes “worked in China. He was convinced of the need to establish a native clergy and to adapt Christianity to local cultures, He recruited volunteers from the Jesuits and the secular clergy, and established the Society of the Foreign Missions. De Rhodes also recommended the appointment of vicars-apostolic” (Holmes and Bickers 200)
    1. Congregation for the Propagation of the Faith
       1. 1627: the Congregation for the Propagation of the Faith is established. (Holmes and Bickers 199)
       2. But “Catholic colonial powers [restricted] its efforts to establish a native clergy or to appoint ‘foreign’ missionaries” (Holmes and Bickers 199)
       3. “Propaganda was eventually forced to appoint apostolic vicars of episcopal rank in an effort to circum­vent Spanish, Portuguese and French rights of patronage over the appointment of missionary bishops. In spite of bitter protests and the opposition of religious orders as well as secular governments, appointments of vicars-apostolic were widely accepted by the end of the seventeenth century” (Holmes and Bickers 199)
    2. Catholic missions in the Americas
       1. “After the British conquest of Canada, Protestant immigrants moved into the country and French missionaries were strictly controlled, though the Quebec Act of 1774 guaranteed the religious freedom of French Canadians who had already established bishoprics, seminaries and colleges, and where Jesuits and Sulpicians, Recollects, Hospitallers and Ursulines were working among the Indians and the colonists” (Holmes and Bickers 199)
       2. “The spread of Catholicism in the new world was mainly in Canada and South America, though there were Catholic settlements in Mary­land and Louisiana” (Holmes and Bickers 199)
       3. “The Jesuits moved into California as did Dominicans and Franciscans who established missions in Texas, Arizona and New Mexico. Father Junipero Serra, a member of the mission college of San Fernando in Mexico, established a chain of missionary stations all the way to San Francisco” (Holmes and Bickers 199)
       4. “the Caribbean became Christian, at least in name, between 1500 and 1800” (Holmes and Bickers 199)
       5. “Mexico was evangelised by Franciscans and Dominicans, Augustinians and Jesuits” (Holmes and Bickers 199)
       6. Paraguay
          1. 1609: “to protect the native populations from the depredations of the “Christian” conquerors, the Jesuits . . . built settlements, called reductions, for the Chris­tian Indians in Paraguay” (Lapple)
          2. “The Jesuit missions in Paraguay meanwhile were destroyed as a result of the influence of slave traders and other economic pressure-groups which opposed the establishment of reli­gious settlements or ‘reductions’ where the social and economic as well as religious interests of the Indians could be protected” (Holmes and Bickers 199)
       7. “The Church in Brazil, largely evan­gelised by the Jesuits, was Portuguese in origin and character, where­as Spanish influence tended to dominate the rest of South America and Mexico” (Holmes and Bickers 199)
       8. “Colleges for the Propagation of the Faith were set up in Peru, Mexico, Chile and Colombia” (Holmes and Bickers 199)
       9. “The Dominicans were the first missionaries in Peru from where they spread to the rest of South America” (Holmes and Bickers 199)
    3. In the Philippines, “Augustinians and [199] Dominicans, Franciscans and Jesuits” could be found. (Holmes and Bickers 199-200)
    4. In the Antilles, “Dominicans, Jesuits and Capuchins rivalled each other” (Holmes and Bickers 200)
    5. “Capuchins and Carmelites worked in the Turkish Empire” (Holmes and Bickers 200)
    6. Africa
       1. “400 Capuchins lost their lives in the Congo” (Holmes and Bickers 200)
       2. “missionary activities in Africa were not at all successful until the nineteenth century” (Holmes and Bickers 200)
       3. It was “impeded by the attitudes of Christians towards the slave trade” (Holmes and Bickers 200)
       4. “Nevertheless Lazarists, Franciscans and Trinitarians could be found in North Africa and a few coastal areas were evangelised for a time” (Holmes and Bickers 200)
    7. Indo-China
       1. “During the seventeenth century Christianity also took root in Indo-China. . . . Pierre Lambert de La Motre . . . established a semin­ary at Bangkok for the training of foreign missionaries and native priests” (Holmes and Bickers 200)
    8. French missionaries
       1. “In France in particular, the clergy and religious, royalty, nobility and middle classes gave material and financial support to the work of missionaries” (Holmes and Bickers 200)
       2. “The Sisters of St Paul, Franciscans and Ursulines were among several female congregations and religious orders which sent missionaries from France” (Holmes and Bickers 200)
       3. 1663: the College for Foreign Missions is set up in Paris. (Holmes and Bickers 200)
       4. c 1700: “Claude Poullard des Places established the Seminary of the Holy Spirit for poor seminarians who would later work as priests in the foreign nhissions or in the home missions of the poorer parishes in France” (Holmes and Bickers 200)

1. **sacraments**: **baptism**
   1. 1600s-1700s: baptism by infusion becomes universal in Catholicism (the Orthodox and some Protestant sects retain immersion)
2. **sacraments**: **confession**
   1. 1650-1750: there was “an increased sense of sin and recognition of the significance of confession” (Holmes and Bickers 205)
3. **sacraments**: **Eucharist**
   1. “Efforts were made, especially in Germany, to increase the participation of the laity in the liturgy” (Holmes and Bickers 205)
   2. 1650-1750: “there was an increased awareness of the Mass as the centre of religious life” (Holmes and Bickers 205)
   3. 1700s: “frequent communion had never been more general” (Holmes and Bickers 205)
4. **feasts**
   1. 1600s-1700s: Immaculate Conception (December 8) is finally celebrated universally in the west
5. **devotions**: **Mary**
   1. “Many devotions in honour of Our Lady originated in Italy at the end of the seventeenth century and spread rapidly into France, Germany and Spain” (Holmes and Bickers 205)
6. **devotions**: **pilgrimages**
   1. “Curative springs were centres of pilgrimage and devotion as they had been before the advent of Christianity . . . pilgrimages as well as fairs provided opportunities for excessive drinking and physical fighting” (Holmes and Bickers 201)
7. **devotions**: **Blessed Sacrament**
   1. John Eudes (1601-80), Margaret Mary Alacoque (1647-90), and Leonard of Port Maurice (1676-1751) encouraged devotion to the Blessed Sacrament
8. **devotions**: **Sacred Heart**
   1. John Eudes (1601-80), Margaret Mary Alacoque (1647-90), and Leonard of Port Maurice (1676-1751) encouraged devotion to the Sacred Heart
9. **devotions**: **spirituality**
   1. 1650-1750: a Catholic revival in spirituality takes place
   2. superstitions continued
      1. “Corpses of suicides were not allowed to cross the doors of the houses in which they had died in case they found their way back. They were thrown from windows or carried through holes dug beneath the threshold before being imprisoned, tried and hanged” (Holmes and Bickers 201)
      2. “Christ, Our Lady and the Saints were popularly held to be respon­sible for both favours and misfortunes. The Blessed Sacrament, or relics of the Saints, were carried in procession to protect crops or to end droughts” (Holmes and Bickers 201)
      3. 1672: “A missionary travelling through Normandy in 1672 com­plained that the only things he heard about were ‘knotted shoe-laces’ which were used by witches to make men impotent or sterile” (Holmes and Bickers 201)
      4. 1686: “In 1686 peasants in the Diocese of Autun sacrificed a heifer to the Blessed Virgin in order to secure protection for their cattle against the plague” (Holmes and Bickers 201)
      5. 1689: “The authorities of the same diocese in 1689 tried to end a superstition practised by pregnant women who prayed before a statue of Our Lady and then opened the belly of the statue to gaze on an image of the Child Jesus” (Holmes and Bickers 201)
10. **devotions**: **asceticism**
    1. “it is not always easy to sympathise with or even to understand some of the religious and social attitudes adopted by saints at the time” (Holmes and Bickers 206)
    2. “Benedict Joseph Labre happily abandoned himself, not to a life of poverty under obedience, but to the degradation of life as a beggar” (Holmes and Bickers 206)
    3. “Vincent de Paul, one of the most attractive saints of the time, felt positively relieved by God of his sense of love and affection for his parents” (Holmes and Bickers 206)
    4. “Jane Frances de Chantal deserted her fourteen-year-old son in order to establish the Visitation nuns” (Holmes and Bickers 206)
    5. “Again the mortifications of the flesh that many saints were prepared to endure or to inflict on themselves could only be parallelled by the tortures to which foreign missionaries, especi­ally in North America, were subjected. The sacrifices were genuine and real but it is not easy to reconcile them with later interpretations of a life of Christian perfection” (Holmes and Bickers 206)
11. **morals of the clergy**
    1. In spite of Trent’s reforms, clerical abuses continued
       1. conflicts between seculars and regulars
       2. involuntary vocations
       3. childhood vocations
       4. secularized or titular benefices
       5. pluralities
          1. 1638: “Armand-Jean Le Bouthillier de Rancé, then only twelve years old, was already a canon of Paris, abbot of three abbeys and holder of another forty benefices” (Holmes and Bickers 204)
       6. non-residence
       7. worldliness and secularism
       8. ignorance and poverty
       9. concubinage
          1. early 1600s: “an Augustinian superior was executed as an accessory in the murder of the husband of his mistress” (Holmes and Bickers 203)
          2. “A Cistercian abbess, who had twelve children by twelve different fathers, was eventually evicted by the police” (Holmes and Bickers 203)
       10. Bishops had to order “priests, under pain of excommuni­cation, to wear their cassocks and to reside in their parishes, to hear confessions and teach the catechism, to refrain from hunting and from visiting taverns” (Holmes and Bickers 203)
       11. 1643: the archdeacon of Bourges “dis­covered that many priests did not even know Latin or the words of absolution, and could not validly administer the sacraments” (Holmes and Bickers 203)
    2. reforms
       1. determined ecclesiastics put the reforms of Trent into effect (e.g., Cardinal François de la Rochefoucauld, 1558-1645)
       2. improvements in clerical education
          1. 1696: Paris’s first diocesan seminary
          2. Louis Tronson, third superior general of Saint-Sulpice, “declined a bishopric in order to dedicate his life to the training of priests” (Holmes and Bickers 203)
          3. Jean Bonnet, S.J. (1699-1754), founded seminaries in Italy, France, and Poland
          4. Jacques André Emery (1732-1811) reformed the great seminary of Saint-Sulpice
          5. “However few seminaries enjoyed finan­cial security, and the character as well as the distribution of semin­aries was very uneven; the word was used to describe a distinguished college of Turin University as well as a school at Niuro where little boys could simply learn Latin” (Holmes and Bickers 203)
12. **morals of the laity**
    1. 1609: St. Francis de Sales’ (1567-1622) *Introduction to a Devout Life* (1609) “became a spiritual classic and was at one stage reprinted almost every year” (Holmes and Bickers 205)
    2. 1650-1750: there is “a remarkable increase in religious publications” (Holmes and Bick­ers 205)
       1. apologetic works, catechetical works, sermons, lives of the saints, devotional works
       2. Thomas à Kempis’ *The Imitation of Christ* (c. 1427) is popular
       3. Ignatius of Loyola’s *Spiritual Exercises* (1541) is popular
       4. Louis Tronson’s (1622-1700) *Examens particuliers* (1690) is constantly reprinted
    3. lay organizations
       1. “The laity became increasingly, if gradually, involved in the chari­table and devotional life of the Church and this was reflected in the increasing number of brotherhoods and third orders, confraternities and institutes of devout laity” (Holmes and Bickers 205)
       2. 1627: the Company of the Blessed Sacrament is founded. “Although bishops and priests could be members, it was the laity who directed the Company of the Blessed Sacrament, a reform movement involved in practically all types of Catholic activity” (Holmes and Bickers 205)
       3. c 1650-1750: “Lay organisations and confraternities, as well as religious institutions and establishments, increased rapidly” (Holmes and Bickers 203)

## 1700s

1. **cultural background and Church-state relations**
   1. 1700: everyone agrees that a state cannot function without a religion; even non-believers take established churches for granted
   2. Prussia (a Protestant country)
      1. 1713-40: Frederick William I of Prussia (r. 1713-40) declares “that princes should be regarded as popes in their own dominions” (Holmes and Bickers 177)
      2. Frederick II (Frederick the Great, 1740-86) is “an unbeliever but he appreciated the social utility of the churches” (Holmes and Bickers 177)
   3. the Papal States: Benedict XIV (1740-58) is charming, witty, sociable, and scholarly
      1. he makes concessions in concordats with secular states
      2. he eases usury laws and initiates economic reforms
      3. he removes some legends from the Breviary
      4. he revives the *mandatum* (the rite of washing feet on Maundy Thursday)
   4. Austria: Joseph II of Aus­tria, holy roman emperor (r. 1765-90)
      1. October 1781: Joseph institutes “Josephin­ism” (state control of the Church); he
      2. grants Protes­tants and the Orthodox free exercise of religion
      3. restricts appeals to Rome
      4. authorizes the publishing of works on the Index
      5. introduces religious toleration
      6. introduces civil marriage and divorce
      7. nationalizes Church property (confiscating 600 religious houses)
      8. reorganizes dioceses
      9. appoints 1500 priests to new parishes
      10. attempts to eliminate superstitions
      11. attempts to eliminate indulgences
      12. restricts the number of Masses and processions
   5. America
      1. 1701: Yale is founded to create Congregationalist ministers (Harvard was in 1636)
      2. 1733: Georgia (last of the 13 colonies) is founded; Anglicanism becomes its established religion
      3. 1775-83: American Revolutionary War
         1. the American Revolution heavily damages Anglicanism: “within a generation Anglicanism was reduced to the status of a minority in all of the South” (Chadwick and Evans)
         2. 1783: the religious situation
            1. the denominations (strongest to weakest) are: Congregational, Pres­byterian, Baptist, Anglican, Lutheran, German Reformed, Dutch Reformed, Roman Catholic
            2. northern colonies

Congregationalism is the established (only legal) religion in Massachusetts, Connecticut, New Hampshire, and Vermont

“Anglicans, proceeding from a strong Southern base, penetrated into Pennsylvania, New York and even New England but never without challenge and strong competition” (Chadwick and Evans)

* + - * 1. middle colonies

the middle colonies are the most religiously diverse

Presby­terians (Scotch and Irish) are concentrated here

German Lutherans and German Reformed (German Calvinists) are mostly in Pennsylvania

“the small minority of Roman Catholics lived mainly in Maryland, with the next largest concen­tration being in eastern Pennsylvania” (Chadwick and Evans)

* + - * 1. southern colonies: Anglicanism is the established religion in Virginia, Maryland, South Carolina, North Carolina, and Georgia

“Baptists, early in Rhode Island and Pennsylvania, after 1750 moved more strongly into the South, especially in the backcountry areas” (Chadwick and Evans)

* + 1. the first-amendment religion clauses
       1. 1787: the US Constitution has one statement on religion: “no religious test shall ever be required as a qualification to any office or public trust under the United States”
       2. the first amendment religion clauses
          1. 1789: James Madison writes the first ten amendments
          2. 1791: ¾ of the states ratify the Bill of Rights

religion, speech, press, assembly, petition

guns

quartering soldiers

unreasonable searches and seizures; warrants; probable cause

indictment; double jeopardy; “5th amendment”; due process; eminent domain

speedy trial; jury trial; hearsay; compelled witnesses; counsel

jury trial in civil cases; re-trials elsewhere

excessive bail; cruel and unusual punishments

enumerated rights do not deny others

powers not federal belong to states

* + - * 1. text: “Congress shall make no law respecting an establishment of religion [establishment clause], or prohibiting the free exercise thereof [free-exercise clause]”
  1. France: Louis XVI (1774-92) before the French Revolution
     1. the three estates
        1. up to 1789: under the [*ancien régime*](http://en.wikipedia.org/wiki/Ancien_R%C3%A9gime), society has three divisions
           1. the first estate is the [clergy](http://en.wikipedia.org/wiki/Clergy); they pay no taxes

bishops (10% of the clergy) are from the nobility

priests (45%) and monks and nuns (45%) are commoners

* + - * 1. the second estate is the nobility; they pay no taxes
        2. the third estate is the commoners (98% of the population)

some are [bourgeoisie](http://en.wikipedia.org/wiki/Bourgeoisie) (craftsmen and tradesmen)

some are peasants

* + - 1. estates-general (French parliament)
         1. though first called in 1302 (already with three estates), it fades away
         2. [1614](http://en.wikipedia.org/wiki/1614)-1789: it is not convoked at all
    1. state of the French Church
       1. 1500s on: the French king appoints abbots and bishops
       2. 1789: “almost all of the positions of wealth, honour and authority in the French Church were in the hands of aristocrats” (Holmes and Bickers 207)
       3. 1789: the Church is the largest landowner (10-15% of all land—tax-free)
       4. 1789: the Church controls education, marriage, and welfare (2,000 hospitals)
  1. France: Louis XVI (1774-92) and the French Revolution (1789-99)
     1. 1787: France is almost bankrupt
        1. economic causes of the French Revolution
           1. the Industrial Revolution causes mass migration to cities, resulting in unemployment and inflation
           2. by 1786: France is almost bankrupt (from military spending, an unmanageable national debt, and aiding the American Revolution)
           3. 1788-89: an unusually strong El Niño causes famine

1789: the cost of bread rises 88%

* + - 1. Louis XVI assembles the clergy and nobility to announce that he must tax them
      2. they demand a meeting of the estates-general
    1. June 1789: the third estate suggests that, instead of the traditional system where each estate has ⅓ of the vote, voting should be by a united chamber (where their greater numbers will be more effective); soon many priests (lower clergy) join the third estate
    2. June 1789: the third estate declares itself to be a National Assembly
       1. the clergy (since they are mostly lower clergy) votes to join them; some contemporaries say this decision makes the Revolution
       2. the king orders the Assembly to disperse; it refuses; signs of mob rule appear
       3. the king gives way and orders the other two estates to join the National Assembly
    3. July 1789
       1. the Assembly decides to write a new constitution
       2. July 14: a mob storms the Bastille (a dungeon); destruction of the Bastille symbolizes destruction of the *ancien régime*
    4. August 1789: *The Declaration of the Rights of Man and of the Citizen*
       1. sovereignty resides in the nation, not the king
       2. anyone can hold any public office
       3. defendants are presumed innocent
       4. [freedoms of speech](http://en.wikipedia.org/wiki/Freedom_of_speech), [press](http://en.wikipedia.org/wiki/Freedom_of_the_press), and [religion](http://en.wikipedia.org/wiki/Freedom_of_religion) are guaranteed
    5. December 1789: the Assembly takes Church property to solve the financial crisis
    6. February 1790: the Assembly dissolves religious orders
       1. monastic vows are forbidden
       2. only orders that teach children or nurse the sick can continue
    7. June 1790: the [Assembly](http://en.wikipedia.org/wiki/National_Constituent_Assembly) dissolves the French nobility
    8. July 1790: the *Civil Constitution of the Clergy*
       1. useful reforms
          1. it abolishes benefices that are without cure of souls
          2. it grades clerical incomes by amount of responsibilities
          3. bishops must reside in their dioceses
          4. priests absent more than two weeks are fired
       2. but there is Gallicanism in the new law
          1. the parish or diocese elects priests and bishops
          2. popes are merely informed of election results
          3. new bishops cannot ask the pope’s confirmation
          4. diocesan councils advise bishops, and their decisions are binding
       3. clerical reaction
          1. most clergy approve of the *Constitution of the Clergy*, for its reforms
          2. October 1790: Archbishop Boisgelin (of Aix-en-Provence) says to reform the Church without Church approval is unconstitutional; he asks Pius VI’s (1775-99) permission, “the first Ultramontane act” (Holmes and Bickers 215)
          3. “Gallican bishops, formerly suspicious of Rome, began to appreciate the value of its support against the dangers of State control” (Holmes and Bickers 214)
    9. November 1790: the Assembly requires clerics to swear an oath accepting the Civil Constitution; clergy who refuse lose their jobs
       1. oath-takers are called “jurors” (as in “I adjure”); refusers are called “non-jurors”
       2. only 7 bishops are jurors; about 50% of priests are jurors
       3. persecuted Catholics “looked for support from others who were also being persecuted [i.e., royalists,] and Roman Catholicism became the religion of the counter-revolution” (Holmes and Bickers 215)
    10. April 1791: Pope Pius VI condemns the *Civil Constitution*
    11. October 1791: non-juring clergy are forbidden to lead worship
    12. April 1792: France declares war on Austria and Prussia
        1. non-jurors are suspected of supporting the enemy
        2. Austria and Prussia’s victory, the financial crisis, and the lack of food intensify persecution of non-juring clergy and religious
    13. September 1792: the September Massacres
        1. a Paris mob kills 1,400 (aristocrats, political prisoners, criminals, etc.), including 3 bishops and 220 priests
        2. non-juring clergy and religious flee France or go underground
  1. First Republic (1792-1804)
     1. 1792-95: government by National Convention (782 deputies)
        1. January 1793: the Convention guillotines Louis XVI for treason
        2. April 1793: the Convention sets up the Committee of Public Safety; it is the de facto executive gov­ernment
        3. September 1793-July 1794: the Reign of Terror
           1. the Committee of Public Safety, under Maximilien de Robespierre, guillo­tines 35,000-40,000 people

2,000-5,000 priests and many nuns are killed; more are imprisoned

30,000 priests escape abroad, to menial jobs

other priests hide and minister to their flocks in secret

* + - 1. the National Convention
         1. legalizes divorce
         2. transfers to the state registrations of birth, marriage, and death
         3. restricts clerical dress and encourages priests to marry
         4. lets towns and villages close their churches
      2. alternate religions
         1. at the suggestion of several atheists, the Assembly proclaims a Goddess of Reason

November [1793](http://www.answers.com/topic/1793): an actress (the “Goddess of Reason”) is carried to Notre Dame Cathedral (renamed the Temple of Reason); oak leaves encircle her head, and she holds the pike of Jupiter

December 1793: another actress (the “Goddess of Liberty”) is brought to Notre Dame and seated on the high altar; she lights a candle to signify that Liberty is the “light of the world”

“Goddesses of Liberty and Reason were soon set up throughout France”; their installations are accompanied by orgies (Brewer 1995)

* + 1. 1795-99: government by Directory (5 directors)
       1. May 1798: the Directory orders General Napoleon to occupy the Papal States
          1. the papal army is pathetic; the pope depends entirely on Austria
          2. the French invade Rome and establish a Roman Republic
          3. the French destroy colleges, convents, and monasteries
          4. they restrict the number of seminarians and prohibit joining religious orders
          5. 1799: Pius VI, 82 years old, is exiled from Rome and dies at Valence, France
          6. local priests become guerrilla leaders
    2. 1799-1804: government by Consulate
       1. Napoleon is First Consul
       2. “the spread of persecution to Spain, Germany and Belgium helped to turn faithful Catholics into supporters of the counter-revolution” (Holmes and Bickers 218)

1. **heresies and councils**
   1. Febronianism (an ecclesiological theory that subjects the Church to the state)
      1. 1763: Johannes Nicolaus von Hontheim, auxiliary bishop of Trier, publishes (under the pseudonym Justinus Febronius) *On the Condition of the Church and the Rightful Power of the Bishop of Rome*
         1. Christ gave the power of the keys to the Church as a whole
         2. the Church exercises that power through the bishops
         3. ecumenical councils are superior to popes (conciliarism)
         4. ecumenical councils’ decrees are binding only if the local church accepts them
         5. popes are not infallible (since ecumenical councils are superior)
         6. popes have no jurisdictional power
         7. the Church can change the primacy from Rome to any other see
         8. rulers should reform the Church in their states (national churches)
      2. 1764: Clement XIII condemns *On the Condition of the Church*
         1. but it is translated into five languages
         2. it is adopted at the courts of Portugal, Spain, France, Austria, and elsewhere
   2. rationalism
      1. c. 1600: there are few agnostics or atheists
      2. 1600s: they increase rapidly as English rationalism spreads through Europe
      3. English rationalism
         1. 1651: Thomas Hobbes’ *Leviathan* rejects revelation and says morality’s only basis is civil law
         2. 1695: John Locke’s *The Reasonableness of Christianity*
            1. belief results from rational proof
            2. Christian dogmas should be few, simple, and easy to understood
         3. deism (natural religion)
            1. 1645: Edward Herbert, Lord of Cherbury’s *The Religion of the People and the Causes of Their Errors* says there are 5 fundamental truths of religion

God exists

God must be reverenced

God must be worshiped by a virtuous life (“the sole purpose of religion [is] the practice of natural virtue,” “English Deism”)

sinners must repent

a future life has rewards and punishments

* 1. rationalism (Continental rationalism)
     1. the Enlightenment (*Aufklärung*)
        1. “The “Enlightenment” was essentially a search for an alternative to Christian­ity: first deism and then an agnostic or atheist secular humanism, bolstered by a co-option of modern science” (Ashley)
        2. “this rival to Christianity fostered many values we all recognize today as genuine progress: democracy, emphasis on human rights, higher standards of living and health, the knowledge explosion—powerful pragmatic arguments that secular humanism had a greater claim to truth and effectiveness than the Gospel” (Ashley)
        3. Enlightenment philosophers are important in “the abolition of intolerance, superstition and torture” (Holmes and Bickers 195)
        4. “many of its basic principles—religious freedom and the rights of man—are now usually taken for granted” (Holmes and Bickers 192)
        5. but sarcasms “mocking the absurdities of religion and the Church [became] a radical scepticism which ultimately challenged the very bases of faith and morals” (Holmes and Bickers 194)
        6. 1697: Pierre Bayle’s *Diction­naire historique et critique*
        7. 1751-72: the 280-volume *Encyclopédie*, or *Dictionnaire raisonné des sciences*, *des arts et des métiers*; edited by Denis Diderot, many contributors are deists or atheists
        8. 1748: Baron Montesquieu’s *De l’esprit des lois*
        9. Jean François de Voltaire (1694-1778)
           1. Voltaire “was a deist . . . who believed in the God of nature” (Holmes and Bickers 195)
           2. “God had nothing to do with human his­tory and he therefore rejected the notion of a divine revelation” (Holmes and Bickers 195)
           3. “with increasing bitterness, he attacked the Church, scripture and even Christ Himself” (Holmes and Bickers 195)
        10. Jean-Jacques Rousseau (1712-1778)
            1. “true religion consisted in the three doctrines of God, liberty and immortality . . . he put forward a simple religion of reverence for God and love of humanity” (Holmes and Bickers 195)
            2. his “over-optimistic theories of the future possibilities open to a free and enlightened humanity were not easily reconcilable with belief in original sin [or] Christ’s redemption” (Holmes and Bickers 195)
        11. Gotthold Ephraim Lessing (1729-81): “all religions played their part in the spiritual development of mankind and no dogmatic creed could ever be regarded as final or absolute” (Holmes and Bickers 196)
        12. Immanuel Kant (1724-1804)
            1. “Obligation had no meaning without freedom, but freedom in turn depended on other realities such as the existence of God and the fact of immortality” (Holmes and Bickers 196)
            2. so God, free will, and immortality, “things in themselves unknowable, were postulates of the practical reason as demanded by man’s moral consciousness” (Holmes and Bickers 196)
     2. Freemasonry
        1. 1717: Anglican clergyman James Anderson (a deist, not a Christian) writes the first constitution in London (the Grand Lodge of the Freemasons)
        2. “the movement was not originally opposed to Christianity and several Catholics, including priests, became members” (Holmes and Bickers 195-96)
        3. 1738: Clement XII’s bull *In eminenti* condemns Freemasonry
        4. 1776: “Adam Weishaupt, a canon lawyer, established the ‘Order of the Illuminati’ at the University of Ingolstadt to help to dispel the ignorance of the clergy and the aristocracy” (Holmes and Bickers 196)
        5. But “French Freemasonry became increasingly anti-clerical and anti-religious so that by the second half of the nineteenth century it would be regarded as one of the forces most hostile to the Church” (Holmes and Bickers 196)

1. **religious orders and missions**
   1. older orders
      1. French abbeys are notoriously wealthy; tonsured aristocrats hold most abbeys as sinecures (from *sine cura*, a benefice “without care”)
      2. but Carthusians, Capuchins, and nuns that teach or care for the poor obey their rules
   2. new orders
      1. 1725: Passionists (Congregation of Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ); founder is Paul of the Cross (Paul Francis Danei, 1694-1775)
      2. 1732: Redemptorists (Congregation of the Most Holy Redeemer); founder is Alphonsus Liguori (1696-1787)
      3. 1755: Missionary Priests of St. John the Baptist (Baptistines); founder is Domenico Olivieri († 1766)
   3. suppression of the Jesuits (1773-1824)
      1. enemies of the Jesuits
         1. Gallicans and Jansenists: since “Rome had decided against Jansen, those who had defended him were naturally led to minimize the authority of the Holy See, to disregard its condemnatory utterances as surreptitious, to assert the supremacy of general councils, and to exalt the independence and privileges of the Gallican Church” (Lea)
         2. other religious orders: the Jesuit position on the Chinese Rites made other missionaries hostile
         3. colonial powers: there was greed for Jesuit missions in the New World
      2. 1650-1700: 500 Jesuit missionaries “died from sickness or violence” (Holmes and Bickers 197)
      3. 1764: Louis XV of France abolishes the French Jesuits
      4. 1769: the French court’s candidate becomes Pope Clement XIV (1769-74)
      5. 1773: Clement’s brief *Dominus ac Redemptor* suppresses the Society
         1. doctrine “had practically nothing to do with the pope’s decision” (Sullivan 103)
2. **devotions**
   1. there is “an upsurge in religious life, with the practice of eucharistic adoration, devotions to the Child Jesus, the Sacred Heart, and Mary, the nuptial mysticism practiced in many covents [*sic*], the Jesuit theater, plays for Christmas, the Passion, and Easter, and the popular hymns that served as a catechetical accompaniment to the liturgical year” (Lapple)
   2. retreats and missions dramatically increase
   3. spiritual writings include Jean Pierre de Caussade’s *Spiritual Instruction* and *Abandonment to Divine Providence* (1861) and Ambroise de Lombez’s *Treatise on Interior Peace*

## 1800s

1. **cultural background and Church-state relations**
   1. France
      1. First Republic (1792-1804)
         1. government by Consulate: Napoleon is First Consul (1799-1804)
         2. July 1801: Pius VII (1800-23) and Napoleon sign a treaty, the *Concordat of 1801*, though neither likes it
            1. Catholicism is not the official state religion, but “the religion of the great majority of the French”
            2. the revolutionary cults are discarded (e.g., Goddess of Reason)
            3. the pope has rights over the investiture of bishops
            4. the state returns cathedrals and churches, but the Church renounces claims to other confiscated property
            5. the state pays the clergy’s salaries
            6. after signing, Napoleon appends the (Gallican) *Organic Articles*

the state must approve

papal documents and decrees

Roman representatives

synods, catechisms, and feasts (except Sunday)

new seminaries

seminary regulations

seminary professors must teach the 1682 *Declaration of the Gallican Clergy* (*Four Articles of Gallicanism*)

civil marriage contracts have precedence over religious ones

clergy can appeal from ecclesiastical to civil courts

Protestantism and Judaism are on the same level as Catholicism

“Napoleon was not an unbeliever; but he would not admit that anyone was above himself, not even the pope” (Goyau, “Napoleon I”)

* + - * 1. the pope protests these additions, to no avail
        2. the *Concordat* strengthens the Holy See’s position

it allows the Church to exist in France

it strengthens Ultramontanism

true, the *Concordat* gives most authority to the state and the bishops

but the *Concordat’s* Gallicanism is so extreme that it strengthens Ultramontanism

* + - * 1. the *Concordat* becomes a model for treaties with other European states
    1. First Empire (1804-14, 1815)
       1. May 1804: the pope learns of Napoleon’s invitation to crown him emperor at Notre Dame Cathedral in Paris (an invitation hardly in keeping with Gallicanism)
       2. the pope tries to obtain modifications to the *Organic Articles* in exchange for the coronation; but Napoleon only promises new proofs of his love for religion
       3. December 1804: Napoleon’s coronation in Notre Dame Cathedral
          1. at the ceremony Napoleon keeps the pope waiting for almost two hours
          2. he takes the crown from the pope’s hands and crowns himself emperor
       4. during the journey the pope receives “popular demonstrations of support from the French people, the first signs of a new attitude towards the papacy”: Ultramontanism (Holmes and Bickers 220)
       5. 1806: Napoleon requires use of a catechism throughout his Empire that calls him “the image of God upon earth,” “the Lord’s anointed”
       6. summer 1807: the Empire reaches its greatest extent (Goyau, “Napoleon I”)
       7. 1808: 10,000 French troops enter Rome
       8. May 1809: Napoleon declares that the Papal States are part of his Empire; Pius VII excommunicates him
       9. July 1809: French troops arrest Pius VII and remove him from Rome to Savona, Italy
       10. “the pope was then taken to France where for almost five years he was isolated in an effort to break him” (Holmes and Bickers 220)
       11. “Pius VII retaliated by refusing to institute the bishops nominated by Napoleon . . . the number of vacant sees increased all over the continent” (Holmes and Bickers 220)
       12. 1810: Napoleon removes the 27 cardinals in Rome to Paris
       13. 19 out of 32 Roman bishops refuse the oath of allegiance to Napoleon and are imprisoned
       14. June 1812: Pius VII is moved to Fontainebleau; to avoid popular demonstrations, he is moved quickly, at night, in disguise
       15. September 1812: Napoleon enters Moscow; Russian winter devastates his army
       16. January 1813: Napoleon and Pius VII sign a *Concordat of Fontainebleau*; it

makes no mention of the *Four Articles*

makes no mention of Catholic sovereigns choosing cardinals

does not say the pope must live in Paris (as Napoleon had demanded)

says that, when the pope refuses to fill vacant sees, the metropolitan can (thus “Pius VII horrified his Ultramontane supporters by implicitly surrendering papal authority over episcopal investiture,” Holmes and Bickers 221)

says it is only a “basis for a definitive arrangement”

* + - 1. 1813: Napoleon publishes the *Concordat of Fontainebleau* as law, though the pope had signed it only as a basis for future discussion
      2. fall 1813: Napoleon is soundly defeated at the Battle of the Nations at Leipzig
      3. January 1814: Napoleon offers to restore the Papal States to the pope; but Pius VII refuses to negotiate until he is back in Rome and has complete freedom
      4. January 1814: Napoleon has the pope returned to Rome; the pope is accompanied by triumphant Ultramontanist demonstrations
      5. March 1814: the Allies enter Paris
      6. April 1814: the Senate declares Napoleon dethroned; Napoleon abdicates
    1. First Bourbon Restoration (1814-15)
       1. May 1814: Louis XVIII (1814-24) is king
       2. May 1814: Napoleon is exiled to the Mediterranean island of Elba
       3. February 1815: Napoleon escapes from Elba with 600 men
       4. March 1815: Napoleon enters Paris with 340,000 men; Louis XVIII flees
    2. First Empire Restored (the “Hundred Days,” March-June 1815)
       1. June 18, 1815: the Battle of Waterloo; Wellington defeats Napoleon
       2. June 1815: Napoleon surrenders to the British and abdicates in favor of his son
       3. June-July 1815: Napoleon II, age 4, rules for two weeks
    3. 1815-21: Napoleon is an exile on the island of Saint Helena and dies there
  1. Sept. 1814-June 1815: Congress of Vienna
     1. ambassadors of the major European powers meet and divide up Europe among themselves; the meeting is chaired by Austrian Chancellor Klemens Metternich
     2. the Congress restores a balance of power that will keep the peace for 40 years
  2. France (1815-1904)
     1. Second Bourbon Restoration (1815-30)
        1. Louis XVIII (1815-24)
           1. July 1815: Louis XVIII returns to Paris
           2. Louis XVIII’s *Chartre* (charter, constitution)

recognizes freedom of religion

declares Catholicism the official religion (“in spite of the indifference or hostility of many Frenchmen,” Holmes and Bickers 229)

retains the Organic Articles (state control of religion; see July 1801)

orders seminaries to teach the 1682 *Declaration of the Gallican Clergy* (*Four Articles of Gallicanism*)

* + - * 1. the Church regains control of education
        2. the Duc de Richelieu (prime minister, 1815-18, 1821; not Cardinal Richelieu, 1585-1642) removes divorce from the civil code, deprives married priests of pensions, and attempts to return civil registers to the clergy
      1. Charles X (1824-30)
         1. Charles is a “reactionary and fanatical Catholic” (Holmes and Bickers 230)

at his coronation he lies prostrate like an ordinand

he imposes the death penalty on anyone who profanes a Host

* + - * 1. “Charles’ reign reinforced the alliance between Catholicism and the aristocracy of the *ancien régime* which alienated the educated liberal middle classes who inevitably became anti-clerical” (Holmes and Bickers 231)
    1. the July Monarchy: Louis-Philippe I (1830-48)
       1. Louis-Philippe and the Church
          1. the coronation includes no religious ceremony
          2. Louis-Philippe and his family attend Mass, but the monarchy is not Catholic
          3. Louis-Philippe reduces the ecclesiastical budget, expels religious orders, and abolishes military chaplains
       2. revolution of 1848: an economic crisis causes a revolt
       3. February 1848: Louis-Philippe abdicates
    2. Second Republic (1848-51)
       1. December 1848: the French, desperate for order and remembering Napoleon I, elect as president his nephew, Louis-Napoleon (1808-73)
       2. July 1849: most French Catholics want Pius IX restored to Rome; so a French army suppresses the Roman Republic and restores the Papal States to the pope
    3. Second Empire (1851-70)
       1. President Louis-Napoleon becomes Emperor Napoleon III
       2. 1870-71: the Franco-Prussian War
          1. September 1870: Napoleon III surrenders
          2. the war unifies Germany as the Second German Reich (1871-1918)
    4. Third Republic (1870-1940)
       1. September 1870: in a bloodless *coup d’état*, General Louis Jules Trochu deposes Napoleon III and becomes president
       2. March-May 1871: a socialist Paris *Commune* (town or district council) of lower middle-class revolutionaries briefly rules Paris
          1. it decrees

separation of Church and state

the right of women to vote

pensions for unmarried companions of National Guardsmen killed on duty

* + - * 1. *la semaine sanglante* (the week of blood): 30,000 are killed
      1. 1879: republicans gain control and impose restrictions on the Church; they
         1. laicize education
         2. re-introduce divorce
         3. remove religion from civil ceremonies
         4. allow secular funerals
         5. restrict religious processions
         6. permit work on Sundays
         7. abolish hospital and military chaplains
         8. conscript seminarians
         9. reduce clerical stipends
      2. the Dreyfus affair
         1. October 1894: Alfred Dreyfus, a Jewish army officer, is charged with treason; he is convicted and imprisoned on Devil’s Island
         2. anti-Dreyfusards are royalists and Catholics
         3. Dreyfusards are republicans and socialists
         4. the government discovers the real traitor is a Major Ester­hazy
         5. the Dreyfus affair reveals “the extent to which so many French Catholics were identified with the anti-semitic forces of the right” (Holmes and Bickers 253)
      3. 1901: the government passes the Law of Associations
         1. religious orders must have governmental authorization
         2. the government authorizes contemplative, medical, and missionary orders
         3. but Jesuits, Carmelites, and Assumptionists disperse or go into exile
      4. 1904: the government orders authorized congregations to close their schools within 10 years; this will eliminate over half the remaining Catholic schools
  1. Austria-Hungary
     1. 1804: Francis II founds the Austrian Empire
     2. 1806: abolition of the [Holy Roman Empire](http://en.wikipedia.org/wiki/Holy_Roman_Empire) (the “First Reich,” 962-1806)
        1. 1440-1806: though Holy Roman Emperor is an elective office, the Habsburg dynasty (centered in Austria) has held it with one brief interruption
        2. “The pope and the German emperor had long been considered as sharing between them the government of the world in the name of God” (Goyau, “Napoleon I”)
        3. 1806: Austria goes to war with France but is crushed at Austerlitz; the Treaty of Pressburg dissolves the Holy Roman Empire
     3. 1869: Catholic schools are subjected to state control
     4. 1870: the emperor protests the definition of papal infallibility: “He refused to allow the dogma to be proclaimed within his empire and declared the concordat null and void” (Holmes and Bickers 244)
  2. Italy and the Papal States
     1. by 1815: the papacy has a new prestige
        1. 1789-99: reaction to the horrors of the French Revolution strengthens the pope
        2. 1804-15: the pope was “Napoleon’s most consistent op­ponent” (Holmes and Bickers 233)
        3. 1809-14: Pius VII’s conduct during imprisonment was much admired
        4. 1815: the Congress of Vienna rewards the papacy by restoring the Papal States
        5. diplomats regard papal nuncios as doyens (elders) among them
        6. 1816-23: foreign diplomats in Rome increase from 8 to 16
     2. but the popes’ temporal power is weak
        1. “papal independence could only be maintained if France and Austria were finely balanced, otherwise the Holy See was subject to the influence of the predominant power” (Holmes and Bickers 233)
        2. popes cannot “resist revolutionary movements within the Papal States without external support” (Holmes and Bickers 233)
        3. “Of course, to have joined a system of political alliances might have involved the popes in foreign wars which were clearly incompatible with their religious position, but this dilemma was an inevitable consequence of the existence of the temporal power” (Holmes and Bickers 234)
     3. 1815 on: the popes impose on the Papal States a clerical, absolutist regime
        1. the Inquisition is re-established (though restricted)
        2. Jews are returned to the ghetto
        3. the popes “denounced democratic liberties precisely because the extension of such liberties to the Papal States was incompatible with theocratic government and it was thought impossible to distinguish the spiritual power of the pope from his temporal authority” (Holmes and Bickers 235)
     4. before the Italian Revolution
        1. the Carbonari (“charcoal burners”) are “groups of secret revolutionary societies [and] an offshoot of the Freemasons” (“Carbonari,” *Encyclopedia Britannica*)
        2. the Sanfedisti (“Centurians”), a sort of secret police, are right-wing opponents
        3. 1820: a revolt in Naples forces the king of Naples to promise a constitutional monarchy
        4. 1821: the Austrian army crushes a revolt in Sardinia
        5. 1825: acting on Sanfedisti information, the cardinal legate at Ravenna executes 7 men and imprisons or exiles many others
        6. 1831: at Gregory XVI’s request, the Austrian army crushes a revolt in Rome
        7. 1843: “a conspiracy to kidnap three important ecclesiastics, including the future Pius IX, and hold them as hostages [sends] 50 individuals to the galleys” (Holmes and Bickers 235)
        8. November 1848: a revolution breaks out in Rome; Pius IX (1846-78) flees to the Kingdom of the Two Sicilies
        9. “It was not merely accidental that just at the time when the Apostolic See lost its temporal power it began to enjoy a plenitude of spiritual power and authority and universal esteem such as had not been evident for centuries” (Bihlmeyer 3: 439)
     5. early 1849: a Roman Republic is formed; Pius IX asks Catholic states to crush it
     6. 1861: the king of [Piedmont-Sardinia](http://en.wikipedia.org/wiki/Kingdom_of_Sardinia) annexes most of Italy (including most of the [Papal States](http://en.wikipedia.org/wiki/Papal_States)) and becomes king of Italy
     7. the pope believed “he could not identify the Church with republican revolutionaries or risk the danger of schism in Austria and so he repudiated the movement [that was] in favour of Italian unity, the Risorgimento, and refused to declare war on Austria in the interests of Italian nationalism” (Holmes and Bickers 238)
     8. Pius IX (1846-1878)
        1. 1846-48: Pius IX is a liberal
        2. 1849: the pope becomes a prisoner of the revolution, then escapes into exile
        3. 1850-78: Pius IX is a conservative
        4. April 1850: Pius IX declares that “the Papal States were the Patrimony of St Peter, the material means given by God to safeguard the spiritual independence of the pope” (Holmes and Bickers 240)
        5. the pope “took up the position that Christendom had apostatized. The appropriate action of Catholics was intense loyalty to the central power, unity among themselves and separation from the outside world” (Holmes and Bickers 240)
     9. 1870: with the outbreak of the Franco-Prussian War, “Napoleon III withdrew his troops from Rome, leaving the city at the mercy of the Italian forces” (Holmes and Bickers 244)
     10. 1870: the Italians occupy Rome, “and the infallible pope became the prisoner of the Vatican” (Holmes and Bickers 244)
     11. “After 1870 the papacy, at least in theory, felt at the mercy of the Italian government and open to the charge that it had lost its moral independence. The Holy See therefore refused to recognise the new Italy in case other governments claimed that the pope was subject to Italian influences and so ignored him when dealing with the Church within their own countries” (Holmes and Bickers 246)
     12. 1876: “left-wing anti-clericals
         1. “abolished the catechism from primary schools,
         2. “banned religious processions,
         3. “suppressed religious orders,
         4. “conscripted priests into the army, . . .
         5. “and threatened to punish priests who dared ‘to make a public attack on State institutions or governmental decisions’” (Holmes and Bickers 247)
     13. “In an effort to undermine the new State, the ecclesiastical authorities had refused to allow Catholics to take part in the political life of the nation. But this policy of *non possumus* [“not able,” “cannot”] . . . strengthened the forces of the left and identified the Church with those of the right” (Holmes and Bickers 246-47)
     14. Leo XIII (1878-1903) improves the papacy’s relations with other countries
         1. Leo is pragmatic in his dealings with countries
         2. he improves the papacy’s international prestige
         3. Leo defeats the Swiss *Kulturkampf*
         4. Brazil, Colombia, and Russia restore diplomatic relations
         5. Chile, Mexico, and Spain withdraw anti-clerical legislation
         6. several governments ask the pope to arbitrate their disputes
         7. heads of state visit Leo at the Vatican
  3. Germany
     1. “During the nineteenth century German rulers attempted to subject the Church to their control, and these attempts were often associated with efforts to spread Protestantism” (Holmes and Bickers 226)
     2. 1803: the abolition of “archdioceses and dioceses, universities, abbeys and cathedral chapters, and the secularization of monastic and ecclesiastical properties” (Holmes and Bickers 222)
     3. Germany under Otto von Bismarck (chancellor, 1871-90)
        1. 1871: Wilhelm I is emperor (beginning of the “Second Reich,” 1871-1918)
        2. 1871-80: Bismarck’s *Kulturkampf* (all quotations are from Holmes and Bickers 245)
           1. Bismarck used Vatican I “to justify his attack on the Church, an attack known as the *Kulturkampf*”
           2. he “gave legal support to the ‘Old Catholics’ who refused to accept papal infallibility”
           3. he fined or imprisoned “any cleric who criticised the new Germany”
           4. February 1872: religious congregations are forbidden to teach
           5. July 1872: Jesuits, Lazarists, and Redemptorists are expelled
           6. the state assumes control of seminary education
           7. the state assumes control of clerical appointments
           8. “Episcopal appointments had to be submitted to the civil authorities”
           9. “only Germans could hold positions of ecclesiastical authority”
           10. bishops must take an oath of unconditional obedience
           11. “ecclesiastical property was handed over to lay committees”
           12. “civil marriage was introduced”
           13. May 1875: “all orders and congregations, except nursing orders, were expelled from Prussia”
        3. 1874-1875: Bismarck imprisons 5 of the 11 Prussian bishops for several months
           1. “Catholics, deprived of the sacraments, refused to submit” (Holmes and Bickers 245
           2. “liberal and conservative Catholics, French Catholics, Germans and Poles united . . . in supporting the Centre Party [founded 1871]. And through that party, German Catholics—unlike their French or Italian co-religionists—were able to play a significant and constructive part in the growth of parliamentary democracy” (Holmes and Bickers 245-46)
        4. Pope Leo XIII (1878-1903) defeats Bismarck’s *Kulturkampf*
           1. Bismarck comes to need Catholic deputies’ support
           2. 1878: Leo XIII begins to correspond affably with Emperor William I
           3. 1878: Bismarck opens negotiations with the Belgian nuncio in Bavaria
           4. 1880 on: Germany moderates the anti-Catholic legislation
           5. 1881: Germany and the Holy See re-establish diplomatic relations
           6. 1885: Bismarck asks the pope “to mediate between Germany and Spain in a dispute over the Caroline Islands and Leo awarded the chancellor the Order of Christ” (Holmes and Bickers 246)
           7. 1887: Leo claims the *Kulturkampf* is ended

1. **heresies and councils**
   1. rationalism
      1. Georg Hermes (1775-1831)
         1. Hermes exaggerates the power of reason in matters of faith; he “claimed to prove the fundamental truths of Christianity as postulates of the practical reason with absolute certainty” (Holmes and Bickers 225)
         2. 1835: Gregory XVI condemns Hermes
      2. Anton Günther (1783-1863)
         1. Günther too exaggerates the power of reason in matters of faith
         2. he attacks neo-scholasticism
         3. 1857: his works are put on the Index
2. **religious orders and missions**
   1. religious orders
      1. men:
         1. 1858: Paulists (Society of Missionary Priests of St Paul the Apostle); founder, Isaac Thomas Hecker (1819-1888)
         2. 1874: White Fathers (*Pères blancs*, after their white Arab dress) (*La Société de Missionnaires d’Afrique*, Society of missionaries for Africa); founder, Cardinal Charles-Martial Allemand Lavigerie, primate of Africa
      2. women:
         1. Daughters of Charity
         2. Sisters of St Vincent de Paul
         3. Sisters of Mercy
         4. Sisters of Notre Dame
      3. most “new congregations were involved in teaching, missionary activity or corporal works of mercy” (Holmes and Bickers 230)
   2. missions: under Gregory XVI (1831-46) and Pius IX (1846-78), “Rome became the centre of Catholic missionary endeavour” (Holmes and Bickers 230)
3. **theology**
   1. romanticism
      1. France
         1. 1815: romanticism was a “reaction against the Enlightenment” (Holmes and Bick­ers 221)
         2. “François-Auguste Vicomte de Chateaubriand . . . lauded the emotional satisfaction and cultural inspiration . . . [in] Catholicism” (Holmes and Bickers 221)
         3. Louis Vicomte de Bonald “emphasised the need for a religious basis of society” (Holmes and Bickers 221)
         4. Joseph de Maistre “invoked tradition as a defence against reason and respect for society against individualism” (Holmes and Bickers 222)
      2. Germany
         1. Johann Michael Sailer (1751-1832), Bavarian ecclesiologist, is “one of the first Catholic Romantics” (Holmes and Bickers 222)
            1. “legal notions of the Church . . . tended to dominate the controversies after the Reformation and during the Enlightenment” (Holmes and Bickers 222)
            2. Sailer “revived the Pauline notion of the Church as the mystical Body of Christ, a community of grace, embracing heaven and earth” (Holmes and Bickers 222)
            3. “He interpreted the growth and development of the Church in organic terms” (Holmes and Bickers 222)
         2. 1825: Johann Adam Möhler’s *Unity of the Church* “revealed for the first time the influence of patristic sources on Catholic thought during the Romantic period. Möhler became preoccupied with the importance of tradition and helped to revive the long-forgotten tradition of the Church as Christ living on in history; tradition was dynamic and organic” (Holmes and Bickers 223)
   2. John Henry Cardinal Newman (1801-90) is the greatest theologian of the age: he writes on the nature of faith, revelation, the Church, justification, doctrinal development, papal infallibility, biblical inspiration, the role of the laity, the significance of conscience
   3. liberal Catholicism: the Church and democracy
      1. France
         1. Lamennais, Lacordaire, and Montalembert
            1. three men are leaders of liberal Catholicism in the first half of the 1800s

Hugues-Felicité Robert de Lamennais, priest (1782-1854)

Jean-Baptiste-Henri Dominique Lacordaire, Dominican (1802-61)

Charles Forbes René, Comte de Montalembert, layman (1810-70)

* + - * 1. the three found the newspaper, *L’Avenir* (1830-31)

it argues for “an alliance between the Church and democratic freedom to replace the alliance between Throne and Altar” (Holmes and Bickers 231-32)

it supports “freedom of conscience and separation of Church and State, democratic republicanism and national self-determination, social and economic reform, general disarmament and European unity” (Holmes and Bickers 232)

the three are “prosecuted for attacking the government but acquitted” (Holmes and Bickers 232-33)

“The *Ami du clergé*, a Gallican publication, joined with legitimist periodicals in attacking Lamennais” (Holmes and Bickers 233)

the French bishops condemn *L’Avenir* (Scannell)

“*L’Avenir* was forced to cease publication after only a year . . . Liberals as well as Catholics were prejudiced against the ‘unnatural’ union proposed . . .” (Holmes and Bickers 232-33)

* + - * 1. Lamennais, Lacordaire, and Montalembert at Rome

“Lamennais, Lacordaire and Montalembert decided to go to Rome to seek the support of the pope for their points of view” (Holmes and Bickers 233)

December 1831: Lamennais, Lacordaire and Montalembert arrive at Rome

but Gregory XVI (1831-46), like most European politicians and ecclesiastics, feels “the need to support law and order [and] the danger of adding to the flames of revolution” (Holmes and Bickers 236)

* + - * 1. August 1832: Gregory XVI’s encyclical *Mirari vos* does not mention *L’Avenir*, but it

disapproves of separation of Church and state

says “freedom of publication [is] abominable” (Holmes and Bickers 236)

condemns “universal liberty of conscience as sheer madness” (Holmes and Bickers 236)

* + - * 1. Lamennais, Lacordaire, and Montalembert immediately submit
        2. but Lammenais soon leaves the Church

December 1833: he renounces his priestly functions

soon he abandons all outward profession of Christianity

* + - * 1. May 1834: Lamennais’s *Paroles d’un croyant* (*Words of a Believer*)

he denounces “the conspiracy of kings and priests against the people” (Dé­gert)

he says Christ condemns the pope and hierarchy “‘because power is the child of hell and priests are only the lackeys of kings’” (Holmes and Bickers 237)

Lacordaire’s *Considérations* publicly breaks with Lamennais

* + - * 1. July 1834: Gregory XVI’s encyclical *Singulari nos* condemns Lamennais
        2. 1841-46: Lamennais’s *Esquisse d’une philosophie* denies “the fall of man, the Divinity of Christ, eternal punishment, and the supernatural order” (Dégert)
        3. despite the loss of Lamennais, liberal Catholics make progress

Lacordaire’s *conférences* (religious lectures)

January 1834: Antoine Frédéric Ozanam (1813-53, founder in 1833 of the St Vincent de Paul Society) provides Lacordaire the pulpit at the Collège Stanislas, where he delivers his first great conferences

Lent 1835, Lent 1836: the archbishop of Paris provides Lacordaire the pulpit at Notre Dame Cathedral for two series of conferences

Lacordaire argues for “ecclesiastical infallibility and papal primacy and his audiences respond . . . to his eloquence, his sincere honesty and the appeal of his personality” (Holmes and Bickers 237)

“Lacordaire’s sermons had a profound impact on the religious development of thousands of young men at the time” (Holmes and Bickers 237)

1838: Lacordaire joins the Dominicans

1843-52: he delivers annual conferences at Notre Dame

* + - * 1. liberal Catholicism “was most evident among the upper and middle classes . . . workers and peasants seemed hardly affected” (Holmes and Bickers 237)
        2. and it remained to be seen “whether the Liberal and Ultramontane Catholics would be able to remain united” (Holmes and Bickers 237)
      1. 1863: Montalembert delivers two addresses at the international congress of liberal Catholics at Mechelen (Malines), Belgium
         1. the Church can harmonize with the modern state, founded on religious liberty
         2. “Catholics still devoted to the *ancien régime* [should] accept political and religious liberty” (Holmes and Bickers 241)
         3. Montalembert quoted Bishop Dupanloup of Orléans: “We accept, we invoke, the principles and the liberties proclaimed in ´89 . . . You made the revolution of 1789 without us and against us, but *for us*, God wishing it so in spite of you” (Holmes and Bickers 241)
    1. Italy
       1. December 8, 1864: Pius IX simultaneously publishes the encyclical *Quanta cura* and the *Syllabus* (i.e., *Collection*) *of Errors*
          1. the *Syllabus* is “a summary of the condemnations he had issued over the past fifteen years” (Bokenkotter 314-15)
          2. the *Syllabus* denies that (quotations are from Holmes and Bickers 242)

“man was free to profess the religion he believed to be true guided by the light of reason”

“those [outside] the true Church could hope for eternal salvation”

“it was possible to achieve salvation in the practice of any religion”

“the Church could not use force or temporal power”

“the Church should be separated from State”

“the Catholic religion [should not be] the exclusive religion of the State”

error 80: “The Roman Pontiff can and ought to reconcile and harmonize himself with progress, with liberalism, and with modern civilization” (qtd. in Bokenkotter 315)

* + - * 1. “the average Catholic was shocked to hear the Pope condemning progress and modern civilization” (Bokenkotter 315)
        2. but the errors in the *Syllabus* “consisted largely of verbatim extracts lifted out of their context in previous papal documents and that could only be properly understood if put back in that context” (Bokenkotter 315)

error 80 was taken from an allocution that said the pope “does not have to reconcile himself with progress and modern civilization “if by the word ‘civilization’ must be understood a system invented on purpose to weaken, and perhaps to overthrow, the Church.” But the average reader did not realize when he read the encyclical that this is what the Pope meant by “civilization”” (Bokenkotter 315)

“The apparent condemnation of progress and liberalism . . . was taken from a [document] denouncing the extension of the secularist laws of Piedmont to territories recently occupied by the growing Kingdom of Italy. Unfortunately, however, not all Catholics were Italians and they failed to see the ‘errors’ in terms of the dissolution of monasteries or the imposition of secular education. Instead the condemnation of modern civilization seemed to them to refer to the telegraph, railways and street lighting!” (Holmes and Bickers 242)

the *Syllabus* “was not in fact an infallible statement” (Holmes and Bickers 243)

* + - 1. January 1865: Dupanloup’s commentary on the *Syllabus*
         1. Félix Dupanloup, bishop of Orléans, worked night and day to publish quickly a “commentary that placed the propositions of the *Syllabus* in their original context” (Bokenkotter 315)
         2. he “was able to show that Rome did not mean to condemn or repudiate the liberal constitutions actually in force” (Bokenkotter 315)
         3. Dupanloup’s pamphlet was “welcomed by Catholics throughout the world with a profound sense of relief” (Holmes and Bickers 243)
         4. December 4, 1865: Pius IX approves Dupanloup’s commentary
    1. Belgium
       1. before 1830: “Catholics had already begun to demand and defend their rights on the basis of constitutional freedom and freedom of conscience. Belgian Catholics began to recognise the advantages of the separation of Church and State” (Holmes and Bickers 232)
       2. the University of Louvain became a center of liberal Catholicism
    2. America: Americanism
       1. introduction
          1. Americanism advocated “adapting Catholicism to American society” (Holmes and Bickers 249):

separation of Church and state

recognition of the English common law

democratic procedures

reform of ecclesiastical administration

* + - * 1. conservatives bishops opposed it
      1. Isaac Thomas Hecker (1819-1888)
         1. 1844: Hecker converts to Catholicism and becomes a Redemptorist
         2. 1858: frustrated at the order’s unwillingness to adopt American liberalism, he founds the Paulists (Society of Missionary Priests of St Paul the Apostle)
      2. parochial schools
         1. 1884: the third plenary Council of Baltimore rules that each parish must have its own school (the Jesuits and the German and Irish clergy support this)
         2. but liberal bishops support the public schools, arguing that

the financial costs are too great

energy should be “concentrated on safeguarding the religious education of Catholic children attending the public schools” (Holmes and Bickers 249)

* + - * 1. 1892: the Congregation of Propaganda supports the Baltimore legislation
      1. 1892: World Parliament of Religions, Chicago
         1. Cardinal James Gibbons (Archbishop of Baltimore, 1877-1921) and the Chief Moderator of the Presbyterian Church participate “in an exhibition illustrating the basic unity of man’s religious belief” (Holmes and Bickers 250)
         2. 1900: Leo XIII tries to block a similar Parliament at the Paris Exhibition
      2. 1893: Roman authorities decide to appoint an apostolic delegate (bishops had opposed this, worried that Americans would accuse Rome of foreign domination)
      3. January 1895: Leo XIII’s encyclical *Longinqua oceani* warns “against the notion that separation of Church and State might be suitable for the rest of the world” (Holmes and Bickers 250)
      4. conservative bishops, Jesuits, and German Catholics persuade the Vatican to force Denis J. O’Connell’s resignation as Rector of the American College in Rome
      5. Gibbons retaliates by making O’Connell vicar of his titular Church
      6. Leo XIII asks Bishop John J. Keane of Richmond (1878-88, later Archbishop of Dubuque, 1900-11) to resign as Rector of the Catholic University of America (founded 1889)
      7. “The liberal bishops responded by trying to broaden the basis of their support and expounding their policies both in Europe and America” (Holmes and Bickers 250)
      8. 1898: a French translation of Walter Elliott’s *Life of Father Hecker* (1891) describes Hecker as “the ideal new priest who could reconcile the Church with contemporary devel­opments” (Holmes and Bickers 250-51)
      9. O’Connell gives an address on Hecker
         1. he advocates “‘political Americanism’ based on the Declaration of Independence and the Anglo-Saxon tradition of common law” (Holmes and Bickers 251)
         2. he recommends “‘ecclesiastical Americanism’ and using Dupanloup’s [interpretation of the *Syllabus of Errors*] defended the separation of Church and State” (Holmes and Bickers 251)
         3. in response, Charles Maignen in France claims that the *Syllabus of Errors* has already condemned Americanism (Holmes and Bickers 251)
      10. 1899: Leo XIII’s encyclical *Testem benevolentiae*
          1. Leo XIII “condemned the notion of adapting the doctrines, though not the practices, of the Church to . . . modern society” (Holmes and Bickers 251)
          2. “Some of the conservative American bishops thanked the pope for saving their people from heresy” (Holmes and Bickers 251)
          3. “liberal bishops accepted the encyclical while denying that they . . . had ever advocated the doctrines condemned” (Holmes and Bickers 251)
          4. Leo acknowledged “that the controversy had been necessary to clarify French rather than American Catholic opinion” (Holmes and Bickers 251)
  1. social Catholicism: the Church and industrialization
     1. “Social Catholicism was a reaction against *laissez-faire*, the belief that government intervention would obstruct the automatic and beneficent operation of economic laws and free competition” (Holmes and Bickers 238)
     2. “Social Catholics believed in the possibility and indeed the moral necessity of improving social conditions” (Holmes and Bickers 238)
     3. 1801: the Central Office of Catholic Action is established
        1. “Catholic Action was the name of many groups of [lay](http://en.wikipedia.org/wiki/Laity) [Catholics](http://en.wikipedia.org/wiki/Catholics) who were attempting to encourage a Catholic influence on society” (“Catholic Action”)
        2. “They were especially active . . . in historically Catholic countries that fell under [anti-clerical](http://en.wikipedia.org/wiki/Anti-clerical) regimes” (Bavaria, Italy, France, and Belgium) (“Catholic Action”)
        3. since World War II Catholic Action “has often been eclipsed by [Christian Democrat](http://en.wikipedia.org/wiki/Christian_Democrat) parties that were organised to combat [Communist](http://en.wikipedia.org/wiki/Communist) parties in places such as Italy and [West Germany](http://en.wikipedia.org/wiki/West_Germany)” (“Catholic Action”)
     4. c. 1900: in Europe “Catholic labor unions emerged as a primary social action strategy . . . Catholic political parties also began to form” (“Social Action”)
     5. France
        1. “Social Catholics were not typical of Catholics as a whole or of the ecclesiastical authorities” (Holmes and Bickers 239)
        2. “The Liberal Catholic Frédéric Ozanam founded the influential Society of St Vincent de Paul to care for the poor and for children, to train apprentices and domestic servants” (Holmes and Bickers 239)
        3. Ozanam and Lacordaire helped establish *L’Ere Nouvelle*, which “referred to a ‘Christian economy’ and ‘Christian socialism’” (Holmes and Bickers 239)
        4. 1840s: the bishops of Annecy and Cambrai denounce “demanded legislation to defend the working classes” (Holmes and Bickers 239)
     6. Germany
        1. 1840s: Father Adolph Kolping († 1865)
           1. Kolping organizes “the *Gesellenverein*, societies consisting of master workmen and young journeymen directed by a chaplain who tried to assist the moral and intellectual development as well as to improve the economic conditions of their members” (Holmes and Bickers 227)
           2. 1855: 12,000 members
           3. 1901: 500,000 members
        2. Wilhelm Emmanuel von Ketteler, bishop of Mainz
           1. “Ketteler supported demands for higher wages [and] trade unions; he advocated legislation to improve the working conditions of men and to control the work of women and children” (Holmes and Bickers 227)
           2. 1848-49: “Ketteler delivered a series of addresses in his cathedral at Mainz on ‘The Great Social Questions of our Age’ in which he demanded social justice and condemned economic liberalism as well as socialism” (Holmes and Bickers 228)
           3. “Ketteler initiated the national conferences of German bishops and formulated an episcopal statement on social questions” (Holmes and Bickers 228)
           4. his program for German Catholics “formed the basis of the social policies of the Centre Party” (Holmes and Bickers 228)
        3. 1848: first meeting of the *Katholikentag*, a national assembly of German Catholics; there also form the *Volksverein*, meetings of Catholic workers
     7. America: the Knights of Labor
        1. “liberal bishops defended the right of Catholics to belong to . . . an organisation which defended the rights and supported the claims of the workers” (Holmes and Bickers 249)
        2. other bishops say it is a secret society
        3. Bishop Keane of Richmond and Archbishop John Ireland (of St. Paul, Minnesota, 1888-1918) write a defense of the Knights of Labor
           1. it emphasizes “the need for the Church to be allied with the people rather than with kings or princes” (Holmes and Bickers 249)
           2. Cardinal James Gibbons, Archbishop of Baltimore, submits it to Rome
        4. 1888: the Holy Office decides that the Knights can be “tolerated”
     8. Italy
        1. Bishop Geremia Bonomelli of Cremona writes a famous pastoral on *Property and Socialism*
        2. Alessandro Rossi “transformed his factory into a Christian corporation” (Holmes and Bickers 248)
     9. Belgium
        1. in Belgium “Social Catholicism was more influential than in other countries” (Holmes and Bickers 247)
        2. “Catholic Governments had supported legislation regulating wages and the working conditions of women and children, introduced old-age pensions, promoted technical education, subsidised mutual aid societies, savings banks and building societies” (Holmes and Bickers 247)
        3. 1870-1914: Léon Harmel transforms his industrial corporation: “Every worker had his own house and garden, there were family allowances, free medical services and assistance for the elderly, and elected representatives met every fortnight to consider every aspect of the business. Harmel . . . took a group of industrialists to Rome to win the support of the pope who was obviously impressed” (Holmes and Bickers 248)
     10. Switzerland
         1. “The Fribourg Union, a group of Social Catholics whose deliberations were sent to the pope, also influenced Leo XIII. They proposed international agreements which included the recognition of a man’s right to work and a worker’s right to a living wage as well as the insurance of workers against sickness, accident or unemployment. In 1888 the pope discussed their proposals with some of the members and asked for a memorandum which seems to have served as the basis for” *Rerum novarum* (Holmes and Bickers 248)
     11. Leo XIII on social and economic problems
         1. Leo had seen rural poverty while a bishop in Italy
         2. he was nuncio in Belgium, where Social Catholicism was influential
         3. 1891: Leo XIII’s encyclical *Rerum novarum*
            1. it condemns “individualistic liberalism”
            2. it condemns unrestricted capitalism

“government intervention [is needed] to safeguard the spiritual and material interests of the workers” (Holmes and Bickers 248)

workers “should be paid a family living wage, not a wage dictated by economic pressures” (Holmes and Bickers 248)

“Workers had the right to form associations” (Holmes and Bickers 248)

* + - * 1. it condemns revolutionary socialism

everyone has the right to private property

the family, not the state, is the primary social unit

* 1. c. 1750: neo-scholasticism
     1. “The Romantic movement had removed many earlier prejudices against scholasticism” (Holmes and Bickers 225)
     2. Italy
        1. 1748, 1757, 1777: the Dominicans reassert their law requiring study of Aquinas
        2. Canon Vincenzo Buzzetti (1777-1824) begins neo-scholasticism; he reads
           1. a 4-volume manual of Thomistic philosophy (by Antoine Goudin, 1671)
           2. a 6-volume manual of Thomistic philosophy (by Salvatore Roselli, 1777)
           3. his student in Piacenza (Vincentian Collegio Alberoni) is d’Azeglio
        3. Luigi Taparelli d’Azeglio, SJ (1793-1862)
           1. he teaches at the Jesuit seminary of Rome; one student is the future Leo XIII
           2. 1840s: he coins the term “social justice” (based on Aquinas’ teachings)
           3. 1850: he co-founds *Civiltà Cattolica*, the Jesuit periodical, which supports neo-scholasticism
     3. Germany
        1. 1854: Heinrich Joseph Denzinger’s (1819-83) *Handbook of Creeds*, *Definitions*, *and Declarations* provides the magisterium’s definitive statements
        2. 1857: Anton Günther attacks neo-scholasticism; “his condemnation . . . was the first occasion on which official papal approval was given to scholasticism” (Holmes and Bickers 226)
        3. 1860: Joseph Kleutgen SJ’s *Theology of the Past* and *Philosophy of the Past* spread neo-scholasticism among German theologians
     4. 1879: Leo XIII’s encyclical *Aeterni patris* (*On the Restoration of Christian Philosophy*) requires seminary professors to make Thomism the basis of clerical education
  2. Ultramontanism
     + 1. “Ultramontanism”
       2. from *ultra montes* (beyond the mountains, i.e., the Alps: for most of Europe Rome is beyond the Alps)
       3. Ultramontanes are “supporters of the Church’s liberty and independence as against the State” (Benigni)
     1. Ultramontanism’s conservatism
        1. “The Ultramontanes came to believe that there was an absolute dichotomy between Catholicism and the contemporary world” (Holmes and Bickers 240)
        2. Ultramontanes wanted the necessity of the pope’s temporal power defined as dogma
     2. causes of Ultramontanism’s success
        1. “Catholics throughout the world began to show an increasing sense of dependence on the Holy See and not simply in matters of faith and morals. They developed a strong personal loyalty to the Holy Father, seeking his guidance and direction in practically every area of human activity” (Holmes and Bickers 240)
        2. “Catholicism was transformed within a generation as administration and discipline, devotion and theology were determined by the authorities in Rome” (Holmes and Bickers 241)
           1. dramatic improvements in communication “enabled Roman authorities to exercise greater control over the Church” (Holmes and Bickers 240)
           2. dramatic improvements in travel “increased the number of bishops and pilgrims able to go to Rome [and] the number of priests and seminarians at Roman colleges” (Holmes and Bickers 240)
           3. 1860: Pius IX helps establish *l’Osservatore Romano*, so Catholics everywhere can know his opinions
           4. appointments of nuncios encourage support for Roman policies
           5. 1878: by the end of Pius IX’s pontificate, “almost every bishop in the world had been appointed during his reign” (Holmes and Bickers 240)
        3. 1854: definition of the Immaculate Conception
           1. “The definition of the Immaculate Conception in 1854 exemplified the increasing influence of Ultramontanism. Gallicans had previously argued that only general councils could ratify definitions of ecclesiastical dogmas . . . if the pope alone pronounced a definition which the faithful spontaneously accepted, this would be a practical demonstration of his sovereign doctrinal authority in the Church and of that infallibility with which Christ had invested him” (Holmes and Bickers 241)
        4. 1869-70: Vatican I defines papal infallibility
     3. Vatican I (1869-70)
        1. papal jurisdiction
           1. Vatican I says “the pope possessed ‘the full plenitude’ of jurisdiction, whereas traditionally the authority and ordinary jurisdiction of bishops was said to come directly from God, not through the pope” (Holmes and Bickers 243)
        2. papal infallibility
           1. 1870: most theologians and most laity already accept papal infallibility
           2. “Originally the *schema* on the Church only dealt with papal primacy [jurisdiction], not infallibility, but opponents of the definition had been deliberately excluded from the deputation which received proposed amendments” (Holmes and Bickers 243)
           3. the definition of papal infallibility passes, 533 to 2 (with 80 absentions)
        3. Vatican I “eliminated the remnants of the Conciliar Movement and crushed ecclesiastical nationalism in the form of Gallicanism and its counterparts in several nations” (Dulles)
        4. but “the Church appeared to be committed to the obscurantist policies of Pius IX . . . he had shown little understanding of political realities, social and economic trends, and the intellectual developments of the age” (Holmes and Bickers 244)
        5. 1870: with the outbreak of the Franco-Prussian War, “Napoleon III withdrew his troops from Rome, leaving the city at the mercy of the Italian forces. [Vatican Council I], which had discussed only six out of 51 *schema*, was postponed” (Holmes and Bickers 244)
  3. theology and Leo XIII (1878-1903)
     1. “Leo XIII was well aware of the need for an intellectual revival within Catholicism” (Holmes and Bickers 247)
     2. 1893: Leo’s encyclical *Providentissimus Deus* (*On the Study of Holy Scripture*) encourages modern study of the Bible
     3. “Leo also appointed a biblical commission of comparatively liberal members” (Holmes and Bickers 247)

## 1900s

1. **cultural background and Church-state relations**
   1. Mexico
      1. 1876-80: a coup makes General Porfirio Diaz strong man of Mexico
      2. 1884-1911: Diaz is dictator of Mexico
      3. 1910-17: the Mexican Revolution (1911, Diaz flees to France)
      4. 1917: the Mexican constitution (still in force)
         1. it creates a “closed and state dominated economy” (“Mexico”)
         2. it subordinates Church to state
            1. the state confiscates Church property and suppresses religious orders
            2. 1924: it exiles or executes clergy and laity; priests must minister in secret
   2. France and Pius X (1903-14)
      1. 1905: the French government annuls the *Concordat* and separates Church and state
      2. the government confiscates most of the Church’s wealth and property in France
      3. November 2, 1906: Pius X’s encyclical *Vehementer* condemns annulment of the *Concordat* and separation of Church and state
   3. World War I (1914-18) and Benedict XV (1914-22)
      1. Benedict XV calls the war “the suicide of civilized Europe” (qtd. in Holmes and Bickers 257)
      2. to help the wounded, im­prisoned, and deported, Benedict spends “his own personal fortune as well as the ordinary revenue [c. 82 million gold lire] of the Holy See” (Holmes and Bickers 257)
      3. the Vatican becomes “a clearing-house for tracing missing persons, exchanging prisoners and re-establishing family contacts, caring for sick and wounded” (Holmes and Bickers 257)
   4. the League of Nations (1919-46)
      1. June 1919: the Paris Peace Conference establishes the League of Nations
      2. January 1920: the League of Nations ratifies the *Treaty of Versailles*
         1. the *Treaty* humili­ates Germany
            1. Germany losses territory to surrounding countries
            2. the treaty strips it of overseas colonies (e.g., in Africa)
            3. the treaty restricts it to 100,000 soldiers and no artillery
            4. it must pay excessive reparations, especially to France and Belgium
         2. May 1920: Benedict XV warns that “the germs of former enmities remain; . . . there can be no stable peace or lasting treaties . . . unless there be a return of mutual charity” (qtd. in Holmes and Bickers 258)
         3. 1933: German humiliation at the *Treaty* contributes to the [Weimar Republic](http://en.wikipedia.org/wiki/Weimar_Republic)’s collapse and its replacement by Nazism
   5. Russia
      1. 1917-22: the Russian civil war
      2. 1918-23: the Bolsheviks try to destroy religion
         1. they imprison, execute, or starve in concentration camps thousands of priests, monks, nuns, and laity
         2. the Union of Militant Godless spreads anti-religious propaganda
         3. the Bolsheviks seize Church property
      3. 1923-28: the Bolsheviks avoid open persecution because it “might alienate foreign governments” (Holmes and Bickers 267)
      4. 1922: crop failure causes widespread famine; “one of Benedict’s last acts was an urgent appeal for the relief of famine in Communist Russia” (Holmes and Bickers 258)
      5. 1928-53: Joseph Stalin is dictator; he causes around 20 million deaths
         1. 1932-33: state confiscation of grain during famine causes 10 million peasants to die
         2. Stalin’s repressions kill another 10 million: 1.5 million executions, 5 million in Gulags, 1.7 million deportations (out of 7.5 million deported), 1 million POWs and German civilians (Erlikman, Vadim. *Poteri narodonaseleniia v XX veke: spravochnik*. Moscow: 2004. Cited in “Joseph Stalin”)
         3. compare Mao Zedong, 1949-75: 40 million deaths (White)
   6. Poland
      1. summer 1920: the Russian army besieges Warsaw
         1. Achille Ratti (later Pius XI), papal nuncio in Poland (1918-21), sees the invasion firsthand
         2. after the armistice, 3.5 million Latin Catholics are “left to the mercy of the Russians,” and thousands of Polish and Lithuanian Catholics are deported to Siberia (Holmes and Bickers 266)
   7. Italy
      1. the Roman Question (relations between the papacy and Italy)
         1. 1870: the Kingdom of Italy absorbs the Papal States
         2. 1870-1919: the Church prohibits Catholics from engaging in Italian politics
         3. Benito Mussolini is anti-Christian but realizes the utility of religion
         4. he proposes to support the Church financially and to resolve the Roman Question (proposals never made by anti-clerical liberals)
         5. few Catholics opposed fascism; many “who had endured the petty persecutions of anti-clerical officials welcomed the apparent respect which Fascists showed to the Church” (Holmes and Bickers 261)
         6. Italy is threatened by both communism and fascism, and fascism seems “to many to be the lesser of the two evils” (Holmes and Bickers 261)
         7. October 27-29, 1922: the March on Rome, “a pseudo-*coup d’état* by which Mussolini’s National Fascist Party came to power” (“March on Rome”)
         8. October 31, 1922: Mussolini becomes prime minister (1922-43) and later “head of state” (dictator) of the Italian Social Republic (1943-45)
         9. 1926: Pius XI (1922-39) deplores the theory “that the State is its own final end, that the citizen only exists for the State” (qtd. in Holmes and Bickers 263)
         10. February 11, 1929: Pius XI and Mussolini sign the Lateran Treaty
             1. Mussolini receives

destruction of the Catholic political party (the Popular Party)

recognition of the Kingdom of Italy

surrender of territorial claims to the Papal States

* + - * 1. Pius XI receives

Vatican City, a sovereign state

0.44 sq. kilometers, 108.7 acres

2005: $247 million in revenues, $243 million in expenditures (US De­part­ment of State)

a large payment for territories and property confiscated in 1870

recognition of Catholicism as Italy’s official and only religion

compulsory Catholic education

papal churches and buildings outside the Vatican have Vatican status

state payment of bishops’ and priests’ salaries

(1984: a revision of the concordat “ended the Church’s position as the state-sponsored religion of Italy,” “Lateran Treaty”)

* + 1. but even before the treaty is ratified (on June 7, 1929):
       1. Mussolini declares “that the Church [is] neither sovereign nor free but subordinate to the general laws of the State” (Holmes and Bickers 262)
       2. he says, “Education must belong to us . . . Youth shall be ours!” (qtd. in Holmes and Bickers 262-63)
       3. December 1929: Pius XI’s encyclical *Divini illius magistri* (*On Christian Education*) denounces “the attempts of the State to monopolize the training of the young and uncompromisingly reasserted the primary claims of the family and the Church” (Holmes and Bickers 263)
    2. June 29, 1931: Pius XI’s encyclical *Non abbiamo bisogno* denounces “pagan worship of the State” (Holmes and Bickers 264)
    3. Italian fascist racism
       1. 1928??: the fascists pass anti-Semitic legislation
       2. May 1938: Hitler visits Italy; the two dictators form the Rome-Berlin Axis
       3. May 1938: the Congregation of Seminaries and Universities orders Catholic professors to refute racist doctrines
       4. September 1938: the pope says, “we are the spiritual progeny of Abraham . . . Spiritually, we are all Semites” (qtd. in Holmes and Bickers 265)
  1. Spain
     1. 1923-31: General Miguel Primo de Rivera is dictator
     2. 1931: Second Spanish Republic (the First was 1873-74)
        1. the republicans abrogate the *Concordat*, separate Church and state, confiscate Church property, expel the Jesuits, secularize education, introduce divorce, and prohibit religious processions
        2. anarchists “destroy and plunder ecclesiastical institutions throughout Spain,” making most Catholics prefer fascism (Holmes and Bickers 267)
     3. 1936-39: Spanish Civil War
        1. the army mutinies under Francisco Franco (1892-1975)
        2. the Republic kills 12 bishops, 1000s of priests and monks, and 100s of nuns
        3. Pius XI associates communism “with persecution and instanced their behaviour in Russia and Mexico as well as Spain” (Holmes and Bickers 267)
        4. few Spanish Catholics are willing to criticize Franco’s exaggerated nationalism, totalitarianism, and racial laws
        5. April 19, 1937: Franco seizes power
        6. 1939: Franco defeats the republicans
     4. 1937-75: Franco is “head of state” or “prime minister” (dictator); the fascists “restore the privileged position of the Church” (Holmes and Bickers 267)
     5. November 11, 1975: chosen by Franco, Juan Carlos, of the House of Borbón, is restored to the throne
     6. 1975-present: Spain moves toward democracy
  2. Germany between the World Wars
     1. Adolf Hitler (1889-1945) “hated Christianity and intended to deal with it as he was prepared to deal with Judaism but he disguised his hostility until he had achieved power” (Holmes and Bickers 268)
     2. German bishops recognize that Catholicism conflicts with Nazi ideology (the *Nationalsozialistische deutsche Arbeiter-Partei*, National Socialist German Workers’ Party)
        1. 1920-27: German bishops warn Catholics against Nazism 5 times
        2. 1931: Bavarian bishops condemn Nazism as a heresy
     3. January 30, 1933: Hitler becomes German chancellor, and the “Third Reich” (Nazi Germany) begins (1933-45)
     4. January-March 1933
        1. Hitler issues “oral guarantees” of the Church’s liberty (“Reichskonkordat”)
        2. some in the Vatican, “apparently reassured by Hitler’s promises,” pressure the German bishops (Holmes and Bickers 268)
        3. the bishops cease “forbidding Catholics to join the Nazi Party,” though they do not withdraw their condemnations of Nazi ideology (Holmes and Bickers 268)
     5. July 20, 1933: the *Reichskonkordat* (concordat with Germany; still in force)
        1. Eugenio Pacelli (1876-1958) negotiates the *Reichskonkordat* (he is papal nuncio to Germany, 1917-30; Vatican secretary of state, 1930-39; Pius XII, 1939-58)
        2. Pacelli “had to choose within a week between accepting the concessions offered or witnessing the virtual elimination of the Church in Germany” (Holmes and Bickers 269)
        3. by the concordat Hitler secures the Holy See’s recognition, giving him international prestige; he also “effectively ended the political opposition of . . . German Catholics” (Holmes and Bickers 268)
     6. within months of the concordat, the Nazis violate it; they
        1. publish a law of sterilization
        2. dismiss Catholic civil servants and arrest Catholic deputies
        3. exile or imprison priests, monks, and nuns
        4. suppress Catholic organizations and periodicals
        5. confiscate Catholic property and sack bishops’ palaces
        6. ban meetings of Catholics
        7. close Catholic schools
     7. June 29-30, 1934: the Nights of the Long Knives: Nazis purges hundreds of political opponents, many of them Catholic
     8. 1936: Pius XI says Nazism and communism are “enemies of all truth and of all justice”: “the self-styled champions of civilization against Bolshevism [use] the very means employed by their adversaries” (qtd. in Holmes and Bickers 269)
     9. 1937: Pius XI’s encyclicals *Mit brennender Sorge* (March 14, against fascism) and *Divini Redemptoris* (March 19, against communism)
        1. *Mit brennender Sorge*
           1. motorcyclists secretly distribute the encyclical throughout Germany
           2. it is read from every Catholic pulpit on Palm Sunday
           3. it condemns not only “the persecution of the Church but the neopaganism of Nazi theories” (Holmes and Bickers 270)
           4. “*Mit brennender Sorge* had an immediate effect on public opinion . . . in the United States” (Holmes and Bickers 270)
        2. *Divini Redemptoris*
           1. *Mit brennender Sorge* is only a diplomatic protest; *Divini Redemptoris* is a condemnation
  3. Austria
     1. 1918: the empire of Austria-Hungary splits into several independent states
        1. the [Republic](http://en.wikipedia.org/wiki/Republic) of Austria (most German-speaking parts of [Austria-Hungary](http://en.wikipedia.org/wiki/Austria-Hungary))
        2. [Hungary](http://en.wikipedia.org/wiki/Hungary)
        3. [Czechoslovakia](http://en.wikipedia.org/wiki/Czechoslovakia) (presently two countries, the Czech Republic and Slovakia)
        4. [Poland](http://en.wikipedia.org/wiki/Poland)
        5. the [Kingdom of Serbs, Croats, and Slovenes](http://en.wikipedia.org/wiki/Kingdom_of_Yugoslavia) (renamed “Yugoslavia” in 1929)
     2. March 12, 1938: the *Anschluss* (“joining”: German annexation of Austria); Hitler begins “creation of an empire including German-speaking lands and territories Germany had lost after World War I” (“Anschluss”)
  4. World War II (1939-45) and the Church in Germany
     1. March 2, 1939: Eugenio Pacelli becomes Pius XII (1939-58); his “style of government [is] triumphalist as well as authoritarian” (Holmes and Bickers 283)
     2. September 1, 1939: World War II begins (Germany invades Poland)
     3. 1940: Germany invades Denmark, Norway, Holland, Belgium, Luxembourg, and France
     4. Franklin Delano Roosevelt, US president (1933-45), makes Myron C. Taylor (CEO of US Steel Corporation) the president’s personal representative at the Vatican
     5. June 10, 1940: Italy declares war on France and Britain; the Vatican remains neutral
        1. “The pope shared the opinion of most commentators outside Britain that Hitler’s regime could now only be overthrown from inside Germany itself” (Holmes and Bickers 272)
        2. Pius XII “wished to safeguard the position of Catholics, particularly in Germany where the future of the Church might be threatened either by persecution or by the establishment of a National Church” (Holmes and Bickers 272)
        3. “the pope was alarmed by the increasing threat of Communism especially in eastern Europe” (Holmes and Bickers 272)
     6. German Catholics’ ambivalence
        1. “German Catholics were inevitably torn by divided loyalties . . . Even opponents of Nazism were sometimes prepared to express their loyalty to the German State or the Füh­rer and to support the war effort” (Holmes and Bickers 273)
        2. but German Catholics “could take pride in the courage of many . . . priests, nuns and layfolk . . . [who] laid down their lives” (Holmes and Bickers 273-74)
     7. Pius XII’s relief efforts
        1. 1939: “Pius XII established . . . [relief agencies] in Norway and Denmark, France, Belgium and the Netherlands, Greece and Yugoslavia” (Holmes and Bickers 274)
        2. “A Vatican Information Service was established with sections dealing with prisoners of war, displaced and missing persons, the sick and orphaned, the provision of relief, food, clothing and medical supplies” (Holmes and Bickers 274-75)
        3. 1945: “the pope set up the International Committee of Catholic Charities with headquarters in Paris” (Holmes and Bickers 274)
     8. Pius XII and the Jews
        1. “There were some 5000 Jews in 155 Roman ecclesiastical establishments including several dozen in the Vatican itself” (Holmes and Bickers 275)
        2. “Ecclesiastical buildings in Rome, which were outside the Vatican City State but which enjoyed extra-territorial protection, were used to shelter political and Jewish refugees” (Holmes and Bickers 275)
        3. “But after the end of the war the question was raised whether Pius XII had done enough” (Holmes and Bickers 275)
           1. October 1943: the Nazis begin to deport 8000 Jews in Rome

“one of the main accusations against Pius XII is that he did nothing for the Jews of Rome” (Holmes and Bickers 275)

“Yet by that time more than half the Jews in Rome . . . were being sheltered in ecclesiastical buildings opened to them on the instructions of the pope himself” (Holmes and Bickers 276)

“many Jews had escaped with Vatican credentials” (Holmes and Bickers 276)

Baron Ernst von Weizsäcker, German ambassador to the Holy See, “hoped to protect the pope by representing him to the German authorities in the most favourable light” (Holmes and Bickers 275)

“Weizsäcker sent the telegram to Berlin which so injured the pope’s reputation . . .: “The curia is particularly shocked that the action took place, so to speak, under the pope’s windows. The reaction would be perhaps softened if the Jews could be used for military work in Italy. The groups in Rome hostile to us . . . say that in French towns where similar things happened, bishops took a clear position”” (Holmes and Bickers 276)

1000 Roman Jews wind up deported and exterminated

* + - * 1. “At the end of the war the World Jewish Congress expressed its gratitude and gave twenty million lire to [276] Vatican charities” (Holmes and Bickers 276-77)
        2. “A former Israeli consul in Italy claimed that, “The Catholic Church saved more Jewish lives during the war than all the other Churches, religious institutions and rescue organisations put together. Its record stands in startling contrast to the achievements of the International Red Cross and the Western Democracies . . . The Holy See, the Nuncios and the entire Catholic Church saved some 400,000 Jews from certain death”” (Holmes and Bickers 277)
  1. World War II and the Church in France
     1. May 10, 1940: Germany invades France, Belgium, Luxembourg, and the Netherlands
     2. June 14, 1940: Germans enter Paris
     3. Pius XII protests to Marshal Philippe Pétain, prime minister of the puppet Vichy government, against the persecution of the Jews
  2. World War II and the Church in Yugoslavia
     1. Serbia
        1. “hundreds of thousands of Serbs” are massacred (Holmes and Bickers 277)
        2. even more Jews and gypsies are massacred
     2. Croatia
        1. “The Croatian government—with the help of some Catholic priests—attempted to [force 2 million Orthodox Serbs] to join the Catholic Church. The Orthodox were subjected to monstrous cruelties” (Holmes and Bickers 277)
  3. World War II and the Church in Hungary
     1. November 20, 1940: Hungary joins the Axis “crusade” against communism
     2. January 1, 1943: Prince Primate Jusztinian Seredi says in a homily, “Murder is murder, and he who, for political reasons, orders mass executions will not receive the rites and consolations of the Church” (qtd. in Holmes and Bickers 277)
     3. the papal nuncio helps and protects Hungarian Jews
     4. Pius XII appeals on behalf of Jews being exterminated in labor camps
  4. World War II and the Church in the Netherlands
     1. 1936: Dutch bishops order Dutch Catholics, “under pain of excommunication, not to support Fascist organizations” (Holmes and Bickers 278)
     2. “During the occupation the bishops condemned Nazism” (Holmes and Bickers 278)
     3. 1942” the occupying Germans promise “to make an exception of those Jews who had been baptised if the churchmen remained silent” (Holmes and Bickers 278)
        1. Reformed-Church leaders agree; Catholic bishops again condemn the deportations
        2. the Germans spare Protestant Jews but deport Catholic Jews
  5. World War II and the Church in Italy
     1. June 10, 1940: Italy declares war on Britain and France
     2. September 27, 1940: Germany, Italy, and Japan sign the Tripartite (Axis) Pact
     3. July 19, 1943: the Allies bomb Rome
     4. July 25-26, 1943: the Gran Consiglio del Fascismo arrests Mussolini; his fascist government falls
     5. September 11, 1943: the Germans occupy Rome
     6. June 5, 1944: the Allies enter Rome
        1. “the demonstration of gratitude to Pius XII, following the liberation of Rome, was attended by socialists and communists as well as Catholics. Furthermore the socialists, communists and liberals never proposed adopting any measures which might seem hostile to the Church” (Holmes and Bickers 279)
  6. communism after World War II
     1. Poland: communists
        1. abrogate the concordat
        2. confiscate Church property
        3. close Catholic schools
        4. suppress religious publications
        5. convict clergy and laity as purported spies
     2. Czechoslovakia: communists
        1. close monasteries and convents
        2. imprison and deport religious
     3. Hungary: communists
        1. confiscate Church properties, including most Church schools
        2. suppress Catholic organizations
        3. control Catholic publications
        4. dissolve religious orders
        5. control bishops and priests
        6. October 23, 1956: Hungarians revolt against their pro-Soviet government
        7. October 26, 1956: Russia invades Hungary and suppresses the revolution
     4. China: communists
        1. liquidate counter-revolutionaries
        2. expel bishops and hundreds of missionaries
        3. control the Church by establishing the Patriotic Association of Chinese Catholics
     5. Italy
        1. Church opposition to communism and Pius XII’s demand that Catholics only support parties fighting “the enemies of Christ . . . contributed to the early successes of the Christian Democrats” (Holmes and Bickers 279)
     6. communism and Pius XII (1939-58)
        1. “Of course the pope could not ignore the persecution of the Church in Russia, China and the countries of Eastern Europe nor the danger that the Communists might come to power in Italy, France or Greece” (Holmes and Bickers 279)
        2. 1948: Pius XII announces that communists will be denied the sacraments; he says the intervention is “moral, not political, since Communism represents an atheistic attack on morality itself” (“Urbi et Orbi”)
        3. 1949: Catholics are “forbidden to join or support the Communist Party, to publish or distribute, read or write Communist literature, and those Catholics who professed, defended or propagated Communist teachings were excommunicated” (Holmes and Bickers 279)
        4. October 26, 1956: Russia invades Hungary; Pius XII issues 3 encyclicals on Hungary in 10 days (*Datis nuperrime*, *Laetamur admodum*, *Luctuosissimi eventus*)
     7. communism and John XXIII (1958-63)
        1. August 1961: East Germany begins the Berlin Wall; John XXIII appeals for peace
        2. October 1963: the Cuban missile crisis; John XXIII appeals for peace
        3. John XXIII receives in audience Khruschev’s daughter and son-in-law
        4. when John XXIII is nominated for the Balzan Peace Prize, all 4 Soviet representatives vote for him (John wins it, May 1963; Mother Teresa will win it, 1978)

1. **heresies and councils**
   1. modernism
      1. modernism “took place chiefly in French and British intellectual Catholic circles, to a lesser extent in Italy, and virtually nowhere else” (“Modernism”)
      2. modernist ideas
         1. opposition to scholasticism
         2. “undue confidence in contemporary developments” (Holmes and Bickers 254)
         3. overemphasis on reason (rationalism)
         4. immanentism (pantheism, i.e., omnipresence without transcendence)
         5. skepticism (an approach to the Bible, history, or science that excludes the supernatural)
         6. reducing religion to ethics
         7. “a rejection of that unconditional obedience which the Roman authorities had come to expect” (Holmes and Bickers 254)
      3. modernists
         1. Baron Friedrich von Hügel: British; primarily an exegete and church historian
         2. Alfred Loisy: French; primarily an exegete and church historian; he eventually rejects “the sacred character of the Bible and [a unique] biblical revelation” (Holmes and Bickers 254)
         3. George Tyrrell: British Jesuit; primarily a speculative theologian
         4. Ernesto Buoniauti: Italian; he “interpreted ecclesiastical tradition as . . . collective spiritual experience” (Holmes and Bickers 254)
         5. Romolo Murri: Italian; he approves the condemnation of Loisy and is scholastically orthodox, but he advocates social Catholicism and is excommunicated
         6. Hermann Schell: critic of the institutional Church (he advocates “the election of bishops, the abolition of compulsory celibacy and improvements in clerical education,” Holmes and Bickers 254)
         7. Antonio Fogazzaro: critic of the institutional Church
         8. Albert Ehrhard: critic of the institutional Church
         9. Louis Duchesne: French Church historian; Rome praises most of his works but puts *Early History of the Christian Church* (1906‑11) on the Index (1912)
      4. Church authorities “failed to recognise the seriousness of the very real problems with which the Modernists were attempting to deal. . . . training and traditions had left them almost incapable of dealing with Modernism” (Holmes and Bickers 255)
      5. July 3, 1907: Holy Office’s decree *Lamentabili sane* (*Syllabus Condemning the Errors of the Modernists*)
         1. it lists 65 modernist errors, “mostly taken from Loisy” (Holmes and Bickers 255)
         2. “many of them were taken out of context” (Holmes and Bickers 255)
         3. “sometimes sentences were added to reinforce the original sense, to point to the logical conclusion or even to take it to extremes” (Holmes and Bickers 255)
         4. it only treats exegesis and dogma; some of the theses imply “that Catholics must reject even moderately conservative biblical criticism” (Holmes and Bickers 255)
      6. September 8, 1907: Pius X’s encyclical *Pascendi Dominici gregis* (*On the Doctrine of the Modernists*)
         1. *Pascendi* § 39: calls modernism “the synthesis of all heresies”
            1. this did not mean modernism combined earlier heresies
            2. it meant modernism “undermined Catholic doctrine in a more fundamental way than most other earlier heresies [because] it denied the idea of objective unchanging truth or any authoritative teaching” (“Modernism”)
         2. *Pascendi* describes a synthesized modernist (“apologist and reformer, theologian and philosopher, historian and scripture scholar”); it presents a heresy which “did not exist,” a whole that no individual had proposed (Holmes and Bickers 255)
         3. *Pascendi* says modernist doctrines lead to agnosticism, pantheism, and atheism
      7. September 1, 1910: Pius X requires an anti-modernist oath from “all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries” (Pius X, “Oath”)
         1. July 1967: the Congregation for the Doctrine of the Faith rescinds the oath
      8. the “integrist witch hunt” (Holmes and Bickers 256)
         1. “Integrism” means “extreme traditionalism” (“Integrism”)
         2. “The curia apparently believed that there was a widespread Modernist conspiracy at­tempting to destroy the faith of the Church” (Holmes and Bickers 255)
         3. Pius X “at least tolerated the activities of conservative and integrist Catholics” (Holmes and Bickers 254)
         4. 1909-21: the *Sodalitium Pianum* (League of Pius X)
            1. 1909: Monsignor Umberto Benigni, Church historian, founds the *Sodalitium*
            2. it is a secret society to fight modernism
            3. “Members used codes and aliases” (Holmes and Bickers 256)

Pius X is “Michel” or “Lady Miche­line”

Raphael Merry del Val, secretary of state, is “George” or “Miss Romey”

* + - * 1. members establish contacts with local agencies and publications, gather infor­mation, and pass it upward
      1. “The integrists poured out a stream of personal attacks and calumnies” (Holmes and Bickers 256)
         1. respected journals of theology close
         2. many devout Catholics are barred from promotions in Church administration or teach­ing
         3. those who defend themselves are usually ignored
         4. “when the integrists themselves came under attack, they accused the Church authorities of weakening under the attacks of their enemies” (Holmes and Bickers 256)
         5. “The integrists denounced practically all the leading Catholic scholars of the day and almost all the prominent workers in social and political reform” (Holmes and Bickers 256)
         6. “The integrists denounced . . . the future Pope John XXIII for an article which he wrote in 1911” (Holmes and Bickers 256); when elected in 1958, John “demanded to see his Holy Office file. With characteristic humour he returned it with the sentence on the cover: ‘Yes, but now we are infallible’” (Morton)
    1. “the pontificate of Pius X had seemed to show that the Catholic Church had rejected the theological and biblical scholarship, the social, economic and political developments, the institutional and ecclesiastical reforms advocated during the nineteenth century” (Holmes and Bickers 256)
    2. Benedict XV (1914-22) ends integrism
       1. September 1914: Benedict finds “an unopened letter to his predecessor in the papal office”: it denounces him as a modernist (Holmes and Bickers 256)
       2. “Benedict immediately dispensed with Benigni’s services” (Holmes and Bickers 256)
       3. “Merry del Val was replaced by Cardinal Domenico Ferrata who had also been denounced by the integrists” (Holmes and Bickers 256)
       4. “responsibilities of the Congregation of the Index were transferred to the Holy Office” (Holmes and Bickers 256)
       5. “a new Congregation of Seminaries and Universities . . . became more positive in its approach to education and research” (Holmes and Bickers 256)
       6. November 1914: Benedict’s first encyclical *Ad Beatissimi* (concerned with the beginning of World War I) condemns the integrists’ activities
  1. 1962-65: Vatican Council II
     1. John XXIII (Angelo Roncalli, 1958-63)
        1. October 1958: Pius XII dies
        2. Roncalli had been a chaplain in the Italian army; Archbishop of Venice; and a diplomat (apostolic visitor to Bulgaria, apostolic delegate in Greece and Turkey, papal nuncio in France)
        3. October 28, 1958: Angelo Roncalli becomes Pope John XXIII (he “was old enough to be considered as a ‘transitional’ pope,” Holmes and Bickers 283)
        4. early signs of conservatism
           1. 1959: the Holy Office reaffirms the ban on communists in politics
           2. 1959: Pius XII terminates the experiment of worker-priests in France
           3. he appoints a conservative (Cardinal Domenico Tardini) as secretary of state
           4. February 22, 1962: his apostolic constitution *Veterum sapientia* (*On the Promotion of the Study of Latin*) insists on Latin in the liturgy and seminaries
        5. January 25, 1959: John XXIII announces an ecumenical council, “with the promotion of Christian unity as one of its aims” (Holmes and Bickers 284)
     2. Vatican II is the first pastoral council: it is not primarily dogmatic or reforming but seeks to enhance the Church’s effectiveness in the world
     3. it is based on renewals in biblical and li­turgi­cal stud­ies
     4. it produces 16 documents; the most important theologically are
        1. *Dog­matic Constitu­tion on the Church* (*Lumen gentium*)
        2. *Dogmatic Constitution on Divine Re­vel­a­tion* (*Dei Verbum*)
        3. *Pastoral Constitution on the Church in the Modern World* (*Gaudium et spes*)
     5. October 11, 1962: the council opens with 2500 council fathers (2908 bishops and heads of male religious orders are eligible to attend)
     6. four sessions occur each autumn for four years
        1. session 1 1962 October 11 December 8
        2. session 2 1963 September 29 December 4
        3. session 3 1964 September 14 November 21
        4. session 4 1965 September 14 December 8
     7. session 1 (1962): the council begins but makes no decisions
     8. June 3, 1963: John XXIII dies
     9. June 21, 1963: Paul VI (1963-78) becomes pope
     10. session 2 (1963)
         1. Paul described the council’s objectives
            1. the Church’s self-awareness
            2. the Church’s renewal
            3. uniting all Christians
            4. the Church’s dialogue with the modern world
         2. “The new pope quickly showed that he was prepared to allow the deliberations of the Fathers to produce decrees that would scarcely have been imagined when the Council first opened” (Holmes and Bickers 285)
         3. curia (minority) vs. council fathers (majority)
            1. curia

“some of the most critical moments occurred when the bishops were away as members of the curia attempted to regain control of a situation which they felt they were in danger of losing” (Holmes and Bickers 285)

the minority are more “concerned to safeguard the faith and stability, tradition and authority of the Church” (Holmes and Bickers 285)

* + - * 1. council fathers

the fathers assert “the autonomy of the Council against the curia . . . a substantial ‘majority’ had emerged in favour of *aggiornamento*” (Holmes and Bickers 285) (*aggiornamento*: “the act of bringing something up to date to meet current needs” [*Random House Unabridged Dictionary*])

the majority are more “ecumenical, pastoral and willing to adapt to the modern world” (Holmes and Bickers 285)

* + - 1. at session 2 participants mostly debate the *schema* on the Church; there are fierce debates on, for example, episcopal collegiality and the permanent diaconate
      2. revisions
         1. opposition to a chapter on religious liberty forces a revision for session 3
         2. opposition to a declaration on anti-Semitism forces a revision for session 3
         3. some “feared that they might be suppressed” (Holmes and Bickers 287)
      3. December 4, 1963
         1. the *Constitution on the Sacred Liturgy* (*Sacrosanctum concilium*) passes 2162 to 46

it approves the use of vernacular languages

it recognizes “the rights of local episcopal conferences in the implementation of liturgical reform” (Holmes and Bickers 287)

it initiates “the most complete and fundamental revision of the sacramental rites and the *Roman Missal*” since Trent (Holmes and Bickers 288)

* + - * 1. *Decree on the Media of Social Communications* (*Inter mirifica*)
    1. session 3 (1964)
       1. the Fathers vote 1368 to 822 to have the curia’s conservative and narrow document on divine revelation revised (it will pass as *Dei Verbum* in session 4)
       2. November 21, 1964
          1. *Dogmatic Constitution on the Church* (*Lumen gentium*)
          2. *Decree on the Catholic Churches of the Eastern Rite* (*Orientalium ecclesiarum*)
          3. *Decree on Ecumenism* (*Unitatis redintegratio*)
    2. session 4 (1965)
       1. October 28, 1965
          1. *Declaration on Christian Education* (*Gravissimum educationis*)
          2. *Declaration on the Relationship of the Church to Non-Christian Religions* (*Nostra aetate*)
          3. *Decree on the Pastoral Office of Bishops in the Church* (*Christus Dominus*)
          4. *Decree on Priestly Training* (*Optatam totius*)
          5. *Decree on the Adaptation and Renewal of Religious Life* (*Perfectae caritatis*)
       2. November 18, 1965
          1. *Dogmatic Constitution on Divine Revelation* (*Dei Verbum*)
          2. *Decree on the Apostolate of the Laity* (*Apostolicam actuositatem*)
          3. *Decree on the Mission Activity of the Church* (*Ad gentes*)
       3. December 7, 1965
          1. *Pastoral Constitution on the Church in the Modern World* (*Gaudium et spes*)
          2. *Declaration on Religious Freedom* (*Dignitatis humanae*)
          3. *Decree on the Ministry and Life of Priests* (*Presbyterorum ordinis*)
       4. December 1965
          1. “at a farewell service for the observers, a pope for the first time joined in worship with non-Catholics” (Holmes and Bickers 288)
          2. at the closing ceremonies, delegates from 81 governments and 9 international bodies are present (“no secular government had been represented at the First Vatican Council,” Holmes and Bickers 288)

1. **hierarchy**
   1. Pius X tried to reform the curia; his “reformed code of canon law [emphasized] Roman authorities in the choice and supervision of bishops” (Holmes and Bickers 254)
   2. John XXIII appoints a commission of 30 cardinals to revise the Code of Canon Law (it will appear in 1984)
   3. synod of bishops
      1. September 15, 1965: Paul VI establishes the synod of bishops
      2. the synod of bishops is “made up of bishops nominated for the most part by the episcopal conferences with our approval and called by the Pope according to the needs of the Church” (Paul VI, qtd. in “Synod of Bishops”)
      3. the synod of bishops was “to give tangible expression to the doctrine of episcopal collegiality” (Holmes and Bickers 289)
      4. the synods met every 2 years, then every 3 years
      5. “Early agendas were too crowded and unworkable and so the bishops began to concentrate on specific themes such as evangelisation and catechesis” (e.g.: 1994, on consecrated life; 1999, on Europe; 2001, on the episcopacy) (Holmes and Bickers 289)
      6. “Perhaps as a reaction against other developments in the Church, Paul VI firmly kept the synods under his own control” (Holmes and Bickers 289)
      7. “the inevitable tension [between] papal supremacy and episcopal collegiality” remains to be resolved (Holmes and Bickers 289)
   4. Holland
      1. 1964: *The New Dutch Catechism for Adults*
         1. “The authors consciously adopted a liberal, ecumenical approach . . . on creation, miracles and original sin” (Holmes and Bickers 289)
         2. conservatives challenged its orthodoxy; the Dutch bishops defended it; conservatives appealed to Rome
            1. “The bishops defended their right to explain the faith to the Dutch people and insisted on the necessity of finding new formulations for an unchangeable faith” (Holmes and Bickers 289)
            2. “The Roman authorities emphasised the role of the pope and questioned the validity of the language used” (Holmes and Bickers 289-90)
      2. appointment of two arch-conservative bishops threatened for a time a schism by the Dutch Church
2. **religious orders and missions**
   1. Pius XI (1922-39)
      1. he was more willing than previous popes “to leave decisions about local customs and adaptations to the local churches” (Holmes and Bickers 259)
      2. he opens a College of Propaganda
      3. he establishes a Missionary Institute
      4. he supports the consecration of native bishops
      5. by 1939 (Pius XI’s death),
         1. European bishops are ⅓ of all bishops
         2. but bishops and vicars apostolic in the Americas are only slightly less
         3. and 48 missionary territories have native bishops
   2. Pius XII (1939-58)
      1. even more than Pius XI, he recognizes local cultures and extends local hierarchies
      2. “he increased the international representation in the College of Cardinals” (Holmes and Bickers 281)
3. **theology**
   1. ecumenism
      1. Pius X (1903-14)
         1. Protestants originally led ecumenism
         2. some factors that enhance early interest in ecumenism
            1. missionary experiences
            2. totalitarian persecutions
            3. the revolution in communications
         3. the Vatican is more concerned about the Eastern Orthodox, who are threatened by
            1. the collapse of the Ottoman (Turkish) Empire
            2. the Russian Revolution
            3. the rise of Arab nationalism
            4. but Catholic concern is apologetic, not ecumenical
      2. Benedict XV (1914-22)
         1. “invitations to take part in early ecumenical meetings were courteously declined and the Holy Office reminded Catholics that they were forbidden to take part in organisations promoting Christian unity” (Holmes and Bickers 260)
         2. Benedict provides Eastern Catholics with the Congregation of the Eastern Church
         3. Benedict said the Church “is neither Latin nor Greek nor Slav but Catholic” (qtd. in Holmes and Bickers 260)
         4. Week of Prayer for Christian Unity
            1. 1910: Fr Paul Wattson (1863-40, convert from Anglicanism) and Spencer Jones (Anglican) create the Church Unity Octave, 8 days of prayer for Christian unity
            2. 1916: Benedict XV orders “that a novena of prayers [be] recited throughout the Church for the reunion of Christendom” (Holmes and Bickers 260)
      3. Pius XI (1922-39)
         1. January 1928: Pius XI’s encyclical *Mortalium animos*
            1. ecumenism “was associated with theological relativism and indifferentism . . . and seemed to imply that the Catholic Church was not in fact the true Church of God” (Holmes and Bickers 260)
            2. according to *Mortalium*, “the unity of Christians can come about only by furthering the return to the one true Church of Christ of those who are separated from it’” (Holmes and Bickers 260)
         2. Catholic ecumenism depended on “such ecumenical theologians as Paul Courtur­ier, Yves Congar and Max Josef Metzger” (Holmes and Bickers 260)
            1. “unofficial Catholic observers had been allowed to attend ecumenical meetings in Lausanne, Oxford and Edinburgh” (Holmes and Bickers 260)
            2. 1944: the Nazis execute Max Josef Metzger (1887-1944), founder of the Society of Christ the King and the Una Sancta Brotherhood to promote Christian unity
      4. John XXIII (1958-63)
         1. “the official attitude of the Catholic Church remained one of suspicious reserve and reluctance to recognise the ecclesial status of other Christian Churches” (Holmes and Bickers 284-85)
         2. John XXIII attracts non-Catholics by “his openness and charity, humility and rejection of triumphalism, his trust and confidence in divine providence” (Holmes and Bickers 285)
         3. June 5, 1960: John XXIII establishes the Secretariat for Promoting Christian Unity
         4. John XXIII invites non-Catholics to attend the Vatican Council II as observers; “When the Council ended there were 93 observers representing 29 Churches who, by then, were” consulted (Holmes and Bickers 285)
      5. Paul VI (1963-78)
         1. Paul VI establishes the Secretariat for Non-Believers and the Secretariat for Non-Christians
         2. Paul VI and Eastern Orthodoxy
            1. 1963: Paul VI and Patriarch Athenagoras I of Constantinople meet in Israel
            2. 1965: Paul VI and Patriarch Athenagoras I in a joint declaration “efface from the memory and presence of the Church the sentences of excommuni­cation” of 1054 (qtd. in Holmes and Bickers 66)
            3. 1967: Paul visits Athenagoras; Athenagoras pays a return visit to Rome, followed by visits from other Orthodox patriarchs
         3. Paul VI and Anglicanism
            1. 1966: Michael Ramsey, Archbishop of Canterbury, meets Paul VI at the Vatican and embraces him as a brother
            2. the meeting leads to the establishment of the Anglican Roman Catholic International Commission; it produces statements of agreement on the Eucharist, ministry, and authority
         4. Paul VI and Lutheranism
            1. July 1965: “A body to study contacts between Catholics and Lutherans [is] established” (Holmes and Bickers 288)
   2. social justice (social and economic policies)
      1. Pius X (1903-14) “encouraged Catholic Action and the lay apostolate” (Holmes and Bickers 254)
      2. Pius XI (1922-39)
         1. May 15, 1931: Pius XI’s encyclical *Quadragesimo anno*
            1. May 15, 1931, is the fortieth anniversary of Leo XIII’s *Rerum novarum*
            2. it criticizes socialism
            3. it criticizes capitalism’s excesses
            4. it recommends (for the first time) “redistribution of national production, profit-sharing and the co-partnership of workers in industry” (Holmes and Bickers 265)
            5. it denounces “the unfair distribution of wealth and . . . the increasing concentration of power and the economic domination of the few, [which leads to] ‘economic nationalism or even economic imperialism’” (Holmes and Bickers 265)
      3. Pius XII (1939-58)
         1. “He frequently referred to what he called the ‘law of human solidarity and charity’ and the fact that the earth was an inheritance of all men as a natural right” (Holmes and Bickers 280)
         2. he was particularly concerned for “world poverty, imperialism and widening urbanisation as well as the tragic results of war” (Holmes and Bickers 280)
         3. he favors “evolution rather than revolution. He advocated a community of interest and action” (Holmes and Bickers 281)
         4. he defends “the right to private property as essential to human dignity” (Holmes and Bickers 281)
         5. “He reminded colonial powers of . . . peoples’ rights to self-determina­tion” (Holmes and Bickers 281)
         6. “He extended social justice to cover relations between industry and agriculture, and to the rights of each nation to share in the markets of the world” (Holmes and Bickers 281)
         7. French worker-priests (1944-53)
            1. 1944: the archbishop of Paris approves of young priests in secular clothes working in factories, “to regain the confidence of the French working class, which [had] almost completely abandoned the Catholic faith” (“Urbi et Orbi”)
            2. 1945: Pius XII reluctantly approves the experiment
            3. 1953: unfortunately, of about 90 priests, 10 are married and about 15 work with the communists (“Urbi et Orbi”)
            4. 1959: Pius XII terminates the experiment of worker-priests in France
      4. John XXIII (1958-63)
         1. May 15, 1961: John XXIII’s encyclical *Mater et magistra*, “on social justice and international relations” (Holmes and Bickers 285)
            1. May 15, 1961, is the anniversary of *Rerum Novarum* and *Quadragesimo Anno*
            2. the encyclical “did not radically depart from [their] support for moderate reform” (Holmes and Bickers 285-86)
         2. April 11, 1963: John XXIII’s encyclical *Pacem in terris*
            1. the encyclical covers “much the same ground as *Mater et Magistra*: social and economic problems, colonialism and development, the United Nations and international peace” (Holmes and Bickers 286)
            2. “However *Mater et magistra* had been addressed to the Catholic faithful, whereas *Pacem in terris* was addressed to ‘all men of good will’” (Holmes and Bickers 286)
            3. So *Pacem in terris* “created a sensation” (Holmes and Bickers 285)
      5. Paul VI (1963-78)
         1. Paul sees that “the number of Catholics in developing countries will soon . . . substantially exceed the number of Catholics in North America and Europe,” identifying “the Church with the nations of the Third World” (Holmes and Bickers 290)
         2. 1964: Paul VI signs “a *modus vivendi* with Tunisia, the first agreement between the Holy See and a nation which recognised Islam as the official state religion” (Holmes and Bickers 291)
         3. October 4, 1965: Paul VI addresses the United Nations
         4. March 26, 1967: Paul VI’s encyclical *Populorum progressio*: “the pope denounced the inequitable distribution of wealth and power, and declared that the surplus wealth of the rich must be used for the benefit of the poor and dispossessed” (Holmes and Bickers 290)
         5. Paul VI mostly appoints progressive bishops
         6. he consistently condemns torture and terrorism
         7. Paul VI’s travels
            1. 1809-1963: since the French capture Pius VII, no pope travels outside Italy
            2. 1963-70: Paul travels “more than all his predecessors combined” (70,000 miles) (Holmes and Bickers 291)
            3. all of the journeys were to urge reconciliation of nations
         8. visits to the pope by state officials similarly increase
            1. Pius XI (1922-39) had 10
            2. Pius XII (1939-58) had 26
            3. John XXIII (1958-63) had 34
            4. Paul VI (1963-78) had 90
            5. “visitors included Presidents Podgorny of Russia and Tito of Yugoslavia as well as Johnson, Nixon and Ford of the United States” (Holmes and Bickers 291)
         9. Paul VI has 36 nuncios, 36 pro-nuncios, 16 apostolic delegates, and a *chargé d’affaires*; they inform the Vatican of developments everywhere
         10. by 1973: 70 countries have diplomatic relations with the Vatican (almost double the number at his election in 1963)
         11. March 1978: Paul VI offers himself in exchange for Aldo Moro, former Italian premier and per­sonal friend, kidnapped by the Red Brigade
      6. Paul VI emphasized, “not the political or even the ecclesiastical dignity of the papacy but his role as the ‘Servant of the servants of God’. And the chief form of papal service anticipated by Pope John and developed by Pope Paul may well be to stand not only for the unity of Catholics, or even of Christians, but of all men” (Holmes and Bickers 293)
      7. “the papacy itself was stronger and more influential during the second half of the twentieth century than it had been at the beginning as the popes increasingly promoted their spiritual and moral influence, not just within the Church but throughout the world” (Holmes and Bickers 292)
      8. John Paul I (1978)
         1. “He refused to wear the tiara, symbol of secular as well as religious authority, and described his first papal Mass as the inauguration of his ministry as supreme pastor rather than a coronation. He rejected the use of such titles as ‘Head of the Church’ or ‘Vicar of Christ’ in favour of ‘Pope’ or ‘Bishop of Rome’, and he also avoided the use of the majestic plural” (Holmes and Bickers 293)
         2. he dies of a heart attack after 34 days
         3. “He was committed to . . . promoting ecumenism ‘without hesitation’, reforming Canon Law, accepting the implications of collegiality, working for development and progress, justice and peace, and the evangelisation of the world. It is difficult to see how without such a programme Catholic Christians can hope to deal with the problems facing Christianity and the Church” (Holmes and Bickers 293)
      9. John Paul II (1978-2005): see below
   3. scripture
      1. “The liturgical and ecumenical movements, forms of Catholic Action like the Young Christian Workers, all contributed towards a growing appreciation of the scriptures” (Holmes and Bickers 282)
      2. Leo XIII (1878-1903)
         1. November 18, 1893: Leo XIII’s encyclical *Providentissimus Deus*
            1. Leo XIII: “There can never, indeed, be any real discrepancy between the theologian and the physicist . . . If dissension should arise between them, here is the rule also laid down by St. Augus­tine for the theologian: “Whatever they can really demonstrate to be true of physical nature we must show to be capable of reconciliation with our Scriptures” . . . The Catholic interpreter . . . should show that these facts of natural science which investigators affirm to be now quite certain are not contrary to the Scripture rightly explained” (qtd. in *Rome and the Study of Scripture* 21-23)
         2. October 30, 1902: Leo XIII’s apostolic letter *Vigilantiae* formally establishes the Pontifical Biblical Commission
            1. he appoints conservative scholars
            2. they refuse “to allow Catholics to question the Mosaic authorship of the Pentateuch or the unity of Isaiah, the priority of Matthew or the Pauline authorship of Hebrews” (Holmes and Bickers 255)
      3. Benedict XV (1914-22)
         1. September 15, 1920: Benedict XV’s encyclical *Spiritus Paraclitus* “modified some of the more conservative positions adopted by Leo XIII in *Providentissimus Deus*” (Holmes and Bickers 282)
      4. Pius XII (1939-58)
         1. September 30, 1943: Pius XII’s encyclical *Divino Afflante Spiritu*; for the first time a pope encourages use of the historical-critical method
         2. the Biblical Commission adopts more liberal solutions to exegetical problems
         3. August 12, 1950: Pius XII’s encyclical *Humani generis* “revoked some of the concessions made in the field of biblical studies and marked the return to a more intransigent approach” (Holmes and Bickers 282)
   4. ecclesiology: the role of the laity
      1. “problems of evangelisation throughout the world . . . [affected] the development of pastoral theology, the liturgical movement and the growth of ecumenism” (Holmes and Bickers 281)
      2. 1942: Pius XII’s encyclical *Mystici Corporis Christi* (*Mystical Body of Christ*)
         1. it “marked a crucial stage in the Church’s understanding of the role of the laity” (Holmes and Bickers 282)
         2. “the liturgical movement and growth of Catholic Action were part cause and part effect of an increased awareness of . . . the Church as the Mystical Body of Christ” (Holmes and Bickers 282)
   5. moral theology: Paul VI’s encyclical *Humanae vitae* (July 25, 1968)
      1. it condemns abortion and artificial contraception
      2. it raises “issues of ecclesiastical infallibility, the rights of conscience and the responsibilities of Christian love in marriage” (Holmes and Bickers 289)
      3. “The fact that *Humanae Vitae* was published in a year which fell between two episcopal synods inev­itably raised the question whether or not the pope should have first consulted the bishops and at the subsequent synod the pope himself appealed for unity. He accepted that collegiality was co-responsibility but emphasised that the pope’s duty to respect episcopal rights must be balanced by their duty to recognise papal supremacy” (Holmes and Bickers 289)
4. **sacraments**
   1. liturgy
      1. Pius X (1903-14) promotes daily communion, breviary reform, and Gregorian chant
      2. 1947: Pius XII’s encyclical *Mediator Dei*; like *Mystici Corporis Christi*, it gives approval to the liturgical movement
      3. permitted changes
         1. 1951: Pius XII restores Easter Vigil, then reforms the Holy Week liturgy
         2. 1953: Pius XII approves evening Masses worldwide
         3. 1953: Pius XII greatly eases the Eucharistic fast
         4. he reintroduces concelebration
         5. he permits vernacular hymns during Mass
      4. disapproved changes
         1. Pius XII defends black vestments
         2. he disapproves table altars
         3. 1956: he reaffirms obligatory use of Latin
         4. 1956: he defends traditional Eucharistic devotions
5. **devotions**: **Mary**
   1. Pius XII and Mary
      1. “Pius XII had a particular devotion to the Virgin Mary” (Holmes and Bickers 283)
      2. 1942: he consecrates the human race to the Immaculate Heart of Mary
      3. 1950: he defines the dogma of the assumption (Mary entered heaven bodily)
      4. 1953: he makes 1953 a special Marian year, to commemorate the 100th anniversary of the definition of the immaculate conception
6. **morals of the clergy**
   1. Pius X “brought about improvements in clerical formation” (Holmes and Bickers 254)
   2. Pius X “urged priests to be obedient, assiduous in prayer and devoted to good reading, especially reading the Bible” (Holmes and Bickers 254)
   3. celibacy
      1. 1960s: “many priests and religious throughout the world were publicly rejecting celibacy and confidently expecting a relaxation of the canonical rules” (Holmes and Bickers 290)
      2. “The number who left the active ministry between 1960 and 1970 has no parallel since the sixteenth century” (Holmes and Bickers 290)
      3. 1967: Paul VI’s encyclical *Sacerdotalis caelibatus* defends clerical celibacy; bishops worldwide support it
      4. 1969: the National Council of the Dutch Church votes to abolish compulsory celibacy
      5. 1971: the National Federation of Priests’ Councils in the United States votes to abolish compulsory celibacy
      6. 1971: the Congolese bishops support ordination of married men
      7. 1971: priests meeting in Geneva support ordination of married men
      8. the Latin American Bishops’ Council votes to abolish compulsory celibacy
7. **1978-2005**: **John Paul II** (Karol Józef Wojtyła)
   1. John Paul II is “the first non-Italian pope since 1523, and the first Polish pope” (Holmes and Bickers 293)
   2. 14 encyclicals (“List of Encyclicals”)

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| No | Date | Latin Title | English translation | Subject |
| 1 | 1979-03-04 | *Redemptor Hominis* | *The Redeemer of Man* | Jesus’ redemption of the world; the central importance of the human person; the pope’s plan of governance |
| 2 | 1980-11-30 | *Dives in Misericordia* | *Rich in Mercy* | God’s mercy given to the Church and the world |
| 3 | 1981-09-14 | *Laborem Exercens* | *On Human Work* | the conflict of labor and capital; the rights of workers (90th anniversary of Leo XIII’s encyclical *Rerum Novarum*) |
| 4 | 1985-06-02 | *Slavorum Apostoli* | *The Apostles of the Slavs* | commemoration of saints Cyril and Methodius |
| 5 | 1986-05-18 | *Dominum et Vivificantem* | *The Lord and Giver of Life* | the Holy Spirit in the life of the Church and the world |
| 6 | 1987-03-25 | *Redemptoris Mater* | *Mother of the Redeemer* | Mary in the life of the pilgrim Church |
| 7 | 1987-12-30 | *Sollicitudo Rei Socialis* | *On Social Concerns* | the social concerns and teachings of the Church (20th anniversary of Paul VI’s encyclical *Populorum Progressio*) |
| 8 | 1990-12-07 | *Redemptoris Missio* | *Mission of the Redeemer* | the permanent validity of the Church’s missionary mandate |
| 9 | 1991-05-01 | *Centesimus Annus* | *The Hundredth Year* | capital and labor; Catholic social teaching (100th anniversary of *Rerum Novarum*) |
| 10 | 1993-08-06 | *Veritatis Splendor* | *The Splendor of Truth* | the Church’s fundamental moral teaching |
| 11 | 1995-03-25 | *Evangelium Vitae* | *The Gospel of Life* | the value and inviolability of human life |
| 12 | 1995-05-25 | *Ut Unum Sint* | *That They May Be One* | commitment to ecumenism |
| 13 | 1998-09-14 | *Fides et Ratio* | *Faith and Reason* | the relationship between faith and reason; condemnation of atheism and of faith unsupported by reason; affirming the place of reason and philosophy in religion |
| 14 | 2003-04-17 | *Ecclesia de Eucharistia* | *The Church of the Eucharist* | the Eucharist in its relationship to the Church |

* 1. *trips*: John Paul II visits 115 countries, flying 400,000 miles
  2. *assassination attempt*: May 13, 1981: Mehmet Ali Ağca, a young Turk, shoots him
     1. December 27, 1983: John Paul II visits Ağca in prison
     2. March 2, 2006: the Italian government concludes (like the CIA before it) that “the Soviet Union was behind the attempt, in retaliation for John Paul II’s support to Solidarity, the Polish workers’ movement” (“Pope John Paul II”)
  3. *linguistic ability*: speaks 8 languages (Polish, Italian, French, German, English, Spanish, Croatian, Portuguese, Russian, Latin) and knows 2 others (Ukrainian, Greek)
  4. *collapse of communism*: his visits to Poland inspire the workers to organize Solidarity, the union that eventually topples the communist regime; Gorbachev said, “everything that has happened in Eastern Europe in recent years would have been impossible without the Pope’s efforts” (qtd. in Bernstein and Politi 12-13)
  5. *canonizations*: John Paul II has canonized more saints than any other pope (by February 2002, 455 saints and 1,277 beati); they include Juan Diego (who saw the Virgin of Guadalupe in 1531), Maximilian Kolbe and Edith Stein (both died at Auschwitz), Josemaría Escrivá (founder of Opus Dei), and Mother Teresa
  6. *Catechism of the Catholic Church* (May 1994)
     1. “The catechism came down solidly for the traditional morality of the Church on abortion, euthanasia, divorce, and artificial birth control” (Bokenkotter 486)
     2. “But it also listed a whole range of social sins, including tax evasion, drug abuse, mistreatment of immigrants, financial speculation, paying unjust salaries, environmental abuse” (Bokenkotter 486)
  7. *apologies*
     1. on several occasions, he has apologized for the Church’s anti-Semitism
     2. December 1999: John Paul II apologizes for the “cruel” execution of Jan Hus (1415)
     3. March 12, 2000: John Paul II’s “Day of Forgiveness” confesses the Church’s sins in seven categories:
        1. a general confession of Christians sins in history
        2. “violence in service of the truth”—e.g.,
           1. intolerance and violence against dissidents
           2. religious wars
           3. the Crusades
           4. the Inquisition
           5. forced conversions of native peoples
        3. sins against other Christians: excommunications, persecutions, divisions
        4. sins against Jews: contempt, hostility, silence
        5. sins against other cultures and religions by evangelization
        6. discrimination against women, races, and ethnic groups
        7. sins against the fundamental rights of the person or against social justice: “the least, the poor, the unborn, economic and social injustices, and marginalization” (“Great Jubilee”)
  8. *suppression of dissent*
     1. “An important part of his strategy of “restoration” is to strengthen loyalty to papal authority by projecting the image of an energetic leader fully in charge, determined to lead” (Bokenkotter 433)
     2. “He expects Catholics to hew the line” on abortion, artificial contraception, homosexual acts
     3. “teaching Church” vs. “learning Church”
        1. “Canon 752 states that the faithful Catholic must render religious submission to doctrines on faith and morals proclaimed by the Pope and bishops” (Bokenkotter 439)
        2. but “dissent has played a creative role in deepening the Church’s understanding of its doctrines. Much of the progress achieved at Vatican II, in fact, was due to the work of dissenting theologians whose views labeled “heresies” before the Council were adopted as official teaching at the Council” (Bokenkotter 439)
        3. “All the faithful share in the dialogic teaching and learning process by which the Church develops its doctrine” (see *Gaudium et spes* 44) (Bokenkotter 443)
     4. Which teachings cannot be dissented from?
        1. “. . . another problem with the Vatican’s disallowance of public dissent has to do with the sheer mass of teachings put forth by the Pope and the bishops. Which of these are binding? Does the Vatican really mean that public disagreement with any of these teachings is verboten? For instance, the American bishops call for a 3 to 4 per cent rate of unemployment in their pastoral on the economy.” (Bokenkotter 441)
        2. “In actual practice, what it often seems to boil down to is you’re safe as long as you don’t take issue with the Church’s stand on sexual morality and medical ethics.” (Bokenkotter 441)
  9. *the Lefebvre schism*
     1. 1962-1965: Vatican II’s decrees on religious liberty, ecumenism, and collegiality convince Archbishop Marcel Lefebvre “that the Council had fallen into heresy” (Bokenkotter 449)
     2. 1970: “To propagate this negative view of the Council, Lefebvre in 1970 set up the ultraconservative St. Pius X fraternity with headquarters in Econe in southern Switzerland. The movement soon spread around the world” (Bokenkotter 449)
     3. the “symbol of their rejection of Vatican II is their devotion to” the Tridentine Mass in Latin
     4. June 20, 1988: Lefebvre ordains 4 bishops; John Paul II excommunicates him
  10. *appointment of cardinals*: by January 2001 (when John Paul II names 37 new cardinals), 118 of the 128 cardinals eligible to vote for his successor are his appointees
  11. *moral theology*
      1. “Typical was the reaction of one woman during his visit to Rio de Janeiro when he reiterated his hard line on contraception: “I admire the Pope and agree with his teachings. I just can’t follow them”” (Bokenkotter 469)
      2. in Santagio de Chile, John Paul II “questioned thousands of Chilean youngsters. “Do you give up the idol of wealth?” he cried. “Yes,” shouted the kids. “Do you give up the idol of power?” “Yes.” “Do you give up the idol of sex?” “Nooo,” they roared.” (see Bernstein and Politi 409) (Bokenkotter 469)
      3. October 1995: fourth visit to the United States: “as the *New York Times* editorialized on the occasion . . ., the Pope has made himself a central figure in twentieth-century affairs. As a constant voice for peace and human rights in a violent world, he has transcended national and theological boundaries.” (Bokenkotter 470)
      4. “. . . a recent writer who called him the pivotal personage of this century may not be far off. Firmly and stubbornly, he has guided the Church through the current crisis, which he sees as a struggle against moral relativism and secularistic hedonism. Undaunted by the sheer magnitude of the forces arrayed against religion, he continues to witness to the meaningfulness of faith. . . . his singular [469] charisma has proved to be a most formidable tool for keeping the Church together.” (Bokenkotter 469-70)

1. **Benedict XVI** (April 19, 2005)
   1. May 9, 2005: Benedict XVI begins the beatification process for John Paul II. “Normally five years must pass after a person’s death before the beatification process can begin” (“Pope John Paul II”)

epilogue

1. **decline in Catholicism**
   1. United States (under Paul VI, 1963-78)
      1. regular Sunday Mass attendance falls 10 million (the decline is greatest among young Catholics who attended parochial schools K-12)
      2. Catholic school enrollments fall 2 million
      3. baptisms fall ½ million
      4. converts fall 50,000
      5. 1976: a survey of Catholics
         1. 75% approve of intercourse for engaged couples
         2. 80% approve of artificial contraception
         3. 70% approve of legalized abortion
         4. 40% do not believe the pope is infallible
   2. Italy (Italian Bishops Conference poll, 1995)
      1. 23% regularly attend Mass
      2. 60% never go to confession
2. **resurgence in Catholicism**
   1. but Catholics that remain are “more active and devoted than most of their predecessors” (Holmes and Bickers 292)
   2. “In Africa and Asia, . . . the Church is growing rapidly” (Bokenkotter 472)
   3. “The renewed appreciation of scripture, the liturgical movement, pastoral and catechetical initiatives, spiritual and devotional developments, [are] all signs of a deeper and richer Christian life” (Holmes and Bickers 292)
   4. the Church is “in the throes of one of its greatest crises, equal to the major ones of the past: the great persecution by the Roman Empire, the fall of Rome and the Barbarian invasions, [526] the capture of the Church by the feudal magnates, the Great Schism (three Popes), the Protestant Reformation, and the French Revolution” (Bokenkotter 526-27)
   5. the current crisis is “a Church polarized between those who want to move forward on what they call the progressive lines laid down by Vatican II and those who wish to adhere more faithfully to the certainties of Church traditions” (Bokenkotter 527)

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*Within centuries*, *subdivisions are always in the following order*, *though not every century has every subdivision*.

1. cultural background and Church-state relations
2. heresies and councils
3. clergy
4. territorial organization
5. architecture
6. religious orders
7. theology
8. sacraments (baptism, reconciliation, Eucharist)
9. feast days
10. fasts
11. devotions (Mary, saints, relics, pilgrimages, liturgy of the hours, catacombs, sign of the cross)
12. arts (church furnishings, painting, sculpture, music, vestments)
13. morals of the clergy
14. morals of the laity

## 30-100

1. **prolegomena**: **essential first-century dates**
   1. 4 bc: Jesus
   2. c. ad 30: Jesus’ crucifixion
   3. c. 36: Paul converts
2. **cultural background and Church-state relations**
   1. 64-68: Nero’s persecution (only in Rome)
   2. c. 90: distinct from Judaism, Christianity becomes a *religio illicita* (illegal religion)
3. **heresies and councils**
   1. c. 49: the Apostolic Council (Paul and the Twelve, see Acts 15, Gal 2; also called the “Jerusalem Council”) condemns the Judaizers, Jewish Christians who say Christians must obey the Mosaic Law (circumcision, dietary laws, etc.)
4. **clergy**
   1. Peter is head of the apostles (Matt 16:18-19, John 21:15-17, etc.)
      1. first-century bishops of Rome are Peter, Linus, Anacletus, Clement, Evaristus (Iren­aeus, c. 180, *Adversus Haereses* 3.3.3)
   2. bishops, priests, laity (Acts 15)
      1. priests are farmers, tradesmen, craftsmen
   3. deacons (Acts 7)
   4. deacons and deaconesses organize care for the poor, widows and orphans, the sick and weak, slaves and captives, strangers and travelers
5. **territorial organization**
   1. 30-c. 200: a congregation is called a *paroikia* (“parish”), from *paroikos* (“neighbor,” but used by Christians to mean “sojourner”; so a congregation is a group of pilgrims on their way to heaven)
6. **architecture**
   1. 30-c. 200: only house church­es exist
7. **theology**
   1. origin of the creed: see 1 Cor 15:3-5 (“I handed on to you . . . what I in turn had received: that Christ died for our sins in accordance with the scriptures, 4and that he was buried, and that he was raised on the third day in accordance with the scriptures, 5and that he appeared to Cephas, then to the twelve”)
8. **sacraments**: **Eucharist**
   1. from Jewish-diaspora services, Christians adopted prayers, scripture readings, psalms, and homily; Christian hymns were added early
   2. 30-36: the Jerusalem congregation celebrates communion daily, since the agape meal was daily (Acts 2:46, “Day by day . . . they broke bread at home and ate their food with glad and generous hearts”)
   3. the agape meal
      1. 30-c. 300: the agape meal (love feast) was donations of food; it was accompanied by prayer, psalm singing, and perhaps a homily
      2. “Its purpose was to foster . . . harmony and to aid the poor, widows, and orphans. Relief of the poor eventually became the main purpose” (Bihlmeyer)
      3. bread blessed at an agape meal (called *eulogia*, not *eucharistia*) was given at the end of Mass to those not receiving communion; the Orthodox and some churches in France still do this
      4. 300s: the agape meal is repeatedly forbidden, because of abuses connected with it (see 1 Cor 11:20-27, “When you come together, it is not really to eat the Lord’s supper. 21For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk”)
   4. 30-c. 100: the sermon was in the morning; the agape meal followed by the Eucharist, in the evening
   5. c. 100: the Eucharist switched to the morning and joined the sermon
   6. 30-c. 350: scripture readings are consecutive (they begin where the previous day’s reading stopped and continue as far as the bishop wishes)
   7. in cities, the bishop consecrated, then dispensed under both species, with the host put on the open right palm and all drinking from one chalice; hosts were then taken to other city churches
   8. congregants took hosts home for daily consumption
   9. viaticum (Latin for “provision for the journey”) for the sick and imprisoned was the host only
9. **feast days**
   1. having feast days derived from Judaism: Easter and Pentecost occurred during Passover and the Feast of Weeks (“For a long time they remained the only feasts celebrated annually,” Bihlmeyer)
   2. the Venerable Bede says “Easter” is from *Ostara*, Teutonic goddess of spring and of light
   3. “Individual congregations commemorated the death (birthday) of their martyrs by holding divine service at the martyr’s grave” (Bihlmeyer)
10. **fasts**
    1. a strict fast on the 2 or 3 days before Easter is from the earliest Church (see Matt 9:15, “when the bride­groom is taken . . ., then they will fast”)
    2. Jews fasted Monday and Thursday; Christians fasted Wednesday and Friday till 3 p.m., followed by the liturgy of the word (in some places) or the full Mass (in others)
11. **morals of the laity**
    1. disallowed professions: painter, sculptor, actor, schoolteacher (because pagan myths had to be taught), gladiator, temple watchman, magician, soothsayer; some added politician, soldier

## 100s

1. **cultural background and Church-state relations**
   1. 112: Trajan’s rescript permits persecutions of individual Christians
   2. growth of Christianity:
      1. 100: ½ million
      2. 200: 2 million
      3. 300: 5 million (out of 50 million)
      4. 450: 10 million
2. **heresies and councils**
   1. c. 100s-400s: Ebionites
      1. probably the Judaizers evolved into the Ebionites
      2. c. 140: Justin Martyr (*Dialogue with Trypho the Jew* 47) distinguishes two types
         1. those who observe the Mosaic Law but do not require others to do so
         2. those who hold that everyone must observe the Mosaic Law
      3. 172: first use of the word “Ebionites” (from Aramaic *ebion*, for “poor man”)
      4. c. 180: Irenaeus (*Adversus Haereses* 1.26.2) describes the Ebionites
         1. they observe the Mosaic Law
         2. they deny the virgin birth and Christ’s divinity
         3. they say that Paul was an apostate
         4. they use only the gospel of Matthew
      5. c. 400s: small communities still exist in Syria and Palestine, but soon disappear
   2. Gnosticism: knowledge, not faith, saves; matter is evil; Christ gave secret revelations; docetism (*dokein*, to seem: Jesus only appeared to be human, his human appearance was a product of mass hallucination)
   3. c. 170: Montanism: Montanus says he is the Holy Spirit; the prophetesses Prisca and Maximilla accompany him; they proclaim new revelations (the second coming will be soon, in Phrygia); they espouse rigorism (a demanding, ascetic morality)
   4. 180: Theodotus founds adoptionism (also called “dynamic monarchianism,” a misnomer)
      1. though born of a virgin, Jesus was just a man
      2. at Jesus’ baptism the Christ (Theodotus’ name for the Holy Spirit) came upon him (but this did not make him God)
      3. 190s: Victor I (189-198) excommunicates Theodotus
      4. c. 250: never very numerous, the sect dies out
   5. quartodeciman (“14th”) controversy
      1. in the east, Easter is always the 14 day of the Jewish month *Nisan*; in the west, it is the Sunday after the first new moon after March 20
      2. 196: Pope Victor demands that the east adopt western practice
      3. 200s: the east gradually submits (today, if the date is not after Passover, the Orthodox churches delay Easter, sometimes by as much as a month)
3. **clergy**
   1. c. 170: bishops in Asia Minor meet regularly (the beginning of church councils/synods)
4. **theology**
   1. the Old-Testament canon develops (“canon”: list or set of authoritative religious books)
      1. 1000-50 bc: the Old-Testament (hereafter “OT”) books are written
         1. 200 bc: rabbis translate the OT from Hebrew to Greek, a trans­la­tion called the “Septuagint” (abbreviated “LXX”); the LXX ultimately includes 46 books (48 in the Eastern Roman Empire)
      2. ad 30-100: Christians use the LXX as their scriptures (e.g., ¾ of Paul’s OT quotations are from the LXX)
         1. ad 100: Jewish rabbis, upset that Christians are using the OT against them, meet at the Council of Jamniah and decide to in­clude in their canon only 39 books, primarily because only these can be found in Hebrew
         2. c. ad 405: Jerome translates the Bible from Hebrew and Greek into Latin (called the “Vulgate”)
            1. he knows that Jews have only 39 books, and he wants to limit the OT to these; the 7 he would leave out (Tobit, Judith, 1 Maccabees, 2 Maccabees, Wisdom of Solomon, Sirach [or “Ecclesi­asticus”], and Bar­uch) he calls “apo­crypha,” that is, “hidden books”
            2. but Damasus wants all 46 traditionally-used books included in the OT, so the Vulgate has 46
      3. ad 1536: Luther translates the Bible from Hebrew (OT) and Greek (NT) to German
         1. he assumes that, since Jews wrote the Old Testament, theirs is the correct canon; he removes the 7 books just mentioned and puts them in an appendix that he calls the “Apocry­pha”
      4. ad 1546: The Catholic Church at the Council of Trent reaffirms the canonicity of all 46 books. Today, 75% of Christians (981 million Catholics, 61% of Christians, and 218 mil­lion Eastern Orthodox, 13.6%) include the 7 books (the Orthodox also include 1 Esdras and 3 Maccabees, for a total of 48), while Protestants (404 mil­lion, 25%) have 39 (population figures are for 1996, from the *1997 Britannica Book of the Year*)
   2. the New-Testament canon develops
      1. 51-125: The New Testament books are written. (During this same per­iod other early Christian writings are produced—for example, *1 Clement* [c. ad 96], the *Didache* [c. 100], the *Epistle of Barnabas* [c. 100], and the 7 letters of Ignatius of Antioch [c. 110]). These works also are basically or­thodox in their teachings, but they are not in the NT probably because it never became tra­di­tion in the Church to use them in public worship.
      2. 140: Marcion, a businessman in Rome, teaches that there are two Gods: Yahweh, the cruel God of the OT, and Abba, the kind God of the NT. So Mar­cion eliminates the OT altogether and creates a Christian collection containing ⅔ of Luke’s gospel (since Marcion is anti-Sem­i­tic, he deletes references to Jesus’ Jewishness) and 10 letters of Paul. Marcion’s “New Tes­ta­ment”—­the first ever compiled—forces the Catholic Church to decide on a core canon: the four gospels and the letters of Paul.
      3. c. 200: But the perimeter of the canon is not yet determined. According to one list, compiled at Rome c. ad 200 (the *Muratorian Canon*), the NT consists of the 4 gospels, Acts, 13 letters of Paul, 3 of the 7 general epistles (1-2 John and Jude), the Wisdom of Solomon, and the *Apocalypse of Peter.* Hebrews, James, 1 Peter, 2 Peter, 3 John, and Revelation are not included.
      4. 367: The earliest extant list of the books of the NT, in exactly the number and order in which we presently have them, is written by Athanasius, Bishop of Alex­an­dria, in his Easter letter of 367.
      5. 404: Pope Damasus in a letter lists the NT books in their present number and order.
      6. 1442: At the Council of Florence, all the bishops of the entire Church recognize the 27 books but do not explicitly declare the list to be unalterable.
      7. 1536: In his translation of the Bible, Luther re­moves 4 NT books (Hebrews, James, Jude, and Revelation) from their normal order and places them at the end, stating that they are less than canonical. But soon the Lutherans return to custom, and the books are back in place.
      8. 1546: The Council of Trent affirms once and for all the full list of 27 books, as traditionally accepted.
   3. Apostolic Fathers (*Didache*, *1 Clement*, Ignatius of Antioch, Polycarp, *Epistle of Barnabas*, *Letter to Diognetus*, Papias, the *Shepherd* of Hermas)
   4. Apologists (three Athenians: Quadratus, Ar­istides, Athenagor­as; also Justin Martyr, Theophilus of Antioch, Melito of Sardis, Minucius Felix)
   5. major early theologians: the Africans Tertullian, Arnobius, Lactantius, Cyprian, Clement of Alexandria, Origen, Denis of Alexandria, Gregory Thaumatur­gus; Iren­aeus of Lyons, Hegesippus, Hippolytus
5. **sacraments**: **baptism**
   1. 30-200: no catechumenate; baptism is right after profession of faith (see Acts 2:41, “those who welcomed his message were baptized, and that day about three thousand persons were added”)
   2. c. 150: a 2-3 year catechumenate arises (*katēkein*, teach orally); it dies out in the 400s
   3. c. 150: Justin is first to mention the *disciplina arcane* (discipline of the secret): catechumens must withdraw after the homily; instruction about sacraments is only after the catechumenate (post-baptismal instructions are called “mystagogical catecheses” in the east)
   4. 30-300: baptisms are on the vigils of Easter and Pentecost (except for necessity), by triple immersion
      1. the *Didache* 7.1 specifies “living” (i.e., flowing) water
      2. baptisms are in springs, rivers, or the sea
   5. 300s on: baptisms are in small circular buildings specifically for baptisms (baptisteries); the floor had a centered pool for immersion, replaced after 400 (when infant baptisms are usual) by our font
   6. c. 200: sponsors for baptismal candidates are first mentioned (Tertullian)
   7. c. 200: acts added before baptism are: signing with the cross, renunciation of Satan, anointing with exorcism, profession of faith, baptismal vows, anointing with the “oil of thanksgiving”
   8. c. 200: acts added after baptism are: confirmation, communion, eating milk and honey (the food of newborns); wearing the white robe for eight days
   9. c. 200: Irenaeus, Hippolytus, and Origen defend infant baptism as an apostolic tradition; but penances are so severe that most children are baptized as adults or near death (e.g., Constantine)
   10. c. 200: Tertullian mentions baptism of blood
   11. c. 250: bestowing a special Christian name in baptism becomes a custom
6. **sacraments**: **reconciliation**
   1. the entire process was called *exomologēsis*, “confession”
   2. the three mortal sins were apostasy or idolatry, murder, and fornication or adultery
   3. the early Church’s *antiqua severitas* (ancient severity)
      1. absolution was available only once after baptism (for some bishops, not even once)
      2. public offenses were confessed publicly, private offenses were confessed to a bishop or priest
      3. but penance was always public: penitents had to pray, fast, give alms, shave heads, wear hair shirt and monk’s garb, abandon jobs, not marry (if single) or not have intercourse (if married)
      4. penance lasted for a long time (years), often to the end of life
   4. Africa was more severe (it was “overrun with Montanists,” Bihlmeyer); Rome was less rigorous
   5. intercession by confessors or about-to-be martyrs usually reduced the period of penance
   6. absolution: the bishop or a priest imposed hands before the congregation
7. **devotions**: **sign of the cross**
   1. the sign of the cross was a protection against demons (so Tertullian, Hippolytus); Yves Congar says it is an apostolic tradition (Congar)

## 200s

1. **cultural background and Church-state relations**
   1. persecutions
      1. c. 200: an edict of Septimius Severus (193-211) forbids conversion to Judaism and Christianity
         1. c. 200: at Alexandria, 6 of Origen’s pupils are killed, and teachers at the Christian school flee
         2. 203: at Carthage, a group of catechumens (including Perpetua, her slave Felicitas, and their teacher) are killed
      2. 202-11: Roman officials or the pagan populace used the rescript of Trajan to cause individual persecutions
         1. at Carthage, 3 Christians die at the stake and another in prison
         2. at Alexandria, 2 prefects torture and execute Christians (e.g., Origen’s father, Potamiaina, and a soldier converted by Potamiaina’s example)
      3. 235-38: Maximinus Thrax (235-38) eliminates Christians from court and banishes Pope Pontianus and Hippolytus of Rome to Sardinia, where they die
      4. 250-51: Decius’ (249-51) persecution
         1. reasons
            1. 247: Christians refuse to participate in pagan services celebrating Rome’s millenium
            2. 248: Gothic invasions coincide with rebellions and mutinies; hostility to Christians rises sharply
            3. 249: an Alexandrian mob stages an anti-Christian pogrom
            4. Decius hopes to restore the declining empire’s glory by restoring its ancient religion; he also wants to determine the number of Christians in the empire
         2. Decius’ edict demands that, by a certain date, everyone sacrifice to the gods for the empire’s protection
         3. apostates (*lapsi*) are *sacrificati* (sacrificers), *thurificati* (incense burners), or *libellatici* (bribers of a *libellus*, a certificate)
         4. the number of lapsed far exceeded the number of refusers; many Christians died of cold and hunger while fleeing persecution
      5. 257-58: Valerian’s persecution
         1. his motives are to gain church property and pacify the party hostile to Christians
         2. 257: his rescript says bishops, priests, and deacons must sacrifice, and Christians holding assemblies in cemeteries or entering catacombs must die
         3. 258: a new rescript says bishops, priests, and deacons must die; nobles must lose possessions and, if they refuse to offer pagan sacrifice, must die
         4. martyrs include Pope Sixtus; the Roman deacon Lawrence; Cyprian (Carthage); Origen (Alexandria); many African Christians are sent to the mines
      6. emperors favorable to Christianity
         1. Commodus’ (180-92) Christian wife, Marcia, makes him receptive enough to let some Christians hold offices in his court
         2. Caracalla (211-17) is very tolerant: Christians are again at court
         3. Alexander Severus (222-35) has close Christian associates
         4. 244-47: Philip the Arab (244-249) has Christian high officials and even corresponds with Origen
         5. 260s: Gallienus (260-68) restores church property, initiating 40 years of peace; Christians build churches, preach to barbarians and Greeks, occupy high offices, and enjoy popular sympathy
   2. 248: barbarian invasions begin (excepting sporadic incursions that had occurred even bc)
      1. 248: Goths invade northern Italy
      2. 258: the Alemanni and Franks settle on the upper bank of the Rhine
      3. they begin to infiltrate into Gaul and Italy
      4. “Everywhere within the empire, towns were fortified, even Rome itself . . . and for the next three centuries incursions by Germanic peoples were the scourge of the Western Empire” (Aubin)
   3. 293: Diocletian restructures the Empire into Western and Eastern; each has an emperor, and under each emperor is a caesar (who will become emperor)
2. **heresies and councils**
   1. 220-60: antipopes
      1. 217: Hip­pol­y­tus of Rome (??-c. 236)
         1. 217: a small group elects Hip­pol­y­tus antipope when Callistus is elected pope (Hip­pol­y­tus believes Callistus is a monarchian and too lax)
         2. c. 235: exiled with Pope Pontianus to Sardinia, he reconciles with the Church
      2. 251-58: Novatian († 258) is a rigorist who feels Pope Cornelius is too lax with the *lapsi* (those who apostatized during Decius’ persecution, 249-51)
   2. modalism
      1. c. 200-205: modalism reaches Rome from Smyrnea
      2. because of God’s unity (*monarchia*), there is no Trinity
         1. God is one person in one substance
         2. the Father appears in the modes of the Son and the Spirit (*modus*, manifestation)
      3. other names are modalistic monarchianism, Sabellianism (Pope Callistus excommunicates Sabellius c. 220), and Patripassianism (*pater* Father + *passio* suffer: the Father suffered on the cross)
      4. other major modalists include Praxeas, Photinus, Marcellus of Ancyra, and Priscillian
   3. baptismal controversy (rebaptism of heretics)
      1. 220-56: north Africans (Tertullian, 3 synods of Carthage) say baptism by a heretic is invalid
      2. 257: Pope Stephen, holding “fast to the principle of the objective efficacy of the sacraments” (Bihl­mey­er), excommunicates the north Africans
3. **clergy**
   1. 30-300: for clerical celibacy “there was no ecclesiastical legislation . . . and still less an apostolic ordinance” (Bihlmeyer)
   2. c. 225: the *Didascalia* says bishops must be 50 years old and priests, 30
   3. minor orders
      1. in the east
         1. 30-c. 600s: references are found to porters and exorcists (but not acolytes)
         2. 692: the Synod in Trullo (canon 6) limits minor orders to lectors and cantors
         3. today in the east the subdiaconate is also a minor order
      2. in the west
         1. c. 252: Pope Cornelius mentions (in addition to bishops, priests, and deacons) subdeacons and four minor orders: acolyte, porter, lector, exorcist
         2. 1207: Innocent III includes the subdiaconate in the major orders, making subdeacons (like priests and deacons) eligible to become bishops
         3. 1563: Trent allows bishops to confer the minor orders simultaneously, and that is almost always done today
         4. those in minor orders can marry, but they then forfeit clerical privileges
      3. the minor orders do not confer the sacrament of holy orders
4. **territorial organization**
   1. donated homes in cities became titular churches (the “title” at first is the donor, later it is a saint)
   2. 200s: churches (not house churches) now exist (they have been excavated at Edessa [c. 201], Rome, Dura-Europos, Palestine)
   3. 200s: rural congregations develop; they are called the bishop’s “parish” (Latin *paroichia*, from Greek *para* beside + *oikos* house, his “house beside” his city church); bishops in the capitals of Roman provinces now become “metropolitans” over other bishops in their provinces
5. **religious orders**
   1. 200s: “there were virgins . . . who obliged themselves by vow to ascetical practices . . . [but] the vow was not always solemn nor for life” (Bihlmeyer)
   2. “spiritual marriage”: “a male ascetic or cleric lived with a consecrated virgin or widow in a sort of spiritual marriage for the mutual fostering of their religious life” (Bihlmeyer)
   3. 271: Anthony of Egypt (c. 250-356) begins monasticism
      1. in addition to commandments, Christ gave three “evangelical counsels” (“evangelical” because found in the gospels; “counsels” because, unlike *com­mand­ments* required of all, *counsels*, though not ne­ces­sary for sal­vation, are necessary for perfection)
         1. *pov­er­ty*: Matt 19:16-22, “Then someone came to him and said, “Teacher, what good deed must I do to have eternal life?” 17And he said to him, . . . “If you wish to enter into life, keep the commandments.” 18He said to him, “Which ones?” And Jesus said, “You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; 19Honor your father and mother; also, You shall love your neighbor as yourself.” 20The young man said to him, “I have kept all these; what do I still lack?” 21Jesus said to him, “If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me.” 22When the young man heard this word, he went away grieving, for he had many possessions.”
         2. *chastity*: Matt 19:12, “For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can.”
         3. *obedience*: Mark 14:36, “yet, not what I want, but what you want.” John 5:30, “I seek to do not my own will but the will of him who sent me.” John 6:38, “I have come down from heaven, not to do my own will, but the will of him who sent me.” Phil 2:5-7, “Let the same mind be in you that was in Christ Jesus, 6who, though he was in the form of God, did not regard equality with God as something to be exploited, 7but emptied himself, taking the form of a slave . . .” See also Rom 5:19, 16:19, 2 Cor 7:15, 9:13, 10:6, Philem 1:21.
      2. 260-301: state acceptance of Christianity reduced opportunities for witness by martyrdom and induced lukewarmness
      3. 271: Anthony, the first hermit, withdraws to the Egyptian desert
         1. he wants to escape the world and be an example of successful struggle with the devil
         2. he practices prayer, memorizing of the scriptures, penance, self-denial, and fasting
         3. “The hermit waged a spiritual war against the evil spirits and a physical war against temptation by subjecting his body to the most rigorous testing” (Holmes and Bickers 42)
6. **theology**
   1. 200: Rome’s baptismal creed becomes the Apostles Creed; it and similar summaries of faith are called a “rule of faith” or, later, a “symbol”
7. **sacraments**: **reconciliation**
   1. 200s-300s: in the east, penitents were divided into classes
      1. the lowest class (worst sinners) stand at the church door and plead for prayers as others enter
      2. the next highest have to leave Mass, like catechumens, after the homily
      3. the next highest have to leave just before communion, after receiving the bishop’s blessing
      4. the highest stand near the door throughout Mass, but do not take communion
   2. in the west there was no classification: all penitents were like the east’s highest class
   3. schisms over penance
      1. 251: Pope Cornelius grants absolution to the *lapsi*
         1. Novatian is outraged: he denies absolution even to dying *lapsi*; his followers elect him anti-pope
         2. many Montanists became Novatians; churches existed in the east till the 600s
      2. 251: Cyprian of Carthage insists that *lapsi* endure a long penance; opponents, led by deacon Felicissimus, choose Fortunatus as anti-bishop
      3. c. 300: the bishop of Alexandria is mild with penitents; Melitius (bishop of Lycopolis) favors severity; the Melitians elect an anti-bishop, and the schism lasts for a century
      4. eventually the practice of Rome (absolution even to the *lapsi*) is adopted everywhere
8. **sacraments**: **Eucharist**
   1. the kiss of peace
      1. Rome and the east have the kiss of peace before the offertory
      2. the rest of the west has it after the offertory
      3. c. 350-400: Rome puts it before communion
   2. Eucharistic prayers (offertory to communion) develop
      1. the east calls them *anaphora* (repeated)
      2. the west calls them *canōn* (norm or rule)
9. **devotions**: **catacombs**
   1. pagans often cremated, but Christians buried
   2. c. 100-500: the catacombs at Rome are in use
   3. 30-c. 800: Roman Christians’ burial crypts were called “cemeteries” (from *koimē* sleep); after 800, they are called “catacombs” (*kata* down + *kymbē* hollow)
   4. space did not allow Masses to be held in the catacombs

## 300s

1. **cultural background and Church-state relations**
   1. 303-11: Diocletian’s (284-305) persecution
      1. the “last persecution was even more severe than any of the previous” (Hassett)
      2. 302: at a council in Nicomedia, Diocletian and his caesar, Galerius, resolve to suppress Christianity
      3. 303: an edict requires officials to prohibit Christian meetings, destroy churches, burn Bibles, and force Christians to sacrifice to Roman deities
         1. nobles who refuse are degraded and executed
         2. freemen become slaves
         3. slaves are barred from being freed (manumission)
      4. 303: a second edict requires imprisonment of all clerics (major and minor orders)
      5. 304: a third edict requires torture of clergy until they sacrifice
      6. 304: a fourth edict requires imprisonment and torture of laity until they sacrifice
      7. 305: Diocletian’s abdication brings some relief in the West but not in the East
   2. 313: Constantine’s Edict of Milan: Christianity is now a *religio licita*
   3. mass conversions
      1. 30-313: conversions are of individuals convinced that Christianity is true
      2. c. 350-88: Ulfilas (an Arian bishop) converts the Visigoths and Ostrogoths (the Vandals, too, become Arian); because German tribes practice *cuius regio*, *eius et religio* (whose rule, his religion), converting the chiefs converts the tribes
      3. “. . . centuries of patient effort were expended before the great mass of the people fully grasped the essentials of Christianity. In the meantime they were given to . . . charms, magic, sortilege, witches” (Bihlmeyer)
   4. 380: an edict of Theodosius I says Christianity is “to be the religion of all”
   5. 390: Theodosius I massacres 7,000 Thessalonicans to punish a riot; Ambrose refuses to let him to enter the Church; Theodosius accepts 8 months of public penance
   6. 391: an edict of Theodosius I says Christianity is the official state religion
   7. 395: Theodosius I dies, the last emperor of both halves of the Roman Empire; the Byzantine Empire is born
2. **heresies and councils**
   1. 325: Council of Nicea I: Arianism (Christ is superangel) condemned
   2. Donatism
      1. 314: a synod of Arles says rebaptism of heretics is wrong
      2. 314: the Donatists (north Africans named for a leader) say sacraments are only valid if the minister is worthy; sacraments work *ex opere operantis* (by reason of the agent)
      3. 397-430: Augustine says sacraments are valid if correctly celebrated; they work *ex opere operata* (by reason of the action) (the Latin phrases do not arise till the 1200s)
      4. 429-42: the Vandals conquer of North Africa, and the Donatists disappear
   3. 381: Council of Constantinople I
      1. Apollinarianism (the Son replaces Jesus’ human intellect and will) is condemned
      2. Macedonianism (the Holy Spirit is a creature) is condemned
      3. the Council asserts that the Holy Spirit is consubstan­tial with Father and Son
3. **clergy**
   1. c. 306: Synod of Elvira (canon 33): no clergy can have marital relations
   2. patriarchates
      1. c. 200s: metropolitan sees begin to unite under patriarchs
      2. 325: the Council of Nicea I (canon 6) says the three chief metropolitans (pre-patri­archs) are the bishops of Rome (over Italy), Alexandria (over Egypt), and Antioch (over the rest of the east) (these were the most important cities, and Rome held highest place)
      3. 325: the Council of Nicea I (canon 7) says Jerusalem has preeminence of honor over other metropolitans, except the big 3
      4. Carthage has a de facto (not legally stated) preeminence
      5. 330: Constantine makes Constantinople eastern capital
      6. 440-50: “patriarch” is first used
      7. 451: the Council of Chalcedon makes Constantinople the fourth official patriarchate
   3. 378: Roman law gives the pope all ecclesiastical jurisdiction
4. **territorial organization**
   1. 300s: in the west, “diocese” (a Roman administrative term) replaces “parish” for a bishop’s territory
5. **architecture**
   1. 303-11: almost all churches are destroyed during Diocletian’s persecution
   2. 313 on: having triumphed, Christianity builds magnificent churches everywhere
   3. basilicas
      1. c. 315: basilicas begin (*basilikē stoā*, royal hall), copied from Roman markets and courts
      2. the oldest is the Lateran in Rome, soon followed by St Peter’s
      3. a basilica’s long axis is the nave (*nāvis*, ship); the short axis is the transept
      4. the nave above the transept is the apse; it has a semicircular top and contains the bishop’s throne (*cathedra*) and seats for clergy; it is usually oriented toward east
   4. circular buildings: baptisteries and mausoleums; in the east, large churches also (537: St Sophia)
6. **religious orders**
   1. c. 305: Anthony codifies the eremitic (hermit) life
   2. c. 318: Pachomius, also in the Egyptian desert, codifies the cenobitic (community) life
   3. c. 320-c. 350: “Both systems spread rapidly and were soon firmly established in Palestine, Syria, Mesopotamia, and Asia Minor. By [c. 350] monachism had also made its appearance in Europe” (Oestereich)
   4. c. 356: Anthony dies
   5. c. 400: Cassian (c. 360-c. 435) founds St Victor at Marseilles, thus transplanting Egyptian monasticism to Gaul
7. **theology**
   1. Athanasius (295-373)
   2. Basil the Great (331-79)
   3. Gregory Nazianzen (330-90)
   4. Ambrose (340-97)
   5. John Crysostom (354-407)
8. **sacraments**: **reconciliation**
   1. the influx of a multitude of indifferent converts had a mitigating effect on penance
   2. the east
      1. 391: the patriarch of Constantinople abolishes public penance and says each individual must act according to conscience
      2. 300s-1200s: in the east mostly monks and hermits, not bishops and priests, hear confessions (the east venerates monks and hermits as highly as martyrs: they have “special psychic gifts,” Bihl­meyer)
   3. the west
      1. 300s-500s: the west maintains the “ancient severity” longer than the east (e.g., 589: a synod at Toledo insists on only one repentance after baptism); many sinners postpone penance till near death
      2. but it gradually eases
         1. 300s: clerics guilty of capital sins no longer must do public penance
         2. 384-99: for those who relapse after public penance, Pope Siricius eliminates permanent excommunication: they can attend Mass and receive communion before death
         3. c. 400-30: Augustine pleads for private confession and no permanent exclusion of grave sinners
         4. 459: Leo the Great abolishes public penance except for grave public scandals with court sentences
         5. 590-604: Gregory the Great adopts Augustine’s position
9. **sacraments**: **Eucharist**
   1. 300s: the service is called *missa* (from *Ite*, *missa est*, Go, the dismissal is made; “to stay till the *missa*” comes to mean “to stay for the *missa*,” and so the word comes to mean the whole service)
   2. the influence of many indifferent converts on the Eucharist
      1. 300s: Basil the Great and John Chrysostom shorten the service because, “as the people grew lukewarm, lengthy services, instead of increasing their devotion, only irked them” (Bihlmeyer)
      2. 300s: “Thunderous applause often gave the church the atmosphere of a theater” (Bihlmeyer)
      3. 506: a synod of Agde in Gaul (canon 18) requires communion at least on Christmas, Easter, and Pentecost
   3. the influence of numerous feasts on the Eucharist
      1. c. 350-400: scripture readings are arranged in pericopes (c. 410, Jerome creates the first lectionary)
      2. c. 350-400: variable parts of the service change daily to fit the season or feast
      3. c. 375-400: Greek gives way to Latin as the liturgical language in Rome
10. **feast days**
    1. Sunday
       1. 321: Constantine decrees no public work on Sundays
       2. 380: various synods forbid agricultural work on Sundays
    2. c. 350-400: feasts of the Lord develop quickly
    3. feasts of the Lord related to Easter
       1. 300s: no work during Holy Week and Easter Week
       2. 300s: special services develop on Holy Thursday and Good Friday (a day of mourning)
       3. 350-400: Jerusalem celebrates Exaltation of the Cross (Sept. 14); it spreads in east (and enters the west c. 650-700)
       4. c. 400: Jerusalem observes Palm Sunday; 600s: Rome adopts it, including the palm procession
       5. c. 615-50: Discovery of the True Cross (May 3) commemorates Emperor Heraclius’ recovery of the cross from the Persians in 614
    4. Epiphany
       1. c. 313: Epiphany (Jan. 6) originates in Jerusalem (probably)
       2. 300s-400s: in the east it commemorates Christ’s birth and his manifestation of divinity to the magi, at Cana, and in baptism; today it is still called, not Epiphany, but Theophany
       3. 300s-400s: in the west it commemorates the adoration of the magi as Christ’s call to gentiles
    5. Christmas
       1. 270: Emperor Aurelian dedicates the empire to the sun god as Sol Invictus (he is similar to Mithras)
       2. 274: Aurelian makes Dec. 25 (winter solstice) the Birthday of the Undefeated Sun
       3. c. 313-20: Rome begins to celebrate Christmas; it is Dec. 25 to counter the feast of Sol Invictus
       4. 400s: the day after Christmas becomes the feast of St Stephen (first martyr, Acts 7:60)
       5. 565-78: Emperor Justin II imposes Christmas in the empire (not popular till then)
       6. 500s: Mary’s birth (now Sept. 8); the annunciation (now Mar. 25)
11. **fasts**
    1. Saturday
       1. 300s: the east has a half-fast on Saturdays
       2. 400s: the west has a full fast
    2. Lent
       1. 200s: fasting in Holy Week
       2. 300-50: extended to 40 days (Jesus fasted 40 days)
    3. ember days
       1. “ember”
          1. either a contraction of *jejunium quatuor tempora* (“fast of the four seasons”)
          2. or from Anglo-Saxon *ymb-ren* (*ymb*, around; *rennen*, to run; the running of the annual cycle)
       2. 200-25: Rome has thanksgiving fasts for crops in June (Pentecost week), September, and December (paganism has fasts petitioning good crops at similar times)
       3. 440-61: Leo I prescribes thanksgiving fasts for crops on the Monday, Wed­nesday, and Friday of Pentecost Week, and similar three days of fasting in September and December
       4. 461-500: a fourth ember season (March) is added; ordinations shift from Easter to ember Saturdays
       5. c. 600s: in England, Gaul, and Germany
       6. 1000s: in Spain
       7. never practiced in the east
12. **devotions**: **saints**
    1. pre-300s: recognition of New-Testament martyrs is almost universal: John the Baptist, Stephen, Peter and Paul
    2. 300s (Rome and Africa): communion-of-saints doctrine prompts banquets at graves; martyrs’ graves especially, it is believed, bless the food
    3. 300s: martyrs’ tombs become places of pilgrimage, where intercessory prayers are requested
    4. 313 on: since martyrdom is now rare, the devotion given martyrs and confessors spreads to others of heroic virtue: holy bishops and monks (also now called “confessors”) (c. 600: the *Martyrologium Hieronymianum* of Gaul lists 6000 saints)
    5. 313 on: angels (especially the archangel Michael) and OT figures are venerated and invoked
    6. 313 on: churches are assigned patron saints (usually the one with relics in the altar) at consecration
    7. 30-537: all popes until Silverius (536-37) are “St.” (except John II [533-35], who bought the papacy)
13. **arts**: **church furnishings**
    1. altar
       1. pre-313: a simple movable table; post-313: a stone table, at intersection of nave and transept
       2. 300s: basilicas are built with altars over martyrs’ graves, and altars take on sarcophagus form
       3. like the church, the altar is now a sacred space; consecration of it, and an image of Christ, are added
       4. pre-500: all churches have one altar (still the case in the east)
       5. 500 on: western churches add side altars for private Masses
    2. chalice: pre-500, any material; post-500, metal
    3. ciborium: canopy on four pillars around altar; 700s, a dove-shaped vessel for consecrated hosts hangs from the ciborium, to house viaticum (communion for sick and imprisoned)
    4. a grating separated the altar from the nave; 600s: the grating becomes the iconostasis, with icons
    5. 500s: an ambo (pulpit) was for scripture readings and sometimes the homily
14. **arts**: **painting**
    1. 200s: the catacombs are decorated with frescoes—the beginning of Christian painting (favorite subjects: Good Shepherd, the orans [a female figure praying with outstretched arms])
    2. 313 on: church interiors are covered with frescoes and mosaics (favorite subjects are Christ Pantocrater, Lamb of God, apostles and saints, evangelists’ symbols)
15. **arts**: **sculpture**
    1. 200s: Christian sculpture begins (the Good Shepherd, Peter, Hippolytus of Rome)
    2. sarcophagi of the wealthy have carved reliefs
16. **arts**: **vestments**
    1. 30-300: no vestments; clergy wore ordinary civilian clothes
    2. 300s: clergy wear holiday-best clothes
    3. 400s on: holiday fashion changes, but vestments do not; thus clerical dress becomes distinctive
    4. alb: floor-length inner garment (tunic) of white linen
    5. chasuble: wide, loose outer garment of white linen; originally floor-length (now called “Gothic”), from the 800s it narrows and shortens (becoming “fiddleback,” now called “Roman”)
    6. stole: c. 380 the Synod of Laodicea mentions the stole (the long, thin, floor-length prayer mantle)
17. **morals of the clergy**
    1. 325: the Council of Nicea I (canon 17) says clergy who charge interest will be excommunicated
18. **morals of the laity**
    1. c. 310: a synod of Elvira (canon 79) prohibits gambling

## 400s

1. **cultural background and Church-state relations**
   1. 402: the government of the western Empire moves to Ravenna
   2. barbarian invasions
      1. 406-86: the Franks conquer Gaul
      2. 402-10: the Visigoths under Alaric invade Italy
      3. 410: the Visigoths sack Rome
      4. 429-42: the Vandals conquer North Africa
      5. 449: the Angles and Saxons invade England
      6. 451: Atilla the Hun is defeated, Battle of Châlons
      7. 455: the Vandals sack Rome
      8. 476: the Roman army acclaims a mercenary general, Odoacer (a Scyrri, c. 434-93), emperor; Odoacer deposes Emperor Romulus Augustulus, aged 14
         1. the western Roman Empire ends
         2. the eastern Roman Empire becomes the Byzantine Empire
      9. 489-93: the Ostrogoths conquer Italy
      10. 496: Clovis (and Franks) convert
2. **heresies and councils**
   1. decisions of the first six ecumenical councils concerning the Incarnation (the relation of Jesus’ two natures)

|  |  |  |
| --- | --- | --- |
| Divine  Nature | Human  Nature | Heresy and Council |
|  |  |  |
| 0% | 100% | adoptionism says God adopted Jesus, a human being, because of his goodness |
|  |  | no council: dies out on its own |
| 100% | 0% | docetism says God only appeared to be human (by causing mass hallucinations) |
|  |  | no council: dies out on its own |
| 0% | 0% | Arianism says the Son is the highest creature, a kind of “superangel”  Nicea I (ad 325) says no: the Father and Son are “of the same substance” |
| 100% | 50% | Apollinarianism says the Son replaces Jesus’ human intellect and will;  God walks around in Jesus’ body, like a hand in a glove  Constantinople I (381) says no |
| 100% | 100% | Nestorianism says Christ’s two natures are separate entities: he is 2 natures in 2 persons  Ephesus (431) says no: Christ is 2 natures in 1 person |
| 100% | 0% | monophysitism (Eutychianism) says Christ’s divine nature absorbed his human nature  Chalcedon (451) says no: the two natures are inseparable but unmixed  Constantinople II (553) reaffirms Chalcedon |
| 100% | 75% | monotheletism says the Son’s will replaced Jesus’ human will  Constantinople III (680) says no |
| 100% | 100% | conclusion: the orthodox Christian belief is that Jesus is 100% human and 100% God;  the two natures are inseparable but unmixed: Jesus is a single entity |

* 1. 431: Council of Ephesus
     1. Nestorianism is condemned
        1. Nestorius says that Jesus is fully God and fully man, but the two natures remain two separate entities: two natures in two persons
        2. Nestorius says that Mary is therefore not *Theotokos*, “Mother of God”: she only bore the human Jesus
        3. Nestorians still exist (c. 250,000); they are headquartered in San Francisco
     2. Pelagianism (without grace one can avoid sin) is condemned
     3. the Council affirms that Christ is “two natures in one person”
  2. 451: Council of Chalcedon
     1. Eutychianism (after the Council, called monophysitism) is condemned (Eutyches says Christ is only one nature, the divine nature, after the moment of incarnation)
     2. the Council that there is in Christ a hypostatic union: the hypostasis (i.e., the divine nature) holds the two natures in union
  3. Pelagianism
     1. c. 411-30: Augustine battles Pelagianism (the beliefs that: there is no original sin, baptism is unnecessary, we can will to be sinless, and we can be saved without grace)
     2. c. 475-500: the *Indiculus* (“summary”), thought to be by Celestine I (422-32) actually anonymous, reflects Rome’s acceptance, by c. 500, of a moderate Augustinianism

1. **religious orders**
   1. Augustine has his cathedral clergy live a semi-monastic life, singing the liturgy of the hours in choir; such clergy are later called “canons regular” (“canons secular” are diocesan clergy not living such a regulated life)
   2. 432: Patrick (387-c. 460) reaches Ireland
      1. born in Scotland or west England, he is captured by Irish slavers and, while a shepherd in Ireland for 6 years, converts to Christianity
      2. he escapes but returns to Ireland to evangelize
   3. 451: the Council of Chalcedon (canon 4) rules that each monastery is under the jurisdiction of the local bishop
   4. c. 430-500: a collection of Augustine’s ascetical instructions appears (especially from epistle 211, to the nuns of Hippo); later (600s-800s), it is used as a rule
2. **theology**
   1. Augustine (354-430)
   2. Jerome (340-420)
   3. Leo I, the Great (440-61)
3. **sacraments**: **baptism**
   1. c. 400: Ambrose and Augustine defend baptism of desire (Orthodox today require baptism of blood)
   2. 400s: few non-Christian adults remain, so the catechumenate disappears, and with it the *disciplina arcani*
      1. c. 500: the discipline of the secret disappears in the east
      2. c. 550: the discipline of the secret disappears in the west
   3. 400s: infant baptism becomes general (largely as a reaction to Pelagianism)
   4. 400s: chapels (small oratories or churches in a church’s territory) begin to arise
4. **sacraments**: **Eucharist**
   1. 400s: the bishop preaches from his chair (*cathedra*); he delegates priests and deacons to rural churches
   2. 500s: the bishop sometimes ascends the ambo to preach
   3. each principal church has developed its own liturgy (“rite”):
      1. Rome has the Roman rite
      2. Alexandria has the rite of St Mark
      3. Jerusalem and Antioch have the rite of St James
      4. Constantinople has the rite of St John Chrysostom (based on St Clement’s liturgy in *Apostolic Constitutions* 8, which in turn was based on Hippolytus’ *Traditio apostolica* [c. 220])
      5. Constantinople also has a (longer) rite of St Basil the Great, still used for certain feasts
      6. Milan has the rite of St Ambrose
      7. Gaul has the Gallican rite (developed in 400s-500s)
      8. Spain has the Mozarabic rite
   4. 492-96: from eastern practice Pope Gelasius I imports a litany near the beginning of the service
   5. 590-604: Gregory the Great shortens the litany to our present-day *Kyrie*
5. **feast days**
   1. feasts of Mary
      1. 300s: Jerusalem celebrates the purification (now Feb. 2)
      2. c. 430: Constantinople celebrates Mary’s conceiving (now Dec. 18)
      3. c. 450: Jerusalem celebrates Mary’s assumption (now Aug. 15) (by 600s, it is empire-wide)
6. **fasts**
   1. Advent
      1. 400s: Gaul fasts on Mondays, Wednesdays, and Fridays, Nov. 11-Dec. 25
      2. c. 550: in Rome preparation for Christmas is the four weeks before the feast
7. **devotions**: **saints**
   1. c. 410-751 (Merovingian Dynasty, France): devotion to saints increases: their feasts are multiplied, their tombs are honored and places of pilgrimage
8. **devotions**: **Mary**
   1. pre-375: some women in Arabia (Collyridians) sacrificed cakes (κολλυρίς, kollyris) to Mary as goddess
   2. c. 400: theologians distinguish *douleia* (veneration) and *latreia* (worship, of God)
   3. 431: Council of Ephesus’ recognition of Mary as *Theotokos* (“God bearer”) much increases devotion
   4. 400s: Marian devotion increases as monks and nuns see Mary as the sinless Second Eve
   5. 400s-500s: the east celebrates a feast of All Martyrs on the octave (seventh day after) of Pentecost
   6. c. 610: Pope Boniface dedicates the Pantheon in Rome to Mary and all martyrs, which leads eventually to the feast of All Saints
9. **devotions**: **relics** (bodies or body parts, or objects that touched bodies before or after death)
   1. c. 31: Acts 5:15, “they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter’s shadow might fall on some of them as he came by”
   2. 300s: Mass at martyrs’ graves led to basilicas with altars over martyrs’ graves; soon relics are put on altars of churches elsewhere
   3. c. 330s: Eusebius reports that Jerusalem is venerating the true cross
   4. 348: Cyril of Jerusalem says that pieces have been disbursed throughout the world
   5. c. 395: Ambrose says that Constantine’s mother, Helena, found the true cross in Jerusalem
10. **devotions**: **pilgrimages**
    1. 300s on: favorite martyrs’ tombs for pilgrimage: Peter, Paul, and Hippolytus (Rome); Cyprian (Carthage); Sergius (Syrian desert); Martin of Tours (not martyr); Felix of Nola (not martyr); Thecla (Seleucia); Menas (soldier martyr, desert west of Alexandria)
    2. 300s on: but Holy Land pilgrimages are far more popular
11. **art**: **painting and sculpture**
    1. 30-300: because of the Old Testament prohibition of idols, some Christian leaders disapprove of images
    2. 313 on: in Rome, Peter is often carved on sarcophagi
    3. 300s: theologians justify images because veneration or adoration is to the person, not the image; and in churches they instruct and edify the faithful
    4. 400s on: eastern churches are profusely decorated, western churches somewhat less so
    5. c. 600: Gregory the Great defends images but warns against abuses (miraculous powers, etc.)
12. **arts**: **vestments**: **the pallium**
    1. 300s: eastern bishops begin to wear the *omophorion* (probably derived from the Roman civil shawl); the *omophorion* is a broad band ornamented with crosses and draped loosely over the shoulders; it is a symbol of their duties as shepherds
    2. c. 400: first mention of the *omophorion* (Isidore of Pelusium); (today eastern bishops wear the *omophorion*)
    3. c. 400-50: the pope begins to wear the pallium, probably derived from the eastern *omophorion* (the original pallium is also a broad band with crosses draped loosely on the shoulders); by 500 it is customary for popes but is worn only during Mass
    4. c. 500: popes begin to confer the pallium on metropolitans (later, archbishops too)
    5. the modern pallium is a two-inch-wide band of white wool worn around the shoulders, with two foot-long pendants (one in front and one behind) and six small black crosses; it is worn over the chasuble (a priest’s outermost “poncho”)
13. **morals of the clergy**
    1. c. 400-1000: the canon law that “obliged all clerics to abstain from marriage after receiving subdeaconship” is very difficult to enforce; even many bishops ignore it (Bihlmeyer)

## 500s

1. **cultural background and Church-state relations**
   1. 500s: the pope becomes a temporal ruler
      1. 546: the Gothic king Totila sacks Rome and empties it of inhabitants
      2. the eastern emperor Justinian I attempts to reconquer and hold Italy but fails
      3. the pope becomes sovereign of a small Italian kingdom that is mostly independent of the Eastern Empire
2. **heresies and councils**
   1. 529: Council of Orange (not ecumenical)
      1. semi-Pelagianism condemned (without grace one can initially turn to God)
      2. God does not will anyone to hell
   2. 553: Council of Constantinople II
      1. monophysitism is condemned (the divine nature absorbs the human nature at incarnation)
      2. monotheletism is condemned (*theletos* is Greek for “will”: Christ had all of a divine nature, and all of a human nature except for a human will)
      3. Origenism is condemned (Origen, † 254, had speculated that before creation, pre-existent souls fell and became angels, men, and demons; also, the Son is subordinate to Father)
   3. after 553: the churches in several nations remain monophysite (to this day): the Armenian, Jacobite (Syrian), Coptic (Egyptian), and Abyssinian (Ethiopian) churches
   4. 589: a council of Toledo III adds *filioque* (“and the Son”) to the creed
3. **clergy**
   1. pope is now: bishop of Rome, metropolitan of the Roman Province, primate of Italy, first of patriarchs
4. **territorial organization**: **benefices**
   1. 30-c. 500: all offerings by laity are transmitted to the bishop, who usually divides them into four parts: “one went to the support of the bishop, another to the maintenance of the clergy, a third to the repair and construction of churches, and a fourth to the relief of the needy and afflicted.” But as country parishes increased (they often received in-kind offerings), and as the Church gained land holdings, the system became unworkable. (Creagh)
   2. c. 500 on: so the practice grows of allowing some clergy to hold benefices, i.e., “retain for themselves . . . the gifts which they had received . . . ” (Creagh)
5. **religious orders**
   1. 529: Benedict founds Monte Cassino (*ora et* *labora*, pray and work)
      1. important innovations
         1. “a full year’s probation, followed by a solemn vow of obedience to the Rule as mediated by the abbot” (“Benedict of Nursia”)
         2. a vow of *stabilitas loci* (stability of place, lifelong residence in only one monastery)
         3. a spirit of moderation (working days balance prayer, work, and study: 5-6 hours of liturgy and prayer, 5 hours of manual work, and 4 hours of reading the Bible and spiritual works)
   2. Gregory the Great (590-604) is “Father of the West” because he sends Benedictine missionaries into Europe
6. **sacraments**: **reconciliation**
   1. 500s-600s: Irish, Scotch, and British monks practice private confession, voluntary penance, and unlimited repetition; because the Irish, Scotch, and British peoples resist public penance, Columbanus and other missionaries to them promote the monks’ practice for the laity
   2. c. 584-615: Columbanus’ († 615) missionary journeys
      1. c. 584: Columbanus and twelve companions travel from Ireland to Scotland
      2. 585: they reach France and establish the abbeys of Annegray, Luxeuil, and Fontaines (Columbanus becomes abbot of Luxeuil)
      3. 611: Columbanus preaches to the Suevi and Alamanni (German tribes) along the Rhine; he founds the monastery of St Aurelia in Switzerland
      4. 612: he founds Bobbio between Milan and Genoa
      5. from Luxeuil Columbanus sends disciples (tradition says 63) into France, Germany, Switzerland, and Italy, carrying the gospel and his rule; these found over 100 monasteries
      6. Columbanus becomes the prototype imitated by other Irish, Scotch, and British missionaries (Killian, Wilfrid, Willibrord, Swithbert, Boniface, etc.)
   3. penitential books
      1. 500s-600s: to help confessors choose penances, penitential books appear
      2. 500s: the oldest known penitential book is by the Irish monk Finnian
      3. 500s: a much-used penitential book is by Columbanus
      4. 600s: the one best known is collected disciplinary decisions of Archbishop Theodore of Canterbury († 690)
   4. 500s-1400s: but public and scandalous sins still require public penance; and such a penance no longer depends on the free will of the offender but is enforced by civil authority
   5. commonly penance is imposed on Ash Wednesday and absolution given on Holy Thursday
   6. penances are either “fasting, almsgiving, banishment to a foreign country, pilgrimages, scourging, or entrance into a monastery” (Bihlmeyer)
7. **sacraments**: **Eucharist**
   1. 500s-600s: the Roman service is similar to today’s
   2. some parts are permanent (the “ordinary” of the Mass, e.g., *Agnus Dei*, Eucharistic prayers)
   3. other parts are variable (the “proper” of the Mass, e.g., scripture readings, offertory)
   4. fitting the variable into the ordinary creates each particular Mass
   5. private Masses
      1. up to 500s: the Eucharist is always celebrated with the participation of the congregation
      2. 500s on: private Masses are offered
         1. a server or assistant represents the congregation
         2. multiple Masses require multiple altars, eventually (1100s) creating the side chapels of Gothic architecture
         3. 932: the synod of Dingolfing prescribes three Masses per day during Lent
         4. 1022: the Synod of Seligenstadt restricts priests to three Masses per day
   6. Gregorian Masses
      1. 590-604: Gregory the Great (590-604) relates in his *Dialogues* that, after saying 30 Masses in 30 days for a deceased monk, the monk appeared and told him he had gained entry into heaven for completing the series
      2. so Gregorian Masses are 30 Masses, 1 a day without interruption, and intended for the benefit a single individual (not a family or group)
      3. the Roman Congregation on Indulgences has called Gregorian Masses “a pious and reasonable belief”
      4. since few diocesan priests can offer an uninterrupted series of 30 Masses, mission priests usually do them (customary offering: $130)
8. **fasts**
   1. 500-1000: every Friday is a day of abstinence (unless a great feast falls on it)
   2. 500-1000: previously (313-500) there were fasts on the vigils of great feasts; now, as new feasts are introduced, vigils with fasts become numerous
9. **devotions**: **liturgy of the hours**
   1. pre-30: times for daily holocausts in the temple become times for daily prayer in the synagogues (Ps 55:17, Dan 6:10)
   2. 30-300: the Church retains the synagogue times: *terce* (third hour, 9 a.m., Acts 2:15); *sext* (sixth hour, 12 p.m., Acts 10:9); and *none* (ninth hour, 3 p.m., Acts 3:1; 10:3, 30) and adds morning and evening
   3. c. 100: *Didache* 8.3 says to pray the Lord’s Prayer three times daily
   4. c. 200: times for prayers at home are: before meals; before bathing; at cockcrow, morning, third hour (9 a.m.), sixth hour (12 p.m.), ninth hour (3 p.m.), evening, and midnight (Tertullian; Hippolytus)
   5. c. 200: Tertullian also mentions rising in the night to pray (*matins*, midnight, now “office of readings”)
   6. c. 400s: *prime* (first hour, 6 a.m.) and *compline* (bedtime) appear
   7. 529: Benedict counts *matins* and *prime* as one, resulting in the traditional seven canonical hours
   8. 600s: the hymn *Te Deum*
   9. 1963: Vatican II eliminates *prime* and gives official names: morning prayer, terce, sext, none, evening prayer, compline, and office of readings
10. **devotions**: **relics**: **500-1000**
    1. 500-1000: people are very eager to obtain relics
    2. popular feasts with relics were:
       1. the enthronization (*elevatio*) of relics on the altar of a church before consecrattion
       2. the translation of relics (movement from one place to another)
       3. the exposition of relics on certain days
    3. most relics came from Italy (Rome), France, or the east
    4. abuses
       1. some trafficked in relics (simony), circulating false or impossible relics
       2. some were so eager they resorted to theft and violence
       3. causes
          1. at first the masses of people were ignorant about relics, seeing them as talismans, with powers in the relics themselves
          2. but even later (1000-1500), though people were much better instructed, veneration of relics was often excessive
    5. 550-650: the first translation over the Alps is of Benedict (from Monte Cassino to Fleury)
    6. 672: Roman martyrs are translated
11. **devotions**: **pilgrimages**
    1. 500-1000: favorite sites are the tombs of Peter and Paul (Rome), the tomb of James (Compostela, Spain), and the tomb of Martin of Tours (Tours, France)
12. **arts**: **music**
    1. chant
       1. c. 330: Pope Sylvester establishes a school for chanters
       2. c. 350s-80s: Ambrose at Milan creates a chant based on Greek music (*cantus Ambrosianus*)
       3. 590-604: Gregory the Great founds a chant school(*schola cantorum*) often imitated; he writes many melodies, and a form of notation is invented to preserve them
       4. c. 500: Romanos the Melodist is the great Orthodox composer of hymns
    2. 500s: bells are first used in North Africa (probably)

## 600s

1. **cultural background and Church-state relations**
   * 1. Muhammad (c 570-632)
     2. Islam conquers the Middle East under the second caliph (successor of Muhammad), Umar (Iran, 635; Syria, 636; Iraq, 637; Palestine, 638; Egypt, 642)
     3. Islam invades north Africa: African Christianity is destroyed
2. **heresies and councils**
   1. 680-81: Council of Constantinople III: monotheletism (Son’s will replaces Jesus’ human will)
   2. 692: the west-east split is furthered by the Synod in Trullo (called by the east the Quinisext Council), which meets in Constantinople to establish disciplinary canons (215 bishops attend, all eastern)
      1. its 102 canons condemn several western practices
         1. fasting on certain Saturdays during the year
         2. celebrating Mass on weekdays in Lent
         3. omitting “alleluia” in Lent
         4. depicting Christ as a lamb
         5. having five minor orders instead of two (the synod recognizes lectors and cantors but says porters, exorcists, and acolytes are included in the subdiaconate)
         6. saying marriage with a heretic is unlawful but not invalid (the synod says it is invalid)
         7. insisting on celibacy by priests and deacons
            1. the synod insists that priests and deacons (though not bishops) may continue in marriage
            2. the synod says that priests and deacons who leave their wives because of ordination, or those who try to separate priests and deacons from their wives, are excommunicate
      2. Pope Sergius I refuses to sign the canons
      3. today the Orthodox accept the synod as an ecumenical council (“Quinisext Council”)
3. **religious orders**
   1. “second wave of missionary activity”: missionaries from Ireland, Scotland, and England (which are non-Arian) work throughout northern Europe
   2. c. 600-750 (later Merovingian Dynasty [c. 410-751], France): monasticism in France woefully declines
      1. increased wealth makes lords seize abbeys
      2. Charles Martel (c. 688-741) confers monasteries on lay-abbots at will
   3. 600-1000: exemptions
      1. 451: Chalcedon had put each monastery is under the jurisdiction of the local bishop
      2. 600s: popes exempt certain monasteries from jurisdiction by a bishop and make them subject immediately to the papacy (an annual tax to Rome was usually paid for the privilege)
      3. 628: the first known instance of exemption is Bobbio (Upper Italy)
      4. 751: at Boniface’s request, Pope Zachary grants an exemption to Fulda
4. **sacraments**: **reconciliation**
   1. c. 600: theologians distinguish three essential parts: contrition, confession, and satisfaction
5. **feasts**
   1. c. 610: Pope Boniface dedicates the Pantheon at Rome to Mary and all martyrs, leading soon to All Saints (November 1)
   2. generally observed throughout the west are
      1. Holy Innocents (December 28)
      2. St Martin of Tours (November 11)
   3. observed at some localities are
      1. the Finding of the Cross (May 3)
      2. St Lawrence (August 10)
      3. St Michael (September 29)
   4. Lent
      1. previously 36 days, Lent is now 40 days, thus starting the Wednesday before Easter
      2. preparation for Lent (the three weeks before Lent)
         1. the third-from-last Sunday before Lent isSeptuagesima (“seventieth,” actually 63 days before Easter)
         2. the second-from-last Sunday before Lent isSexagesima (“sixtieth,” actually 56 days before Easter)
         3. the last Sunday before Lentis Quinquagesima (“fiftieth,” actually 49 days before Easter)
         4. the 17 days from Septuagesima Sunday to Lent are pre­paration for Lent, but in many countries Septuagesima Sunday begins carnival season, ending on Shrove Tuesday (Mardi Gras)
         5. 1963: Vatican II returns these Sundays to ordinary time (in effect in 1970)
      3. 1000s: a veil before the altar signifies separation from God by sin
      4. restrictions
         1. hunting, weddings, intercourse, amusements, and holding court are forbidden
         2. abstinence: on all days of Lent, meat, eggs, and milk are forbidden
         3. fast: only one meal is eaten, and only after 3 p.m.
      5. Ash Wednesday
         1. 500s: Rome begins the use of ashes on Ash Wednesday
         2. 1091: Urban II prescribes the use of ashes on Ash Wednesday everywhere

## 700s

1. **cultural background and Church-state relations**
   1. 732: a Christian coalition defeats Muslim invaders at the Battle of Poitiers (France)
   2. 754: Lombards near; the pope takes title *Patricius* *Romanorum* (Protector of Rome) from the Eastern Emperor and gives it to Pippin the Younger
   3. 700s: *ecclesiae propriae* become common among the Franks and Slavs
      1. *ecclesiae propriae*: “a wealthy person built a church or chapel on his estate, . . . claimed it as his personal property and at the same time claimed the right to appoint to it a priest . . . nothing so contravened episcopal authority” (Bihlmeyer)
2. **heresies and councils**
   1. 730-87: iconoclastic controversy (iconoclasm said the use of images in worship is wrong)
   2. 787: Council of Nicea II: use of images in worship is acceptable
   3. excommunication
      1. excommunication excludes from Church membership, services, and sacraments
      2. 1 Cor 5:1-13, “It is actually reported that . . . a man is living with his father’s wife. . . . 4When you are assembled, and my spirit is present with the power of our Lord Jesus, 5you are to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord. . . . Do you not know that a little yeast leavens the whole batch of dough? . . . 11[Do not] associate with anyone who bears the name of brother or sister who is sexually immoral or greedy, or is an idolater, reviler, drunkard, or robber.”
      3. Gal 1:8, “even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed!”
      4. 755: a Frankish synod under King Pepin decrees that anyone who refuses excommunication is banished; anyone who associates with an excommunicated person is excommunicate
      5. as the severity of penance declined, ecclesiastical punishments (excommunication and interdiction) grew
   4. interdiction
      1. interdiction prohibits all services in a district (though usually baptism, extreme unction, and unseen private services are allowed)
      2. 700s: traces of the interdict are found
      3. 800s: interdiction usually accompanies the excommunication of a person who unlawfully seize a church or a diocese
      4. 1100s on: whole countries are interdicted to ensure obedience to ecclesiastical law
3. **religious orders**
   1. 600s-700s: the rule of St Augustine begins to be regarded as a religious rule
   2. 718-54: Boniface (680-754, English monk, martyr) is “the apostle of Germany”
   3. c. 750 on: canons regular (clergy in cathedrals or large parishes living in semi-monastic community) become common in France
   4. c. 750 on: canonesses arise in France; they live in community but do not renounce private property
   5. reform synods under Charlemagne greatly improve monasteries
   6. 814-40: Benedict of Aniane (abbot of Aniane, 779) reforms monasteries
      1. Louis the Pious († 840) makes him supervisor of all monasteries in the Empire; he restores uniform discipline
      2. 816-17: a reform synod of abbots at Aachen, under Benedict, imposes on all monasteries a revised Rule of St Benedict, stressing complete seclusion and the duty of manual labor
      3. Benedict gives canons regular and canonesses a modified Benedictine rule
4. **sacraments**: **Eucharist**
   1. frequency of communion
      1. 30-c. 600: the laity received communion frequently
      2. 700s on: reception three times a year is common: Christmas, Easter, Pentecost
      3. “Eventually it became difficult to insist on this minimum, for even pious persons had little devotion to the Blessed Eucharist” (Bihlmeyer)
      4. since confession was made before communion, frequency of confession also dwindled
   2. reception of communion
      1. c. 700s?: out of respect, hosts or particles replace breaking a consecrated loaf, and hosts are put on the tongue, not the hand
      2. intinction
         1. the east
            1. bread was dipped in wine, consecrated or unconsecrated (many thought non-consecrated wine became consecrated when touched by the host)
            2. the host is given to communicants on a small spoon (this is still the Orthodox practice)
         2. the west
            1. 1300s: intinction continues to be used for viaticum, until the 1300s
5. **sacraments**: **700s-1000s**: **spread of the Roman rite**
   1. 747: *England*: the Synod of Cloveshove (canon 13) requires all English churches to use the Roman rite
   2. c. 785: *France*: Pope Adrian sends Charlemagne the *Sacramentarium Gregorianum*, and Alcuin adds parts of the Gelasian-Old Gallican sacramentary
      1. 900s: Rome adopts this Roman-Frankish liturgy: it becomes the Roman rite
   3. 800s-900s: the Roman rite rapidly spreads in the west
   4. 863-85: *Moravia*: in their mission to the Slavs, Cyril and Methodius use the Roman rite but in Old Slavic
   5. 1061-85: *Spain* switches from the Spanish-Visigothic or Mozarabic rite to the Roman rite
      1. 1500: Cardinal Ximenes revives the Mozarabic rite in a few chapels in Toledo, where it is still used
   6. 1069-93: *Scotland*: Queen Margaret of Scotland (1069-93) introduces the Roman rite in her realm
   7. 1134-48: *Ireland*: Archbishop Malachy of Armagh requires the Roman rite in Ireland
   8. *Milan*: though Charlemagne and several popes strove to have Milan adopt the Roman rite, the people refuse to abandon the Ambrosian rite
6. **sacraments**: **spread of the liturgy of Constantinople**: like the Roman rite, the liturgy of Constantinople spreads through the older Orthodox and the Bulgarians, Serbs, and Russians
7. **feast days**
   1. by 760: each apostle and evangelist has a feast day
   2. each church celebrates its consecration and (most solemnly of all) its patron
8. **devotions**: **saints**
   1. hagiography (lives of saints); many contain fantasized miracles
9. **arts**: **music**
   1. 757: the eastern emperor gives an organ (recently invented) to Pepin the Short (in 812, he gives another to Charlemagne)
   2. c. 775-800: Charlemagne (king of Franks, 768-814; emperor, 800-14) brings Roman singers to schools of chant he founds at Metz and Soissons
10. **arts**: **vestments**
    1. pre-700s: all vestments are white
    2. 700s on: various colors are used (but they are not yet symbolic)
11. **750-1000**: **morals of the clergy**
    1. Italy and France: the morals of the clergy are deplorable
    2. Germany: Boniface and Charlemagne keep the clergy’s morals somewhat higher
    3. 700-10: Spain: the Visigoth king abolishes clerical celibacy

## 800s

1. **cultural background and Church-state relations**
   1. Christmas 800: pope crowns Charlemagne “Holy Roman Emperor”
2. **heresies and councils**
   1. Eucharistic controversy
      1. 831: Paschasius Radbertus (later abbot of Corbie), in *De Corpore et Sanguine Domini*, says that at consecration the bread becomes the body that was born of Mary and crucified, and that is now in heaven
         1. this numerical identity is not quite right, since “a true, though accidental, distinction between the sacramental and the natural condition of Christ’s Body must be rigorously maintained” (Pohle)
         2. but Radbertus is trying to argue for real presence
      2. 831: Ratramnus (monk of Corbie) denies real presence (and transubstantiation, though the word is not used till c. 1079): Christ’s body is present only in a spiritual way (the symbolic interpretation)
      3. c. 847: John Scotus Erigena (Irish, probably priest and perhaps monk, † c. 884) becomes master of the palace school in Paris; he says the bread is a figure of Christ’s body, a memorial of his true body
   2. predestination controversy
      1. 830s: Gottschalk (monk of Orbais, c. 800-c. 868) spreads the heresy of double predestination in upper Italy (from before creation God wills some to heaven and some to hell)
      2. c. 840: Rabanus Maurus writes a treatise against Gottschalk
      3. c. 848: a council of Mainz under Rabanus Maurus condemns Gottschalk
      4. 849: a synod of Quiercy condemns Gottschalk
      5. c. 850: in *De Praedestinatione*, John Scotus Erigena (master of the palace school in Paris) says there is no predestination to sin and punishment but only to grace and eternal happiness
      6. 855: the Council of Valencia condemns Eriugena
      7. 859: the Council of Langres condemns Eriugena
      8. c. 868: after twenty years imprisoned in a monastery, Gottschalk dies, unrepentant and insane
   3. the Photian schism (858-77) and the Council of Constantinople IV
      1. 858: because Ignatius, Patriarch of Constantinople, refuses to re-admit iconcoclast clergy into the Church, the more moderate Photius deposes him
      2. 861: a synod at Constantinople, with papal legates present, acknowledges that Photius is patriarch
      3. 863: Ignatius appeals to Pope Nicholas I (858-67) and “Nicholas, on hearsay evidence only, declared in favour of Ignatius, thus contradicting the synod at which his legates had been present . . . Photius and his supporters regarded this as a blatant intrusion by the pope into the internal affairs of the Eastern Church” (Holmes 64)
      4. the Bulgars
         1. 865: Eastern missionaries bap­tize the chief, Boris, and thousands of tribesmen
         2. 866: but Boris asks Rome, not Constantinople, to establish Bulgaria’s hierarchy
      5. 867: Photius summons a synod at Constantinople: it “attacked the errors and ignorance of the Western Latin Church, and excommunicated and deposed the pope” (Holmes 64)
      6. 869-70: Council of Constantinople IV
         1. Greek schism ended
         2. Photius (patriarch of Constantinople) deposed
      7. 877: Ignatius dies, and Rome accepts Photius; the schism ends, but suspicion remains
3. **religious orders**
   1. 860-85: the brothers Cyril (827-69) and Methodius (826-85) convert the Slavs to Eastern Christianity; in Moravia they translate the Bible into Old Church Slavonic
   2. choir-monks (priests) and lay-monks
      1. 30-800: most monks are laymen
      2. 800s-900s: by 900 priests outnumber laymen
      3. 1100s: the classes are markedly distinct
         1. priests do sacraments and teach in monastery schools
         2. lay monks do manual labor
      4. 1200s: the marked distinction spreads throughout the west
4. **sacraments**: **reconciliation**
   1. 700s: numerous penitential books with wide discrepancies and their too rigid application create confusion and lead to penitential laxity
   2. 800s: return to severity
      1. c. 800: the penitential books begin to be abolished
      2. synods and popes revert to “ancient severity,” the discipline of the early Church; penitents are divided into classes, as in the east
   3. 868: nevertheless, a synod of Worms (canon 30) permits marriage while performing public penance
   4. redemption
      1. definition: a commutation of rigorous penances, especially long and strict fasts, “into other penances considered of equal value but more easily performed, such as prayers and almsgiving” (Bihl­meyer)
      2. 650-700: redemptions appear in Ireland and England and spread to France
         1. old Germanic law prescribed payment of *wergild* (lit. “man gold”) to a slain or injured person’s kin to avoid a blood feud
         2. similarly, the wealthy hired others to perform part of their penance
         3. then the wealthy paid money for a pious cause to ransom themselves from part or all of a penance; the penitential books specified the amounts
      3. 895: the Synod of Tribur (canon 56) first recognizes “redemption by payment of money as a substitute for public penance. It was restricted to certain well defined cases and at first did not work to the serious detriment of the older discipline” (Bihlmeyer)
      4. but soon confessors gave penitents the choice of performing the penance or paying the redemption
5. **sacraments**: **Eucharist**
   1. c. 800: west starts using unleavened bread; the Greeks to declare such consecrations invalid
   2. sermons
      1. most parish priests preached on Sundays and feast days
      2. many used the homilies of Venerable Bede
      3. Charlemagne ordered Paul the Deacon to compose a book of sermons (the *Homiliarium*) on important passages of the Fathers; synods at Reims and Mainz in 813 require of Bede or the *Homiliarium*
6. **devotions**: **saints**
   1. 800s: Charlemagne decrees that, to venerate a saint, a bishop’s permission is needed; also, a provincial synod can approve the cult of a saint for a province, and a Roman synod can approve the cult for a nation

## 900s

1. **cultural background and Church-state relations**
   1. 900s: invasions by Normans, Muslims, and Hungarians cause great societal upheaval
   2. 915: at Pope Sergius III’s (904-11) urging, an Italian alliance defeats the Saracens at Garigliano, ending the Saracen menace to central Italy (“Saracens” were Muslims, especially those in Sicily and southern Italy)
   3. the Church escapes the Roman nobility by electing 6 German popes
   4. 919-1024: Saxons rule; the “Holy Roman Empire of the German Nation”
2. **heresies and councils**
   1. early 900s: several works of canon law forbid worship of evil spirits and witchcraft (pagan holdovers in Germanic tribes)
3. **clergy**
   1. 904-64: domination of the papacy by the nobles of Tuscany: the nadir of the papacy
      * 1. the papacy in this period is called the “pornocracy” (rule by prostitutes)—not because prostitutes rule, but because ruthless noblewomen control the papacy
        2. one patrician family, the Theophylacts, determine all 12 popes in this period
      1. background
         1. 891-96: Senator Theophylact († c. 905) is Pope Formosus’ (891-96) chamberlain, financial director, and military commander
         2. c. 892: Marozia († c. 937), daughter of Theophylact and Theodora († c. 914), is born
      2. 904-05: Theophylact’s dominance
         1. 904: Theophylact ensures the election of Sergius III (904-11) as pope
         2. Sergius takes 15-year-old Marozia as lover and begets John (the future John XI)
            1. so says the *Liber Pontificalis* (first ed., 500s; it has papal biographies up to Pius II, † 1464)
            2. so says Liutprand of Cremona (c. 920-72: *Antapodosis sive Res per Europam gestae*, 958-62)
            3. but the annalist Flodoard (c. 894-966) says John XI was brother of Alberic II, hence probably the son of Marozia and her husband Alberic I
      3. 905-c. 914: Theodora’s dominance
         1. Theodora ensures the election of Anastasius III (911-13) as pope
         2. Theodora ensures the election of Lando (913-14)
      4. 914-32: Marozia’s dominance
         1. she rules Rome from the papal castle, Sant’Angelo
         2. Marozia ensures the election of John X (914-28)
            1. he was archbishop of Ravenna (905-14)
            2. Liutprand of Cremona says he was Theodora’s lover at Ravenna, whom she transferred to Rome; but in 914 Theodora was dying
         3. 928: Marozia’s second husband, Guido of Tuscany, imprisons John X, and he is murdered or dies soon afterward
         4. 928: Marozia ensures the election of elderly Leo VI (928-29)
         5. 929: Marozia ensures the election of elderly Stephen VIII (929-31)
         6. 931: now that he is 20, Marozia ensures the election of her son, John XI (931-35) (Frodoard says he was “a man without authority”)
      5. 932-54: Alberic II’s dominance
         1. 932: Marozia’s son Alberic attacks her in the Castel Sant’Angelo
            1. now Alberic II (932-54), he imprisons Marozia until her death (c. 937)
            2. Alberic leaves his brother as Pope John XI (931-35) but directs his actions
         2. Alberic II allows John XI to bestow privileges on the Cluniac monastic reform movement and to invite Abbot Odo to introduce the revival into Italy
         3. 936: Alberic II ensures the election of Leo VII (936-39); Leo upholds Archbishop Frederick of Mainz’s clerical reforms in Germany
         4. 939: Alberic II ensures the election of Stephen IX (939-42); Stephen intervenes in the French hierarchy
         5. 942: Alberic II ensures the election of Martin III (942-46), who confirms Frederick of Mainz as papal vicar
         6. 946: Alberic II ensures the election of Agapitus II (946-55), who vigorously upholds papal primacy in France
         7. so even under the Tusculan domination most of the popes were worthy men
         8. 954: before he dies (954), Alberic II ensures the election the following year of his 18-year-old son as John XII (955-64)
            1. Church historian Louis Duchesne on John XII: “His nights, no less than his days, were spent in the company of women and young men, in hunting and banqueting. His sacrilegious love affairs were flaunted unashamedly. Here no barrier restrained him, neither the rank of the women for whom he lusted, nor even his kinship with them. The Lateran was a bad house. No decent woman was safe in Rome. This debauchery was paid for from the Church’s treasury, a treasury filled by a simony which was utterly regardless of the character of those who paid. We hear of a boy of ten consecrated bishop, of a deacon ordained in a stable, of high dignitaries deprived of their eyes or castrated. Cruelty crowned the debauchery. That nothing might finally be lacking, impiety, too, was given its place, and men told how in feasting at the Lateran the pope used to drink to the health of the Devil” (qtd. in Eberhardt)
4. **religious orders**
   1. causes of decline
      1. 900s: Norman, Muslim, and Hungarian invasions destroy many monasteries
      2. 900s: monks freely leave their monasteries and become completely worldly
      3. 900s: in France, some monasteries only admit the sons of noblemen, who become lay-abbots and live with wives, children, vassals, and hunting dogs
   2. 900s: in Germany, Otto the Great and other Saxon rulers reform monasteries and improve their economies
   3. exemption
      1. 900s: the pope grants Cluny and its daughter houses exemption (rule directly by the pope, bypassing the local bishop)
      2. 900s-1100s: monasteries, exempt or not, are put under the pope’s protection, to save them from secular lords
      3. 1100s: almost all monasteries and religious orders are exempted from episcopal jurisdiction; exemption improves most monasteries
      4. 1100-1500: exemption is sorely abused and hinders reform
   4. 900s: Cluny and monastic reform
      1. 909: Cluny (in Burgundy) founded, the center of a powerful reform movement
         1. 909-1109: a succession of long-lived abbots stress complete obedience to the abbot, dignified liturgy of the hours and exact observance of Masses, severe asceticism, silence, and seclusion from the world
         2. Cluny does not promote secular learning
         3. 1000: 200 monks
         4. 1000s: Cluny founds or reforms monasteries and creates a “congregation” (union of monasteries), with Cluny’s abbot in charge
         5. 1000s: having thousands of priests pray for one’s dearly departed brought many benefactions, and soon the Cluny system was very wealthy
         6. 1100: the “Cluny empire” has c. 2000 monasteries; it expands into Italy, Germany, Spain, and England
         7. c. 1150: worldliness infiltrates Cluny; leadership of monastic reform transfers to the Cistercian and Premonstratensian orders
         8. “Cluny played an important part in the Gregorian reforms . . . Gregory VII and Urban II had been Cluniac monks . . . Thus out of what had at first been a purely monastic reform, there developed an ecclesiastical-political program: the liberation of the Church from the power of the laity” (Bihl­meyer)
      2. 933: Gorze near Metz becomes a center of reform, eventually subsuming 160 German monasteries under its influence
      3. c. 1010: St Victor in Marseille becomes the center of a union of reformed monasteries in southern France and Spain
5. **devotions**: **saints**
   1. 993: first canonization by a pope (John XV canonizes Bishop Ulrich of Augsburg)
6. **arts**: **music**
   1. c. 900: the monastery of St Gall begins to sing in two voices and to harmonize
7. **morals of the clergy**
   1. c. 900: the *vita canonica* (secular clergy living a semi-monastic life with their bishops) has all but disappeared
   2. 960-88: Dunstan, archbishop of Canterbury, requires celibacy, revives the *vita canonica*, and reforms monasteries; but the Danes invade, and clerical morals decline
   3. 1046 on: from Clement II (1046-47), the papacy is dedicated to enforcing canon law
8. **morals of the laity**
   1. “The numerous wars and political disturbances fostered robbery, blood revenge, cruelty, gross sensuality, and intemperance” (Bihlmeyer); churches and cemeteries were by law places of sanctuary
   2. the Peace of God
      1. 1040: Abbot Odilo of Cluny persuades synods in southern France to declare the Peace of God: no armed combat from Wednesday evening until Monday morning, and during Advent, Lent, Easter, and Pentecost (violators are excommunicate); this spreads through France, England, Spain, and Germany
      2. 1095: for the first crusade, Urban II decrees a three-year Peace of God
      3. 1123, 1139, 1179: the first three Lateran Councils prescribe observance of the Peace of God for all Christendom
   3. slavery: prisoners of war are made slaves; but many become serfs under the Church’s protection
   4. the ordeal
      1. 300s-700s: German tribes had practiced the ordeal, believing that a deity would reveal the guilt or innocence of a person under duress; forms included fire, water, hot iron, drawing lots, and (freemen only) duels
      2. 800s: Mass is said beforehand and implements are blessed
      3. 867: Nicholas I declares the ordeal blasphemous; Stephen V declares the same in 887; but these pronouncements have no effect
      4. 1215: Innocent III at Lateran Council IV (canon 18) outlaws ordeals, and they begin to disappear
   5. marriage
      1. 500-1000: infidelity is frequent, especially by kings and noblemen
      2. 500-1000: the Church forbids marriage with Jews and heathens
   6. magic: German converts highly value blessings, saints, and relics
   7. interest: charging interest is prohibited laity as well as clergy

## 1000s

1. **cultural background and Church-state relations**
   1. 1000: apocalyptic fever (see Rev 20:2: the devil will be chained for 1000 years)
   2. the great leaders of ecclesiastical reform are Peter Damian († 1072), Gregory VII (Hildebrand, † 1085), Anselm bishop of Lucca († 1086), Ivo of Chartres († 1116), and Gerhoh provost of Reichersberg in Austria († 1169)
   3. 1024-1125: Franks rule the Holy Roman Empire
   4. 1046-58: the Church escapes rival Roman noble families (the Tusculans and Crescentians) by electing 5 German popes
   5. 1075: Gregory VII prohibits lay investiture
   6. 1076: Turks capture Jerusalem
   7. 1077: German Emperor Henry IV goes barefoot in the snow to Canossa Castle to have Gregory VII lift his excommunication; the Church wins the lay-investiture struggle
   8. 1096: the crusades (1096-1272) begin
      1. 1071: the Seljuk Turks defeat the Byzantines at the Battle of Manzikert and swarm over most of Asia Minor
         1. Byzantine Emperor Alexius I asks the pope for aid
         2. the west responds with a series of crusades
         3. The crusades were “military expeditions undertaken by Western European Chris­tians to recover the Holy Land from the Muslims.” (“Crusades”)
      2. 1095: proclamation of the first crusade
         1. at the Council of Clermont in France, Urban II proclaims a crusade to save the Holy Sepulchre, which the Turks have vandalized
         2. the expedition will count as full penance
         3. “crusade” is from crosses distributed at the council
         4. Peter the Hermit and others preach the crusade throughout Europe
      3. 1095‑96: peasants crusade
         1. before the first crusade begins, thousands of peasants set out for Jerusalem
         2. French peasants sack Belgrade (Serbia)
         3. German peasants attack Jews; the king of Hungary disperses them
         4. the two groups reach Constantinople, which ships them across to Jerusalem
         5. the Turks easily defeat them
      4. 1096-99: first crusade (slogan: *Deus lo vult*, “God wills it”)
         1. an army (under Bishop Ademar and Count Raymond IV of Toulouse) captures Nicea (1097), Antioch (1098), and Jerusalem (1099)
         2. God­frey of Bouillon is elected first ruler of the Latin Kingdom of Jerusalem
2. **heresies and councils**
   1. Eucharistic controversy
      1. 1047: Lanfranc (abbot of Le Bec) argues for transubstantiation (though the word is not used till c. 1079); Berengarius of Tours (c. 999-1088) argues for the symbolic interpretation (Christ’s body is present only in a spiritual way)
      2. 1050-80: three times Berengarius signs confessions of faith that affirm transubstantiation, but he reverts to the symbolic interpretation each time
      3. he is condemned by councils at Rome (1050, 1059, 1078, 1079), Vercelli (1050), Paris (1051), Tours (1055), Poitiers (1075), St Maixeut (1076), and Bordeaux (1080); he finally accepts transubstantiation and dies in the Church (1088)
   2. the Eastern Schism
      1. by 1000s: east and west are in effect two churches
         1. new patriarchs of Constantinople no longer notify popes when elected
         2. eastern liturgical prayers no longer include the pope
      2. 1054: Michael Cerularius becomes patriarch
         1. c. 1040: Benedict IX (1033-44) decides to purge the eastern rite from southern Italy and impose the Roman rite on churches there
            1. Benedict allies with the Normans for military support
            2. growing wary of the Normans’ increasing power, the pope appeals to the east for help against them!
            3. Michael Cerularius, Patriarch of Constantinople, refuses aid; he imposes the eastern rite on Latin churches in Constantinople; he condemns such western practices as use of unleavened bread, clerical celibacy, and *filioque*
         2. 1054: Pope Leo IX (1049-54) sends his legate, Cardinal Humbert, and a few others to Constan­tinople to negotiate
            1. but Humbert and Cerularius never meet: Humbert puts a bull of excommuni­cation (dated 16 July 1054) on the altar in Hagia Sophia which accuses the patriarch of “sowing an abundant crop of heresies,” including those of the Simoniacs, Valesians, Arians, Donatists, Nicolatians, Serverians, Pneumatoachi, and Nazarenes!
            2. the bull adds, “Let Michael . . . and all those who follow [him] in the above­mentioned errors . . . come under the anathema. . . . Let everyone who persists in attacking the faith of the Holy Roman Church and its sacrifice be anathema, Maranatha, and not be considered as a Catholic Christian but as a prozymite heretic!” (Holmes and Bickers 65)
         3. Michael writes an encyclical which maintains the east’s ortho­doxy and condemns the west’s heresy; he says reconciliation with Rome is not even desirable
         4. 1204: the army of the fourth crusade sacks Constantinople, distancing the church­es further
      3. 1274: the Council of Lyons II reunites eastern leaders, but the populace refuses
      4. 1438-39: the Council of Florence reunites eastern leaders, but the populace refuses
      5. 1453: the Muslims sack Constantinople; the Byzantine Empire (395-1453) ends
      6. 1965: Pope Paul VI and Patriarch Athenagoras I in a joint declaration “efface from the memory and presence of the Church the sentences of excommuni­cation” (qtd. in Holmes and Bickers 66) and say that the eastern schism should be “blotted out” (qtd. in Lapple 92)
3. **clergy**: **consolidation of papal power**
   1. 1032-45: Benedict IX (1032-45)
      1. Count Alberic III purchases the papacy for his son Theophylact (a layman), who becomes Benedict IX; he is as immoral as his granduncle, John XII
      2. Benedict IX intends to marry his cousin (perhaps intending to make the papacy hereditary); the Roman archpriest, John Gratian, buys the papacy from Benedict
   2. 1045-46: Gratian becomes Gregory VI (1045-46)
      1. 1046: because of his simony, Emperor Henry III, at the synod of Sutri, demands Gregory VI’s resignation
      2. 1046: advised by his follower, Hildebrand (soon to be Gregory VII), Gregory VI declares: “I, Gregory, . . . on account of the simony which by the devil’s cunning entered into my election, decide that I must be deposed” (qtd. in Eberhardt)
   3. 1073-85: Gregory VII (Hildebrand, 1073-85) reforms the Church
      1. consolidation of papal power over bishops
         1. confirming bishops
            1. pre-1300s: archbishops investigate and confirm the elections of their suffragan bishops
            2. 1300s on: popes frequently confirm elections, often at the request of the one elected
            3. 1418: the Concordat of Constance (canon 12) recognizes this right of the pope
            4. 1400s: popes begin to confirm elections of all bishops
         2. the pallium
            1. 400s: popes wear the pallium, in imitation of eastern bishops
            2. c. 500: popes begin to confer the pallium on metropolitans
            3. 800s: archbishops must send a petition to the pope for the pallium within three months after consecration

this fostered unity by creating intimate contact with the papacy

this checked the aspirations of autonomy-minded archbishops

* + - * 1. c. 1050: archbishops must obtain the pallium personally in Rome
        2. 900s-1000s: the pallium is worn only on a few festivals and other extraordinary occasions (still the practice today)
      1. oath of obedience
         1. by metropolitans

c. 1100: metropolitans take an oath of obedience to the pope

1234: Gregory IX imposes the oath by law

* + - * 1. by bishops

1400s: the popes now confirm the elections of all bishops, so even bishops are required to take the oath

* + - 1. visitation of the holy see (*visitatio liminum SS. Apostolorum*)
         1. c. 1100: Paschal II required metropolitans to make periodic visits to the holy see, to account for their administrations
         2. 1400s: the popes now confirm the elections of all bishops, so even bishops are required to make the visitation
      2. appeals
         1. 1075: in *Dictatus Papae* 20, Gregory VII asserts the papacy’s right to receive appeals without restriction
         2. 1100s: appeals to Rome are so frequent they give rise to abuses
    1. consolidation of papal power over the Church
       1. 1075: in his *Dictatus Papae*, Gregory VII declares that only the pope
          1. can depose, reinstate, and transfer bishops
          2. can make new laws for the entire Church
          3. can convoke general councils
          4. can make final decisions in controversies
          5. is sanctified by the merits of St Peter
          6. can wear the imperial insignia
       2. “pope”: *papa* has been used for centuries but now means universal, absolute monarch
       3. tiara: as symbol of supreme power, the pope at solemn non-liturgical functions wears the tiara (a head-covering shaped like a bullet with three crowns around it)
       4. infallibility
          1. c. 180: Irenaeus says that only the Roman Church possesses the decisive teaching authority for the entire Church
          2. 519: the *Formula Hormisdae* says that in matters of faith the Roman Church has never erred
          3. 680: Pope Agatho says the Roman Church will never err
          4. 1075: to support papal infallibility Gregory VII (*Dictatus Papae* 22) cites Luke 22:32 (“I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers”)
          5. 1265-73: Aquinas (*Summa Theologiae* 2-2.1.10) argues that the pope can define dogmas
          6. 1283: John Peter Olivi, OFM, argues that papal definitions are infallible
       5. canonization of saints
          1. 1170: Alexander III reserves canonization of saints to the pope
          2. 1215: Lateran Council IV (canon 62) says only the pope can approve new relics
       6. absolution of certain grave crimes
          1. 1100s: the popes reserve to themselves the absolution of certain grave crimes and create a special court for these (the *Poenitentiaria Apostolica*)
       7. ecumenical councils
          1. 30-1000s: ecumenical councils are called and confirmed by emperors
          2. 1100s: ecumenical councils are called and confirmed by the popes
          3. 1075: Gregory VII (*Dictatus Papae* 16) declares that only popes can convoke general councils
          4. 1160: Frederick Barbarossa’s attempt, through the Synod of Pavia, to reassert the conciliar rights of former emperors fails completely
          5. 1123-1274: ecumenical councils 9-12 are held in the Lateran (1123, 1139, 1179, 1215) and the numbers 13-14 at Lyons (1245, 1274)
    2. consolidation of cardinals’ power
       1. 1000s: there are more than 50 cardinals
       2. 1100s-1200s: their number decreases (20 to 30, sometimes less) but their power increases: they become a senate of the pope and Roman Church
          1. 1200s to present: the cardinal-bishop of Ostia is dean of the college of car­dinals
       3. 1100s: cardinals outrank all others, even archbishops; this causes enmity
       4. extraordinary duties
          1. during a papal vacancy they administer all affairs
          2. they alone elect the new pope
       5. ordinary duties
          1. they are the pope’s immediate assistants
          2. they participate in important decisions in consistories (conferences of the pope and cardinals)
          3. they serve as papal legates

1050 on (especially since Gregory VII, 1073-85): popes choose cardinals as papal legates, to enforce distant reforms or negotiate with princes

c. 1200: under Innocent III (1198-1216) papal legates have extraordinary powers (at times they assert independence of the pope and claim papal prerogatives)

* + - 1. wearing red
         1. 1245: Innocent IV grants cardinals the red hat as a symbol of their dignity
         2. c. 1300: Boniface VIII grants them the scarlet mantle
         3. 1464: Paul II grants them the scarlet biretta
    1. curia (centralized administration)
       1. 1000s: the popes’ many officials and assistants are for the first time called the *curia Romana*
       2. important curial offices included:
          1. the papal chancery (to draft documents)
          2. the *camera Apostolica* (to handle finances and other administration)
          3. the *poenitentiaria* (to give the absolution for reserved sins and grant dispensations)
          4. the *rota Romana* (the court for ecclesiastical trials; since c. 1300)
    2. papal finances
       1. an increased curia required increased revenue
       2. major sources of income
          1. revenues of the Papal States and other properties
          2. taxes paid by monasteries and churches with exemptions or under papal protection
          3. tribute paid by vassal princes and countries held by the papacy as fiefs (Lower Italy and Sicily, Aragon, Corsica, Sardinia, England)
          4. the Peter’s Pence (paid voluntarily by England, Poland, Hungary, and the Scandinavian countries)
          5. the pallium tax by archbishops
          6. most important: the *servitia communia* paid by bishops and abbots on the occasion of their election or confirmation (usually one-third of their first year’s income)
          7. honoraria (proportionate to a diocese’s finances) by bishops during papal visitations
       3. curial finances
          1. 1289: Nicholas IV assigns half the curia’s fixed income to the cardinals; he lets them participate in appointing tax collectors; “the involvement of the Curia in financial affairs proved a source of much harm” (Bihlmeyer)
          2. curial (i.e., papal) control of benefices

1100s on: popes eventually control all appointments in all dioceses

1137: Innocent II makes “requests” that his candidates receive benefices; later, popes give commands

1200s: papal control of benefices develops into an intricate system (provisions, postulations, expectancies, reservations)

sometimes the curia’s intervention in appointments to benefices rewarded deserving clerics who would have been passed over

but it caused abuses and constant dissatisfaction (e.g., in 1245 at the Council of Lyons, the English complained that many of their benefices are held by Italians)

1265: Clement IV declares that popes alone are in charge of assigning all benefices

* + 1. canon law
       1. with the growth of papal power, organization of canon law was needed
       2. 1142: the Camaldolese monk Gratian (the “father of canon law”) organizes centuries of canon law in the *Decretum Gratiani*
       3. 1234: at Gregory IX’s request, the Dominican Raymond of Peñafort organizes and appends to the *Decretum* laws of the popes of the 1100s-1200s
       4. further addenda are appended in 1298, 1314, c. 1326, and 1484

1. **territorial organization**
   1. 1001: Sylvester II (999-1003) establishes hierarchies in Poland and Hungary (the arch­bishoprics of Gniezno, Poland, and Esztergom, Hungary)
2. **architecture**: **Romanesque**
   1. “Romanesque”: architecture “characterized by massive walls, round arches, and relatively simple ornamentation” (*American Heritage Dictionary*)
   2. the name dates from the 1800s, “when an attempt was made to parallel the style with the development of the Romance languages. However, the Germanic influence preponderates in the Romanesque” (Bihlmeyer)
   3. Romanesque period
      1. 800s-1100s (*Random House Unabridged Dictionary*)
      2. especially 1000s-1100s (*American Heritage Dictionary*)
   4. description
      1. choir lofts
         1. Romanesque churches usually had two choirs, one in the east and one in the west end
         2. c. 750 on: choirs are elevated for a crypt (burial vault) beneath
      2. towers
         1. 200s-800s: older basilicas had one tower alongside, adjoining or separate
         2. 800s-1100s: Romanesque puts towers (up to six) into the building itself
      3. walls
         1. 300s-700s: outer walls are plain
         2. 800s-1100s: outer walls have blind arches, pilasters (imitation columns projecting from walls), friezes, and molded cornices (projecting horizontal bands)
      4. ceiling
         1. 300s-700s: basilicas have flat wooden ceilings
         2. 800s-1100s: basilicas have vaulted stone ceilings
      5. columns
         1. 300s-700s: basilicas have slender columns
         2. 800s-1100s: strong stone pillars are needed bear up the stone ceiling; pillars have cubiform capitals
      6. windows and doors
         1. 800s-1100s: the tops of windows (narrow in early Romanesque) and doors are rounded arches
3. **religious orders and missions**
   1. eremitical (hermit) orders
      1. Camaldolese
         1. c. 1000: Romuald († 1027), an Italian nobleman influenced by Orthodox hermits, founds or reforms c. 100 unconnected monasteries and hermitages in southern France and northern Italy
         2. 1012: he establishes a colony of hermits at Camaldoli; lay brothers in the “lower house” provided for the contemplative monks in the “upper house”
      2. other eremitical orders
         1. 977: Order of Fonte-Avellana (founder, Ludolph)
            1. 989: Romuald (later abbot of Camaldoli) gives the hermits a rule
            2. 1034: Peter Damian († 1072) joins and is prior from 1043-72

he is Romuald’s disciple and biographer

he introduces the “discipline” (scourge) into religious orders

* + - * 1. 1569: Pius V merges the Fonte-Avellana hermits into the Camaldolese
      1. 1038: Vallumbrosan Order (founder, John Gualbert, † 1073) near Florence.
    1. the eremitical orders cultivated the contemplative life, reformed morals, and supported the papacy
  1. canons regular (Augustinians)
     1. 1000s-1100s: strongly encouraged by Gregory VII, Peter Damian, and other reformers, many secular clergy revive living as canons regular (sharing income, room and board, living a common life, singing the liturgy of the hours) (this had declined after the early Carolingians, c. 850)
     2. 1059, 1063: two Lateran synods urge clergy to live the *vita communis* or *canonica*
     3. 1000s-1100s: most chapters of canons regular adopt the rule of St Augus­tine; they become known as Augustinians
     4. 1100s: Augustinian chapters unite into congregations, some with over 100 chapters
     5. “The Canon movement[´s] . . . most valuable contribution to the Church was the systematization of parish work and the care of souls” (Bihlmeyer)
  2. 1084: Carthusians
  3. 1098: Cistercians
  4. 1000s-1400s: monks and nuns walling themselves into their cells for a time or for life becomes common

1. **theology**
   1. the Eucharistic controversy sparked by Berengarius (see 1000s, “heresies and councils,” “Eucharistic controversy”) is “when theology began to develop as a science” (Bihlmeyer)
2. **sacraments**: **reconciliation**
   1. 1000s-1100s: indulgences replace redemptions
3. **sacraments**: **Eucharist**
   1. reservation of the Eucharist
      1. pre-1000s: only a few particles (for viaticum) are reserved outside of Mass
      2. 1000s: reservation of the Sacrament for dispersal at later Masses begins
   2. “transubstantiation”
      1. c. 1079: “transubstantiation” is first used by Hildebert of Lavardin (1056-1134), archbishop of Tours and greatest hymn writer of the middle ages
      2. 1215: Lateran Council IV officially approves the term
4. **feast days**
   1. 1000s-1100s: the number of feasts is onerous (in addition to Sundays, about 40 holy days of obligation in most places)
5. **fasts**
   1. c. 1000s on: in addition to Friday, every Saturday becomes a day of abstinence in many places
6. **devotions**: **indulgences**
   1. definition of “indulgence”: “the remission outside of the sacrament of penance of all or a part of the temporal punishment due to sin, to be undergone on earth or in purgatory” (Bihlmeyer 2: 233)
      1. an indulgence is not a remission of guilt; it presupposes the remission of guilt
      2. two punishments for sin are possible: “one, called the eternal, is inflicted in hell; and the other, called the temporal, is inflicted in this world or in purgatory” (*Baltimore Catechism* 3.629)
      3. gaining an indulgence requires some specified good work (e.g., almsgiving, pray­er, fasting)
   2. c. 500s-1100s: “redemptions” substitute alms or prayers for severe public penances
   3. 1000s: first indulgences
      1. bishops in northern Spain and southern France grant small indulgences to those who attend certain devotions or contribute toward building churches, monasteries, or hospitals
      2. theology of indulgences
         1. though similar, indulgences do not develop directly from redemptions: from the first indulgences are believed not merely to commute canonical penalties imposed by the Church but to have a supernatural effect
      3. the crusades are very important in the development of indulgences
         1. 1063: Alexander II grants a plenary indulgence (remitting all temporal punishment) to those who fight against the Muslims in Spain
         2. 1095: Urban II grants a plenary indulgence to those who fight against the Muslims in the first crusade
   4. 1100s
      1. indulgences are granted for contributing to public works (roads, bridges, fortifications)
      2. indulgences are extended from crusaders to
         1. those who fight heathens (Prussians, Lithuanians, Mongols)
         2. those who fight heretics (Albigenses, Waldenses)
         3. those who fight enemies of the Papal States;
         4. and equipping a substitute gains the same indulgence
   5. 1200s
      1. theology of indulgences
         1. 1200s: theologians say indulgences can be applied to the dead *per modum suffragii* (by way of suffrage; *suffragari*, to express support)
         2. c. 1230: Hugh of St Cher says indulgences draw upon the treasury of merits (*thesaurus ecclesiae*, the superabundant merits of Christ and saints), which is in the Church’s custody
      2. abuses increase
         1. 1215: Lateran Council IV (canon 62) forbids bishops to grant too-frequent indulgences or excessive indulgences (not more than a year), “lest contempt be brought on the keys of the Church, and the penitential discipline be weakened” (qtd. in Bihlmeyer 2: 313)
         2. 1215: Lateran Council IV forbids distributors of indulgences (*quaes­tores eleemosynarum*) to use false indulgences to collect money for good works
         3. 1243-54: Innocent IV (1243-54) more than once grants plenary indulgences to religious (plenary indulgences are rare except to crusaders)
         4. 1200s: a number of ecclesiastics condemn the erroneous beliefs and practices
   6. 1300s
      1. c. 1290 on: after Pope Nicholas IV (1288-92), papal indulgences increase substantially
      2. Albert the Great, Berthold of Regensburg, and Humbert of Rome complain of the excesses of *quaestores eleemosynarum*
      3. “Provincial and diocesan synods were also obliged to legislate against these abuses.” (Bihlmeyer 2: 313)
   7. by 1200s: but “serious abuses sometimes arose from a lack of understanding or a careless interpretation of the Church’s doctrine.” (Bihlmeyer 2: 234)
7. **arts**: **music**
   1. c. 1025: Guido of Arezzo († c. 1050), monk at St Gall, invents the diatonic scale
8. **morals of the clergy**
   1. simony
      1. simony is buying or selling spiritual things or offices
      2. 900s: simony is very widespread
   2. Nicolaitanism (clerical incontinence)
      1. Rev 2:6, 14, “the Nicolaitans . . . 14eat food sacrificed to idols and practice fornication . . .”
      2. 1022: the Synod of Pavia makes clear that most clergy in Italy are married
      3. “In Lombardy the marriage of priests was defended for a time as a liberty of the Ambrosian Church” (Bihlmeyer)
      4. 1049: Peter Damian (1007-72), austere preacher of penance, describes in *Liber Gomorrhianus* the wretched morals of the Italian clergy

## 1100s

1. **cultural background and Church-state relations**
   1. 1122: Concordat of Worms
   2. 1138-1244: Hohenstaufens rule the Holy Roman Empire
   3. 1152-90: Frederick I, Barbarossa
   4. the crusades
      1. 1147‑49: second crusade
         1. Bernard of Clairvaux preaches the crusade after the Turks capture Edessa (1144)
         2. its goal is the capture of Damascus, but it fails
      2. 1147: crusade against the Wends
      3. 1189‑91: third crusade
         1. 1187: Jerusalem falls to Saladin
         2. Richard I of England negotiates a truce with Saladin, allowing pilgrimages to the Holy Sepulchre
2. **heresies and councils**
   1. some Orthodox groups unite with the Catholic Church before 1500
      1. 1000s?: some Italo-Albanians (southern Italy and Sicily)
      2. 1100s: Maronites (Lebanese Christians of the Syro-Antiochene rite; today they are the largest group of Eastern Catholics)
      3. 1100s-1700s: some Armenians (Syria-Lebanon region; some unite c. 1150, others in 1439, others when a Catholic patriarchate is erected in 1742)
   2. 1123: Lateran Council I
      1. simony condemned, celibacy demanded
      2. Concordat of Worms confirmed
   3. 1139: Lateran Council II
      1. papal schism ended
      2. reforms
   4. 1140: Cathars (Albigenses) become active in southern France
   5. 1159-77: two popes
   6. c. 1160: Waldensianism
      1. Peter Waldo
         1. c. 1160: a friend’s sudden death prompts Peter Waldo (or Waldes), wealthy Lyons merchant, to give his wife his property and put his two daughters in a convent
         2. c. 1160-70: preaching poverty to others, he becomes leader of a lay group, the “Poor Men of Lyons”
         3. he dies by 1200 (says one annalist) or in 1217 (say others)
      2. at first the Waldenses do not preach heresy; but they interpret scripture from the pulpit and rebuke unworthy clerics
      3. influenced by the Cathari (Albigenses), rebukes soon become anticlericalism, which becomes attacks on the Roman Church
         1. the Church is no longer the Church of Christ, but went astray when the pope accepted material goods from Constantine
         2. only the Waldenses are true to Christ; pope, clergy, and monks are Pharisees
         3. one should not support the Church materially (pay tithes): let clergy work with their hands like everyone else
         4. eventually the Waldenses reject the sacrament of holy orders: any layman or laywoman can be Christ’s minister
         5. some eventually deny all sacraments except baptism and communion (like Lutherans)
         6. some reject any real presence except at communion (like Lutherans)
         7. they deny the existence of venial sins
         8. they reject purgatory
      4. development
         1. c 1177: Archbishop John of Lyons prohibits the Waldenses’ preaching
         2. 1179: the Waldenses appealed to Pope Alexander III and Lateran Council III; Alexander embraces Peter Waldes but moderates his poverty and warns him not to preach without a bishop’s permission
         3. 1184: at the Synod-Diet of Verona Pope Lucius III excommunicates them (Emperor Frederick I, Otto IV, and Alfonso II of Aragon also condemn them)
         4. the Waldenses say excommunication is void if pronounced on a good person, and they continue to spread from France to Germany, Italy, and Spain
         5. 1212: Innocent III tries organizing the Waldenses into a religious order, but they consistently refuse to obtain the permission of bishops before preaching
         6. 1212: Innocent III (who had just approved the Franciscans in 1209) disapproves the Waldenses as a religious order
         7. c. 1212: Waldo dies; the Waldenses split into factions (Humiliati, Leonists, Insabatati)
         8. they reach to Baltic, but their stronghold remains the Alpine valleys around Lyons
         9. imitating the Cathari, the Waldenses develop a hierarchy of the “perfect” (the “Bearded,” who lead a more austere life)
         10. c. 1250-1393: the Inquisition prosecutes Waldenses (in 1393 the Great Western Schism paralyzes the Inquisition)
         11. 1400s: the Waldenses decline
         12. 1500s: one group (the Vaudais, in Savoy) merge with the Protestants
             1. in 1544, Francis I of France massacres 3,000 of them
         13. groups of Waldenses survive today; a Waldensian church in Rome has the inscription, *lux in tenebris* (light in darkness)
   7. 1179: Lateran Council III
      1. Albigensianism and Waldensianism condemned
      2. papal-election laws
3. **religious orders and missions**
   1. orders that adopt the Rule of St Augustine
      1. 1126: Premonstratensians (Norbertines)
         1. greatest and most influential Augustinian congregation
         2. early adoption of ascetical practices makes them a true monastic order; soon they are almost equal to the Cistercians
         3. Norbert (c. 1080-1134)
            1. 1115: suddenly converting from a life of pleasure, Norbert becomes an itinerant preacher on the lower Rhine and in France
            2. 1120: he erects a monastery in the wooded valley of Prémontré (Praemonstratum) near Laon; he uses the Augustinian rule, but with statutes from Cluny and Cîteaux
         4. priors of all monasteries meet in general chapter every year at Prémontré
         5. as with the Camaldolese, a “lower house” of lay brothers serves the needs of the contemplative monks at the “upper house”
         6. unlike the older orders, the Praemonstratensians from the beginning devote themselves to preaching and pastoral care
         7. 1126: Norbert becomes archbishop of Magdeburg; his monasteries east of the Elbe, like the Cistercians, spread Christianity and culture among the Slavs
      2. 1108: Congregation of St Victor
         1. founded by William of Champeaux, teacher at the cathedral school in Paris
         2. the Congregation develops into an important school of theology (Hugh of St Victor, † 1141, Richard of St Victor)
      3. Augustinian nuns
         1. 1100s: nuns grow tremendously, thanks to fervor engendered by the Gregorian reform, “the trend toward the apostolic life, fostered by innumerable preachers [and] German mysticism,” and “the surplus of women as a result of the Crusades” (Bihlmeyer)
         2. the Premonstratensian Canonesses grow so fast that their superiors legislate against accepting novices
         3. other groups of reformed canonesses form, living according to the Augustinian rule
         4. the old Benedictine convents mostly die out, “except as refuges for the daughters of the nobility” (Bihlmeyer)
   2. c. 1150: the Cistercian Joachim of Fiore (c. 1132-1202) divides his­tory into three ages: the age of the Father (Old Testament times), the age of the Son (dominated by the Church), and the age of the Holy Spirit, which ­­a new religious order will in­au­gurate c. 1260
   3. 1156: Carmelites
   4. hospital orders (orders to care for the sick)
      1. 1095: the Hospitallers of St Anthony (Antonines) in France are a community of lay brothers; in 1297 they become canons regular and spread throughout Europe
      2. the Humiliati
         1. c. 1110-25: in Lombardy (especially Milan), a pious fraternity of weavers
         2. 1184: many join the Waldensians and are excommunicated
         3. 1201: those who remain become the Humiliati (approved by Innocent III)
            1. some canons regular and canonesses
            2. some are lay brothers and sisters living in monasteries
            3. some continue the fraternity as tertiaries (men and women living in the world according to a rule)
         4. 1571: because of wealth and few numbers (170 in 94 monasteries), Pius V suppresses them
      3. 1100s: in southern France, a fraternity of bridge builders becomes the Bridge-Building Brotherhood
         1. c. 1180: the Avignon branch build the bridge there
         2. 1400s: still in existence; their suppression by Pius II in 1459 is unsubstantiated
      4. c. 1180: the Hospitallers of the Holy Ghost begin in Montpellier and soon spread
      5. 1198: the Trinitarians (France and Spain) are founded to redeem Christian captives and slaves from the Muslims and to care for the sick; they adopt the Augustinian rule and a white habit with a red and blue cross on the scapular
4. **theology**
   1. Anselm (1033-1109)
   2. 1100s: the Congregation of St Victor (Paris) becomes an important school of theology (Hugh of St Victor, Richard of St Victor)
   3. Peter Lombard (c. 1100-60)
      1. 1136-50: teacher at the (Notre Dame) cathedral school in Paris (bishop of Paris, 1159-60)
      2. 1154: first edition of the *Four Books of Sentences* (*Quattuor libri Sententiarum*), a systematization of doctrine (second edition, 1158)
         1. Stephen Langton, archbishop of Canterbury, donates the original to Notre Dame library
         2. Alexander of Hales (Franciscan, c. 1185-1245) chooses the *Sentences* as the standard theology textbook for University of Paris students; it remains the standard until the 1500s; hundreds of scholars write commentaries on it (including Aquinas and Luther)
   4. 1140: Peter Abelard (1079-1142) is condemned for heresy
   5. Gilbert de la Porrée (“of Poitiers,” c. 1075-1154)
   6. first universities (from Latin *universitas magistrorum et scholarium*, “community of teachers and scholars”)
      1. 1088: the University of Bologna specializes in law; its structure becomes the model for south-European universities
      2. c. 1150: the University of Paris specializes in philosophy and theology; its structure becomes the model for north-European universities
         1. 1218-20: Dominicans and Franciscans each establish a college (*colligere*, boarding house) which becomes a house of study
         2. 1257: Robert de Sorbon (chaplain to St Louis IV) founds the Sorbonne, a college (boarding house only) for out-of-town students; from c. 1600 “the Sorbonne” is the name of the University of Paris’s theology school
         3. 1200s-1400s: after the papacy and the emperor, the University of Paris is the third great power in the west
         4. c. 1300: a contemporary estimate says the University of Paris has 30,000 students (perhaps an exaggeration)
      3. 1167: University of Oxford
      4. 1208: University of Palencia
      5. 1209: University of Cambridge
      6. 1100s-1200s: all universities are in Spain, France, or Italy (except Oxford and Cambridge); they are chartered by popes, emperors, or local rulers
      7. 1347: Prague is the earliest university north of the Spain-France-Italy border
      8. by 1400: 44 universities
      9. by 1500: 79 universities
5. **sacraments**: **in general**
   1. “sacrament”
      1. c. 30-1100:“sacrament” means any holy object, doctrine, or action
      2. c. 1100: especially because of the Eucharistic controversy sparked by Berengarius, “sacrament” only means “a visible sign instituted by Christ to signify and to give inward grace” (Bihlmeyer)
   2. c. 1140s: treatises (especially Peter Lombard’s *Sentences*) settle upon exactly seven sacraments; both east and west affirm this
6. **sacraments**: **reconciliation**
   1. 1100s: indulgences cause private penance to replace public penance (the Paris theologian Peter of Poitiers, c. 1130-1205, notes that public penance is unknown in some places)
   2. c. 1800: public penance finally disappears entirely
7. **sacraments**: **Eucharist**: **signs of increased reverence**
   1. reception of communion
      1. 1100s: distribution to the laity
         1. distribution under the species of bread only spreads (“species” is from Latin *species*, appearance, which is from *specere*, to look)
         2. distribution is only to those who have reached the age of discretion (7-14 years of age, or more strictly 10-12)
         3. 1200s: in the west children no longer receive communion immediately after baptism
   2. elevation at consecration
      1. c. 1196-1208: to indicate better the moment of consecration, a Paris synod orders that clergy elevate the host for adoration after the words of institution
   3. kneeling
      1. 1000s: kneeling when the priest carrying viaticum passes you becomes customary
      2. 1200s: several synods prescribes this kneeling
      3. 1271-76: Gregory X (1271-76) orders that the faithful kneel at Mass from consecration to communion (except in the Christmas and Easter seasons)
   4. *Missa sicca* (“dry Mass”)
      1. 1200s: the *Missa sicca* (recitation of the Mass prayers except the offertory, consecration, and communion) becomes fairly common
      2. c. 1700: it finally dies
8. **feast days**
   1. the Exaltation of the Cross (September 14)
   2. St Nicholas (December 6)
   3. the Immaculate Conception (December 8)
9. **arts**: **painting**
   1. c. 1070s: painters display art on the extensive inner walls of Romanesque churches; from this time, art begins to flourish
   2. 1100s-1200s: painters abandon “Byzantine rigidity and austerity” and paint pictures with many figures showing lively movement
      1. c. 1240-1302: the Florentine school begins with Cimabue (Franciscan, of Florence) paints frescoes in San Francesco in Assisi and altar pieces
   3. 1000s-1400s: paintings are of religious subjects and are used to teach and to edify
   4. 1200s: Gothic architecture provides less wall space, diminishing painters’ work
10. **arts**: **sculpture**
    1. 1200s: Gothic architecture requires many statues and reliefs, increasing sculptors’ work (chancel screens, baptismal fonts, altars, choir stalls, pillars, walls)
11. **arts**: **stained glass**
    1. 800s: earliest known instances of stained glass
    2. 1200s: “the more constricted wall space of Gothic churches . . . brought to the height of perfection the making of stained glass windows” (Bihlmeyer 2: 321)
12. **arts**: **vestments**
    1. Innocent III (1198-1216) is first to give vestment colors a symbolic interpretation
13. **arts**: **literature**
    1. mystery plays
       1. 1000s: mystery plays grow out of the liturgy on major feast; they are very popular and help to instruct and edify
       2. at first there are the Easter, Passion, and Christmas plays
       3. later there are plays for
          1. other feasts of Christ
          2. the lives of the saints
          3. eschatological events
          4. the parables
       4. at first clerics or students, in vestments, present the plays in churches
       5. 1100s-1200s: as the vernaculars replace Latin, profane and humorous scenes are added, and laity perform the plays in churchyards or the marketplace
       6. 1400s: the mystery plays reach their height of development
    2. burlesques
       1. clergy presented burlesques of themselves on the Feast of Fools (January 1) and the Feast of Asses (Palm Sunday)
          1. c. 1100s-c. 1700: the Feast of Fools (*festum fatuorum*) is probably a relic of the pagan Saturnalia; it is found in France (especially), Spain, and west Germany
          2. c. 1100s-1800s: the Feast of Asses
       2. popes and synods protest the burlesques, especially when presented in church, but to no avail
       3. c. 1500s-1800s: “Easter tales” are jokes and stories told during the Easter sermon; the people respond with the *risus paschalis* (still done in Austria and Bavaria in the 1800s)
14. **morals of the clergy**
    1. 1100s: reform of the clergy is largely through living as canons regular

## 1200s

1. **cultural background and Church-state relations**
   1. 1215: Lateran Council IV plans a crusade, requires annual communion, and proposes reforms
   2. crusades
      1. 1202‑04: fourth crusade
         1. the crusading army allies with the Vene­tians against Hungary
         2. 1204: the army sacks Constantinople, overthrowing the Byzantine Empire and establishing the Latin Empire of Constantinople (1204-61); this further distances the eastern and western church­es
         3. the army never reaches the Holy Land
      2. 1212: children’s crusade
         1. a French peasant boy, Stephen of Cloyes, leads thousands of children from Marseilles and other ports
         2. they die of hunger or disease, or are sold into slavery
      3. 1218‑21: fifth crusade
         1. a crusading army attacks Egypt; little success
      4. 1228‑29: sixth crusade
         1. the only nonmilitary crusade
         2. Emperor Frederick II negotiates a truce with the Muslims, restoring a degree of Christian control of the Holy Land
      5. 1248‑50: seventh crusade
         1. led by Louis IX of France; little success
      6. 1270: eighth crusade
         1. led by Louis IX of France; but when Louis dies in Tunisia, it is called off
      7. 1271‑72: ninth crusade
         1. led by Prince Edward (later Edward I) of England; little success
      8. 1291: Acre, the last Latin kingdom (city state) in the near east, falls to the Muslims
   3. 1268: Charles of Anjou executes Conrad, last Hohenstaufen
   4. 1273: Rudolf becomes German king and Holy Roman Emperor (Rudolf I)
      1. Habsburg domination of the Holy Roman Empire begins
      2. 1278: Rudolf’s acquisition of Austria makes it center of Habsburg power until 1918
2. **heresies and councils**
   1. 1209-29: the Albigensian “crusade” (a war in southern France against the Cathari)
   2. 1229: Synod of Toulouse: to curb Albigensianism, the laity is to have no copies of scripture (except Psalms and a Latin breviary)
   3. Inquisition
      1. 1227-33: the Inquisition begins “during the first six years of the pontificate of Gregory IX [1227-41]” (Burman 31); suggested dates are 1227, 1229, 1231, and 1233
      2. 1231: Gregory IX’s constitution *Excommunicamus et anathematisamus* excommunicates heretics, their friends, and any who fail to report them; it provides detailed legislation (no legal counsel for heretics [to advocate is to be their friend], no appeal, demolition of convicted heretics’ homes, life imprisonment for impenitent heretics)
      3. Gregory IX entrusts inquisitions to the Dominicans and Francis­cans
      4. Joachim of Fiore, who divided his­tory into three ages: the age of the Father (Old Testament times), the age of the Son (dominated by the Church), and the age of the Holy Spirit, which ­­a new religious order would in­au­gurate be­tween 1200 and 1260
      5. 1252: Innocent IV’s (1243-54) bull *Ad Extirpanda* approves torture to obtain confessions and approves burning at the stake
         1. tortures include
            1. the ordeal of water (water poured into the mouth almost to drowning)
            2. the ordeal of fire (feet smeared with grease which fry near a fire)
            3. the pulley (droppings from ceiling to near floor by wrists tied behind the back)
            4. the wheel (clubs beating and breaking a prisoner tied to a large cartwheel)
            5. the rack (pulling apart the hands and feet to stretch a prisoner’s body)
            6. the *stivaletto* (each leg has boards front and back, tied together; wedges between boards and leg increase pressure until bones splinter)
         2. sentences include
            1. simple penances (prayers, fasting, scourging, pilgrimages)
            2. wearing two yellow crosses (employment is difficult, neighbors ostracize, children’s marriage prospects are poor)
            3. confiscation of property or destruction of one’s house
            4. prison (prison diet everywhere in the middle ages was bread and water)
            5. burning at the stake (Bernard Gui, inquisitor of Toulouse from 1316-1331, is a typical: he burned 40 heretics in fifteen years)
      6. there were many scrupulously fair inquisitors; but because “the inquisitor was both prosecutor and judge, acting in secret without even [informing the] suspected heretic of the charges . . . [the] room for abuse was enormous” (Burman 54)
   4. 1245: Council of Lyons I plans a crusade and deposes Frederick II
   5. 1274: Council of Lyons II
      1. it reaffirms *filioque*
      2. it reunites Eastern Orthodox leaders; but on the leaders’ return, the populace refuses
      3. it proposes reforms
3. **hierarchy**
   1. Innocent III (1198-1216), most powerful pope ever
   2. Boniface VIII (1294-1303)
4. **architecture**: **Gothic**
   1. 1100s: Gothic becomes a distinct style in France
      1. it develops chiefly in northern France
      2. it is “an attempt to make the Romanesque appear less massive” (Bihlmeyer)
   2. 1225-50: Gothic reaches Germany
   3. 1200s-1400s: Gothic is the dominant style in Europe
   4. 1500s: “Gothic” is a pejorative, used by Italians to suggest Nordic and barbarian
   5. description: exterior
      1. rounded arches become pointed and ribbed arches
      2. flying buttresses with circular or trefoil openings bear the pressure of the walls
      3. high windows are between the buttresses, their arches filled with stone fretwork (trefoils, quatrefoils)
      4. the semicircular apse becomes a polygon apse
      5. there is “a tendency to strive upward and become absorbed in the divine” (Bihlmeyer); high steeples express this
   6. description: interior
      1. besides the high altar, there are other altars in small chapels
      2. tall, slender pillars seem to be clusters of columns
      3. c. 900s on: the altar table is backed by a *reredos*, displaying reliquaries; in late Gothic the *reredos* becomes a high structure with statues and pictures
      4. the Christ the King of Romanesque becomes the crucifix of Gothic
   7. examples
      1. c. 1140: the church of St Denis near Paris (oldest extant example)
      2. Notre Dame, the cathedral of Paris (early Gothic)
      3. 1177: the cathedral of Canterbury begins
5. **religious orders and missions**
   1. Augustinian communities
      1. 1211: a branch of the crozier canons is founded in Belgium and Holland to care for the sick and preach parish missions (still existing)
      2. 1200s: a branch of the crozier canons in Bohemia and Silesia (called *Stelliferi* from the red star on their habit) is a nursing brotherhood; Blessed Agnes of Bohemia promotes them (daughter of King Ottokar I, she dies in 1282 after 47 years as a Poor Clare in Prague)
   2. 1209: Franciscans begin (Innocent III verbally approves the Franciscan Rule) (Francis, c. 1182-1226)
   3. 1216: Dominicans begin (Dominic, c. 1170-1221)
   4. c 1250 on: Franciscans and Dominicans in India, then China
   5. mystical orders
      1. Beguines (pious lay associations of women)
         1. the Beguines were “a pious association of women who lived without vows . . . [for] prayer, manual labor, the care of the sick, preparation of the dead for burial, and the instruction of young girls” (Bihlmeyer)
         2. “Beguine”
            1. the name may come from “Albigensians” (Al-*bigen*-sians)
            2. the name may come from a woman’s gown of undyed wool (*bège*, biege)
         3. c. 1185: groups first appear in Liège
         4. c. 1200: pious women assemble in Nivelles around the mystic, Marie of Oignies († 1231)
         5. 1233: Gregory IX places the Beguines under papal protection
         6. devout women denied admission to the Cistercians or Premonstratensians flock to the Beguines; they live in *Beguinages* (hermitages, assemblies) under a “Grand Mistress”
         7. they have no rule, but they take a vow of chastity and lead a common life in convents; “Their lives were taken up by devotion to God, in search of ecstatic and visionary experiences” (Burman 103)
         8. “this new form of life spread, in spite of much hostility even on the part of the clergy, to other cities of Belgium, Holland, France and Germany” (Bihlmeyer)
         9. c. 1300: they reach their maximum
         10. downfall
             1. some Beguines seem to have adopted the pantheistic and quietistic ideas of the Brethren of the Free Spirit, causing even orthodox Beguines to fall into disrepute
             2. others have real or imagined associations with the *fraticelli* in southern France
             3. 1311: the Council of Vienne suppresses the Beguines; many groups become Franciscans or third-order Dominicans
             4. 1319-1322: many in France are burned at the stake
         11. c. 1320s: John XXII (1316-34) permits orthodox Beguines to continue
         12. today, a dozen or so *Beguinages* still exist in Belgium and Holland
      2. Beghards (pious lay associations of men)
         1. 1220: the Beghards, male counterparts of the Beguines, appear in Belgium and Holland
         2. they care for the sick and bury the dead
         3. they are not as numerous as the Beguines but establish themselves in almost as many places
         4. they are suspected of heresy and cease to exist by 1500
      3. Free Spirits
         1. the Free Spirits were probably not a sect but individuals who prac­ticed mysticism
         2. 1311: the Council of Vienne proclaims the existence of a sect of Free Spirits and claims they are living among the Beguines and Beg­hards
      4. 1364: Urban V divides Germany into 4 provinces to root out the Beguines, Beghards, and Free Spirits
      5. Lambert (*Medi­eval Heresy* 181) concludes that radical mysticism did go “at least to the limits of orthodoxy in its views of the possibility of union with God in this life, and was indifferent, if not hostile to the sacraments and to the mediating role of the Church” (qtd. in Burman 105)
   6. military orders (orders of knighthood)
      1. introduction
         1. the crusades produce a type of religious life that combines monasticism with chivalrous knighthood: “they gave a religious ideal to chivalry and directed the desire for feats of bravery toward noble goals” (Bihlmeyer)
         2. knighthood orders guided pilgrims in Palestine, protected them from attack, and nursed them if they fell ill
         3. they also defended the holy places from desecration by Muslims: “The military objectives which the Templars originally envisioned became the model for and were stressed by all of the orders” (Bihlmeyer)
         4. military orders were strongly centralized: a Grand Master, limited only by a general chapter; provinces (nations, tongues) with provincial or national superiors; the provinces divided into commanderies
      2. Knights Templars (oldest military order)
         1. 1119: Hugh of Payens and eight other French knights in Jerusalem take vows of poverty, chastity, and obedience, adding a fourth vow to protect pilgrims to the holy places
            1. knights must be of noble birth
            2. commoners are admitted to serve the knights and the sick
            3. priests are admitted only as needed for the sacraments
         2. their habit is the Cistercian white mantle, but with a red cross on it
         3. the Templars defend the Holy Land with courage and self-sacrifice
         4. King Baldwin II of Jerusalem assigns them a dwelling on the temple mount (hence “Templars”)
         5. though an international order, they are largely French
         6. 1128: the Synod of Troyes approves for them the Cistercian rule
         7. c. 1132-36: Bernard writes *De laude novae militiae ad milites Templi*, which brings the order from poverty to wealth and power (its temple in Paris becomes the bank for western Europe)
         8. c. 1139: Innocent II exempts the Templars from jurisdiction by bishops and exempts their property from taxes
         9. c. 1250: there are 400 knights (heavy cavalry) in Jerusalem at the zenith of their prosperity; in two centuries almost 20,000 Templars died in war
      3. Hospitallers (Knights of St John)
         1. c. 1050: merchants of Amalfi, Italy, build the Hospital St John the Baptist in Jerusalem for pilgrims
         2. 1099: the crusaders conquer Jerusalem, making the hospital more important
         3. c. 1100: Gerard († c. 1120) organizes a group of fellow knights to serve in the hospital
         4. Raymund du Puy (1120-60) writes a rule for them
         5. in hospitals they wear a black tunic with a white cross; when fighting they wear a red tunic with a white cross
         6. priests are admitted only as needed for the sacraments
         7. though an international order, they are largely French
         8. they establish hospitals, especially in France and the Italian seaports, which are the best of their age
         9. with papal approval the order becomes powerful and wealthy
         10. c. 1137: a distinction is made between soldiers and nurses, and soldiering becomes more important
      4. Teutonic Knights
         1. 1190: the Teutonic Knights are organized at Acre during the third crusade; merchants from Bremen and Lübeck found a hospital at Acre and commit it to the knights
         2. by 1198: the knights in charge of the hospital have formed a religious order of knighthood, like the Templars and Hospitallers
         3. 1199: Innocent III approves the order
         4. the habit is a white mantle with a black cross
         5. with Frederick II’s patronage, the knights found many monasteries in Germany and become almost exclusively German
         6. 1211: the grand master undertakes the conversion of the Cumans (the western [Kipchaks](http://en.wikipedia.org/wiki/Kipchaks), a [no­madic](http://en.wikipedia.org/wiki/Nomad) [Turkic](http://en.wikipedia.org/wiki/Turkic_peoples) tribe; in the 1000s they had entered Ukraine, Moldavia, Wallachia, and Transylvania)
         7. 1226: the grand master undertakes the conversion of the Prussians
         8. 1291: the Muslims recapture Palestine; the knights establish headquarters at Venice (1291), then Marienburg (1309), then Mergentheim (1524)
         9. 1805: the knights move to Vienna, where they are now a hospital order only
      5. Spanish orders of knights
         1. 1150-70: while fighting the Moors, several orders of knighthood are founded in Spain and Portugal: the Orders of Calatrava, Alcántara, and Evora (Aviz); the Order of the Wings of St Michael; and the Order of St James of Compostella
      6. 1291: the loss of Palestine diminishes the military orders
6. **theology**
   1. 1210: Paris province council bans Aristotle (again in 1215, 1245, 1263)
   2. major scholastics
      1. Alexander of Hales (Franciscan, c. 1185-1245)
      2. Albert the Great (Dominican, 1193-1280)
      3. Bonaventure (Franciscan, 1221-74)
      4. Thomas Aquinas (Dominican, 1225-74)
         1. though banned, Aquinas reads Aristotle’s works
      5. Duns Scotus (Franciscan, 1266-1308)
7. **sacraments**: **baptism**
   1. 30-1100s: in the west baptism is by immersion (in some places, until the 1500s)
      1. 30-1100s: but in the west the sick receive *baptismus clinicorum* (baptism of the sick), baptism by infusion (pouring—especially affusion, pouring on the head) or aspersion (sprinkling)
      2. 30-present: in the east baptism is still by immersion (though the person is not dunked but sits in the water while it is poured on the head)
   2. 1200s: in the west infusion and aspersion become common
8. **sacraments**: **reconciliation**
   1. casuistry (case-based reasoning; in addition to theoretical moral principles, casuists emphasize circumstances)
      1. 1200s: for deciding which penance to impose, large volumes of casuistry (*summae poenitentiae*) supplant the old penitential books
      2. the most famous are Raymond of Peñafort’s *Summa de casibus* (*Summa de poenitentia*) and John of Freiburg’s *Summa confessorum*
   2. frequency of confession
      1. 1215: Lateran Council IV requires everyone to confess his or her sins at least once a year to his own (parish) priest
   3. procedure of confession
      1. 1000s: granting absolution before imposing the penance becomes customary
      2. 1100s: the formula of absolution takes the form of a prayer
      3. 1200s: in the west the formula becomes indicative (*Ego te absolve*, I absolve you)
      4. c. 1250: only this formula is used
   4. confessors
      1. 300s-1200s: in the east, lay monks are spiritual directors and hear confessions
      2. in the west: confessing to a cleric who is not a priest
         1. 800s: confessing to a deacon or a cleric in minor orders (in case of necessity when a priest is not present) becomes more common
      3. in the west: confessing to a layperson
         1. by 1000s: some theologians say that, in case of necessity when a priest is not present, one should confess to a layman
         2. 1100s-c. 1250: some theologians say that, in case of necessity when a priest is not present, confession to a layman is obligatory
         3. c. 1250-75: Albert the Great (1206-80) and Thomas Aquinas (1225-74) say a layman’s absolution has a sacramental effect (Aquinas: *quodammodo sacramentalis*, something sacramental)
         4. c. 1275-1300: Duns Scotus (1270-1308) and his school say that priestly absolution constitutes the essence of the sacrament; hence they disapprove of confession by a layman (because of likely abuses) and deny that it is obligatory
         5. 1500s: the practice dies out
9. **sacraments**: **Eucharist**
   1. improved preaching
      1. 1100s-1200s: “ecclesiastical reform, the crusades, the wars against heresy, and the establishment of new religious orders” improve preaching (Bihlmeyer); and scholasticism improves sermons’ logical organization
      2. the popular sermons are based on scripture and are preached by the mendicants (1274: the Council of Lyons recognizes four mendicant orders, the Dominicans, Franciscans, Carmelites, and Hermits of St Augustine)
      3. outstanding preachers
         1. Bernard of Clairvaux (1090-1153)
         2. four Franciscans
            1. Anthony of Padua (1195-1231)
            2. Bonaventure (1221-74)
            3. David of Augsburg († 1272)
            4. Berthold of Regensburg (c. 1220-72)
   2. frequency of Masses
      1. 1215: Lateran Council IV complains that many priests and bishops hardly celebrate Mass four times a year
      2. 1239: yet the Synod of Tarragona allows a priest or bishop no more than one Mass per day (except Christmas), and this becomes general practice
   3. frequency of reception
      1. 1000s-1200s: even devout laity and religious take communion only three to six times a year
      2. 1215: Lateran Council IV (canon 21) says that everyone past the age of reason must confess their sins to their pastor at least once a year and receive communion worthily at Easter
10. **feast days**: **Corpus Christi**
    1. 1246: the diocese of Liège institutes the feast Corpus Christi because of visions by St Juliana, an Augustinian nun
    2. 1264: Urban IV (1261-64), former archdeacon of Liège, makes the feast universal
       1. his stated intention is “to put to shame the infidelity and folly of heretics” (see 1000s, “heresies and councils,” “Eucharistic controversy”)
       2. he assigns it to the Thursday after the octave of Pentecost (after the eight days beginning with Pentecost)
       3. because of his early death, the feast spreads slowly
    3. 1264-74: it is said (though not certain) that Aquinas (1225-74) wrote the office of the feast, including its hymns
    4. 1279: Cologne holds the first known procession with the Blessed Sacrament
    5. c. 1314: Clement V renews Urban IV’s decree
    6. c. 1300: the feast is observed throughout the west
11. **devotions**: **Mary**
    1. 1100s-1200s: introduction
       1. the new orders promote devotion to Mary
       2. scholasticism establishes *hyperdulia* to explain special devotion to Mary
       3. scholasticism explains her special devotion as *hyperdulia*
          1. God deserves *latria* (worship)
          2. Mary deserves *hyperdulia* (special veneration)
          3. other saints deserve *dulia* (veneration)
       4. sermons and popular poetry call her “Most Lovable Maid,” “Queen of Heaven”
    2. Immaculate Conception
       1. 700s on: the east celebrates the feast of the Immaculate Conception (December 8)
       2. 1000s-1100s: England and France celebrate the feast
       3. 1100s: some (e.g., Bernard, epistle 174 *ad Canonicos Lugdunenses*) object
          1. but Bernard (Cistercian, 1090-1153) has special devotion to Mary
       4. 1263 on: the Franciscans especially promote devotion to the Immaculate Conception
    3. c. 1025-50: the *Salve Regina* (Hail, Holy Queen)
       1. pre-1200: the ordinary prayers of the faithful are the Our Father and the Apostles’ Creed
       2. the *Salve Regina* was apparently written by Hermann Contractus (1013-54)
       3. *Salve Regina* are “The opening words (used as a title) of the most celebrated of the four Breviary anthems of the Blessed Virgin Mary” (Henry)
       4. text

Hail, holy Queen, Mother of mercy,

Our life, our sweetness and our hope.

To thee do we cry, poor banished children of Eve,

To thee do we send up our sighs,

Mourning and weeping in this valley of tears.

Turn then, most gracious Advocate, thine eyes of mercy toward us,

And after this our exile, show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary!

Pray for us, O Holy Mother of God,

That we may be made worthy of the promises of Christ. Amen.

* + 1. Bernard especially spreads fondness for the *Salve Regina*
    2. c. 1150: Cistercians introduce it into in the liturgy of the hours at Cîteaux
    3. c. 1221: Dominicans introduce it into in the liturgy of the hours
    4. by 1250: Franciscans introduce it into in the liturgy of the hours
    5. 1227-41: Gregory IX (1227-41) prescribes its universal use
    6. 1884: Leo XIII (1878-1903) prescribes its recitation after every low Mass
  1. c. 1200: the *Ave Maria* (Hail Mary)
     1. c. 1200: it consists only of the greetings of the angel and Elizabeth
        1. Luke 1:28, Gabriel “came to her and said, “Greetings, favored one! The Lord is with you.”
        2. Luke 1:42, Elizabeth “exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb.”
     2. c. 1260: the name “Jesus” is added (perhaps by Urban IV, 1261-64)
     3. 1400s: the petition for a happy death (“Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death”) is added
     4. 1563: the entire prayer in its present form is extant in a Carthusian breviary
     5. c. 1650: the prayer comes into general use
  2. rosary
     1. pre-1100: Cistercians, Dominicans, and the third orders use beads on strings to count 50, 100, or 150 Paternosters (people for centuries had been reciting 150 psalms)
     2. 1200s: the Paternosters are sometimes said with Hail Marys
     3. 1300s-1400s: meditation on the (50 or 150) mysteries of Jesus and Mary’s lives becomes essential to the devotion (150 Hail Marys is called “Our Lady’s Psalter”)
     4. c. 1550-1600: the present rosary—5 or 15 decades (1 Paternoster and 10 Aves) accompanying 5 or 15 mysteries) becomes universally popular
     5. c. 1450: the origin of the rosary is wrongly ascribed to Dominic; apparently the Dominican Alan de Rupe (de la Roche, † 1475), who established many rosary confraternities, first suggested this
  3. Loretto
     1. c. 1275-1300: Loretto begins to attract attention
     2. 1465-73: the earliest account of Loretto (by the priest Teramanus of Loretto) is a typical medieval miracle story:
        1. 1291: the Muslims retake Palestine; rumor has it that angels have carried the house of the Holy Family (*Santa Casa*) from Nazareth to Tersatto in Dalmatia
        2. 1294: angels again carry it to Recanati in the March of Ancona (central Italy)
        3. 1295: angels again carry it to Loretto near Ancona (east coast of Italy, one-fourth of the way down)
        4. c. 1400: a picture of the Madonna (said to be miracle-working) had been transferred from Tersatto in Dalmatia to the chapel at Loretto; probably the legend results from attributing to the church (called c. 1400 the “House of Holy Mary of Loretto”) the picture’s reputation and transference
        5. 1908-09: Franciscan archaeologist Prosper Viaud, studying the church of the Annunciation at Nazareth, says the *Santa Casa* at Loretto cannot have been part of the original house of Mary and cannot have come from the east
           1. 1100s-1200s: pilgrims to Nazareth speak only of a grotto of the Annunciation, never of a building in front of it
           2. 1300s: pilgrims to Nazareth mention no alteration in the grotto
     3. the church at Loretto
        1. 1193: earliest mention of an *ecclesia S. Mariae in fundo Laureti* (in a laurel grove) at the site of the present church
        2. 1300s: John XXII (1316-34) and several later popes grant indulgences to the church; but none of them say it is the house of Nazareth
        3. by 1400: the church is a pilgrimage site
        4. 1470: Paul II (1464-71) in a bull speaks of the *ecclesia B. Mariae de Laureto* . . . *miraculose fundata* (miraculously founded); “but this evidently refers to the rather striking fact that the old church is without a foundation” (Bihlmeyer 2: 318)
        5. 1507: Julius II (1503-13) in a bull calls it “the house of Nazareth,” but cautiously adds *ut pie creditum et fama est* (as piety believes and rumor has it)

1. **devotions**: **saints**
   1. 1234: Gregory IX reserves canonization of saints to the papacy
   2. hagiography
      1. 1100s-1400s: hagiography flourishes: lives of the saints (often legendary) are very popular; they stress “confidence in God, asceticism, and a belief in the miraculous” (Bihlmeyer 2: 316)
      2. c. 1200s: major compilers of saints’ lives are
         1. Caesar of Heisterbach (c. † 1240) (*Dialogus miraculorum*; *Libri VIII miraculorum*)
         2. Cardinal James of Vitry (Augustinian preacher of the crusade, † 1240) (*Sermones et exempla*)
         3. Thomas of Chantimprè (Dominican, † c. 1270) (*Bonum universale de apibus*)
         4. James of Voragine (archbishop of Genoa, † 1298) (*Legenda Sanctorum*, known as the *Legenda Aurea*, *Golden Legend*)
2. **devotions**: **relics**
   1. 1204: the fourth crusade’s plundering of Constantinople brings many unauthenticated relics to the west; Church authorities fail to stop trafficking in them
   2. shrouds (the burial robe of Christ, *sacra sindon*, *sacrum sudarium*)
      1. references in the New Testament
         1. Matt 27:59-60, “Joseph [of Arimathea] took the body and wrapped it in a clean linen cloth 60and laid it in his own new tomb, which he had hewn in the rock.”
         2. Mark 15:46, “Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock.”
         3. Luke 23:53, “Then he [Joseph] took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid.”
         4. John 19:40, “They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews.”
         5. John 20:3-7, “Then Peter and the other disciple set out and went toward the tomb. 4The two were running together, but the other disciple outran Peter and reached the tomb first. 5He bent down to look in and saw the linen wrappings lying there, but he did not go in. 6Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, 7and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself.”
      2. 40 places displayed such robes; none could be authenticated
         1. the former Cistercian church of Cadouin in southern France has a *sudarium Christi*, supposedly found by the leader of the first crusade (Bishop Adhemar of Puy) at Antioch in 1098
         2. 1644: the Cistercian chronicle of 1644 says 2000 miracles (including 60 resurrections) have been worked by the relic
         3. but the cloth has woven into it invocations to Mohammed, to Ali, and to the Emir Monstra-Ali of Egypt (r. 1094-1101)
      3. Shroud of Turin
         1. 1390: Clement VII (1378-1394) in a bull declares that the image on the shroud is a painting (by someone unknown)
   3. St Louis’ purchase of relics
      1. King Louis IX (r. 1226-1270) is the only French king declared a saint
      2. 1239-1241: Louis purchases from the emperor of the Latin Empire of Constantinople (Baldwin II) relics of Christ’s passion (including the crown of thorns and a fragment of the true cross) for 135,000 livres (an enormous sum)
         1. for 60,000 livres (by comparison), he built the Gothic Sainte Chapelle (Holy Chapel) in the center of Paris as a shrine for the relics
      3. the purchase was both pious and political: it greatly reinforced the king’s central position in Christendom and increased the renown of Paris (the largest western city); Louis was establishing the kingdom of France as the “new Jerusalem” (“Louis IX of France”)
3. **devotions**: **asceticism**
   1. 1260-61: groups of flagellants march through Italy, scourging themselves to appease God’s justice
4. **devotions**: **mysticism**
   1. 1200s: the mystics prompt many to join religious orders
   2. 1250-1300: three nuns at the Cistercian convent of Helfta (near Eisleben)
      1. nobles’ daughters of Thuringia often join, to live a holy life and to receive an excellent education
      2. Mechthilde of Hackeborn († 1299; *Liber specialis gratiae*, a meditation on the Mass)
      3. Gertrude the Great († 1302; *Legatus divinae Pietàtis*, a meditation on the Mass)
      4. 1270: Mechtilde of Magdeburg (a Beguine, † ca. 1285) joins under orders of her spiritual director and writes *Fliessendes Licht der Gott­heit* (*Flowing Light of the Divinity*)
   3. 1285: Angela of Foligno (third-order Franciscan, 1248-1309) begins to receive visions; her confessor writes them down (*Book of Visions and Instructions*)
5. **arts**: **sculpture**
   1. 30-1000: Christianity makes no use of sculpture, out of fear of idolatry; the Orthodox even today avoid sculpture
   2. 1000s-1100s: statues appear in Romanesque churches
   3. c. 1200: following the successful flourishing of painting, sculpture now profusely ornaments capitals, baptismal fonts, choir screens, pulpits, etc.

## 1300s

1. **cultural background and Church-state relations**
   1. 1309-77: “Babylonian Captivity” of the papacy: 7 French popes in Avig­non depend on French king
   2. 1337-1453: the Hundred Years War (England and France)
   3. 1348-50: the Black Death: in three years bubonic plague kills one-third of the population of western Europe
2. **heresies and councils**
   1. 1311-12: Council of Vienne: Beguines and Beghards; Knights Templar abolished; reforms
   2. the Spiritual Franciscans (*Fraticelli*, Little Brothers)
      1. 1220s: even before Francis’s death in 1226, his followers have split into two groups
         1. the *Relaxati* (later called “Conventual Franciscans”) say Francis’ rule is an ideal
         2. the *Zelanti* (“Spiritual Franciscans”) say the rule must be followed precisely
      2. 1245: Innocent IV (1243-54) transfers Franciscan lands and houses to the Roman Church, since the Franciscans practice complete poverty
      3. 1256: Alexander IV (1254-61) condemns the Joachists (or Joachimists), Spiritual Franciscans who adopted Joachim of Fiore’s division of history into three ages (see “1100s,” “religious orders and missions,” “c. 1150”)
         1. but the Joachists say that c. 1200 Joachim of Fiore’s writings replaced the Bible
         2. they say the *Fraticelli* are the new religious order that will inaugurate the age of Spirit
         3. they say that c. 1260 the Catholic priesthood will become void
      4. 1279: Nicholas III (1277-80), in a bull generally favoring the *Relaxati*, defines the Franciscans’ poverty as equivalent to the apostles’; he also takes Franciscan lands and houses; and he forbids further discussion of poverty
      5. 1312: Clement V (1305-14) in a constitution attempts a compromise; having lost ground, the *Relaxati* oppress the *Zelanti*
      6. the North-Italian *Fraticelli*
         1. 1317: John XXII (1316-34) excommunicates a group of *Zelanti* led by Angelo da Clareno († 1337)
         2. 1318: Angelo defiantly organizes his group into a parallel Franciscan order, calling them the *Fraticelli*
         3. 1389: a leader at Florence (Michele Berti) is burned at the stake
      7. the Sicilian *Fraticelli*
         1. 1312: the *Zelanti* take two monasteries in Italy, forcing the *Relaxati* there to flee
         2. 1314: Clement V excommunicates them, and they flee to Sicily
         3. 1317: banished from Sicily, they move to Naples
         4. c. 1331: they merge with the Michaelites
      8. the Michaelites (from their leader, Michael of Cesena)
         1. 1321-28: the “theoretical controversy” over poverty
            1. 1321: the Dominican inquisitor at Norbonne (John of Belna) declared heretical the teaching that Christ and the apostles owned nothing
            2. the Franciscans (both *Relaxati* and *Zelanti*) oppose the Dominicans
            3. 1322: a general chapter of the order under Michael of Cesena, general of the Franciscans, solemnly declares that Christ practiced absolute poverty
            4. 1322: John XXII returns the Franciscans’ lands and houses, thereby forcing them to own property
            5. 1323: John XXII declares heretical the assertion that Christ and the apostles possessed no property, either individually or collectively
            6. 1324: Louis IV the Bavarian, King of Germany (1314-47), calls the pope a heretic for doing away with Christ’s poverty; the pope excommunicates him
            7. 1324: *Defensor pacis* (*Defender of Peace*, by Ubertino of Casale, John of Jandum, and Marsilius of Padua) says that the emperor and the Church at large are above the pope
            8. 1328: Louis IV and the German army, accompanied by the authors of *Defensor pacis*, take Rome; Louis IV is crowned Emperor of Rome, and he appoints a Franciscan as antipope, Nicholas V
            9. 1328: John XXII deposes Michael as general and appoints a Conventual, who induces the majority of the order to repudiate the Michaelites
            10. 1320s-1330s: Michaelites are known to exist in Germany, England, Carcassone (France), Spain, Portugal, Sicily, Lombardy, Sardinia, and Armenia
      9. beliefs generally held by the Spiritual Franciscans
         1. John XXII, by abrogating in 1323 the strict Rule of St Francis (which is the pure gospel), has committed heresy; he and his successors are no longer popes
         2. all other religious and clergy are damned
         3. mortal sin deprives clergy of the powers of holy orders
      10. 1426: the pope appoints the Conventuals John Capistran and James of the March as inquisitors; a number of Spiritual Franciscans are burned at the stake (at Fabriano, in the presence of the pope); the Spirituals decline
   3. Wyclif and the Lollards
      1. John Wyclif (1329-84, English priest and Oxford professor)
         1. the Spiritual Franciscans are an early influence: Wyclif says clerics who possess church pro­perty are in a state of sin and so forfeit jurisdiction
         2. a superior in a state of sin has no authority over his subjects (since a superior’s state of sin or grace is invisible, this denies the visibility of the Church)
         3. Wyclif denies the divine institution of the papacy and the episcopacy
         4. hence the Church’s judgment in matters of faith and morals is unnecessary: private interpretation of scripture and individual conscience are the only theological criteria
      2. Lollardism
         1. Wyclif’s anticlerical sermons gain followers
         2. he sends out itinerant preachers, “poor priests,” later called “Lollards” (from Middle Dutch *Lollaerd*, mumbler, mutterer, heretic; from *lollen*, doze, to mumble)
         3. Wyclif produced English editions of scripture to promote his ideas
         4. the king’s son (John of Gaunt) protects Wyclif and the Lollards
         5. 1382: a London council (under a new Archbishop of Canterbury, William Courtenay, 1381-96) condemns 24 of Wyclif’s propositions; deprived of his professorship, Wycliffe retired to his parish at Lutterworth and dies two years later
         6. 1401: the statute *De haeretico comburendo* (*On the Burning of Heretics*) is passed
         7. 1401-85: 11 Lollards are executed
            1. 1417: the Lollard leader (John Oldcastle, Lord Cobham) is executed
            2. the sect fades afterward
         8. 1500s: what remains of Lollardy merges with Protestantism
      3. influence
         1. 1382: King Richard II of England marries Princess Anne of Germany and Bohemia; the universities of Prague and Oxford exchange scholars
         2. Wyclif’s ideas enter Bohemia, and John Hus adopts them
      4. 1418: Martin V and the Council of Constance repudiate Wyclif in 45 propositions
         1. (1) bread and wine remain after consecration
         2. (3) Christ’s corporeal presence in the Eucharist is not identical with his corporeal presence elsewhere
         3. (4) a bishop or priest in mortal sin does not baptize, consecrate, or ordain (15, “No one is civil lord . . . while in mortal sin”)
         4. (5) the gospels do not show that Christ established the Mass
         5. (7) contrition eliminates all need for external confession
         6. (10) for clergy possess goods is contrary to scripture
         7. (11) a prelate cannot excommunicate someone unless he knows God has excommunicated the person
         8. (14) priests and deacons can preach without a bishop’s authorization
         9. (16) rulers can take Church property at will
         10. (37) “The Roman Church is the synagogue of Satan and the pope is not the . . . vicar of Christ” (qtd. in Eberhardt)
   4. 1378-1417: the Western Schism (also called the “Great Schism”) (two popes, 1378-1409; three popes, 1409-17)
      1. March 1378: Gregory XI (1370-78) dies
      2. April 1378: 16 cardinals meet in conclave to elect a new pope
         1. 11 are French, 4 are Italian, 1 is Spanish
         2. Roman magistrates warn that they cannot guarantee the cardinals’ safety “if the wishes of the Roman crowd, that the next pope be [Italian], were not met” (Holmes and Bickers 108)
      3. Urban VI (1378-89)
         1. first ballot: a majority of cardinals elects the archbishop of Bari, a Neapolitan, as Urban VI
         2. Urban had administered his archdiocese well, but within weeks he “became so obsessed with his position as pope that [he] demonstrated a rudeness that bordered on the insane, [and] he threat­ened to create so many new cardinals that the present college would be superfluous” (Holmes and Bickers 108)
         3. “there was no obvious way of ridding the Church of a pope who proved himself incapable of filling the office” (Holmes and Bickers 108)
      4. June 1378: ¾ of the cardinals declare Urban’s election invalid, but he refuses to step down
      5. September 1378: 15 of the 16 cardinals elect a Frenchman, Clement VII (1378-94); he is crowned at Avignon
      6. November 1378: Urban and Clement excommunicate each other, and the Great Schism begins
      7. “At the heart of the schism was the cardinals’ claim that the election of Urban was invalid” (Holmes and Bickers 109)
         1. the cardinals claimed the election was not free because the Roman crowd threatened them
         2. but Clement VII “did not meet the demands of the people since he was neither Roman, nor strictly speaking Italian” (Holmes and Bickers 109)
         3. also, the cardinals “confirmed the election, took oaths of obedience and took part in the coronation ceremony. At no time was there any serious complaint of undue pressure” (Holmes and Bickers 109)
         4. “The cardinals also claimed invalidity on the grounds of Urban’s mental state . . . How­ever, the real point at issue concerns his mental state at the time of his election and there seems little doubt that the cardinals regarded him as a perfectly suitable candidate given his success in the diocese of Bari” (Holmes and Bickers 109)
      8. most of the curia leaves Rome to join Clement at Avignon; Urban appoints 29 new cardinals, creating a new curia
      9. Italy, the Empire, Hun­gary, and England support Urban

France, Burgundy, Naples, and Scotland support Clement

other countries stay neutral

* + 1. “The schism was also keenly felt and reflected in religious orders, cath­edral chapters and even among members of the same family” (Holmes and Bickers 109)
    2. The Archbishop of Toledo, “in the canon of the Mass, replaced the name of the pope by praying ‘for him who is the rightful Pope’” (Holmes and Bickers 109)
    3. 1389: Urban VI dies; the Roman cardinals elect Boniface IX (1389-1404)
    4. 1394: Clement VII dies; the Avignon cardi­nals elect Benedict XIII (1394-1423)
    5. solutions
       1. “In the past schisms had been solved by the intervention of the emperor, by one candidate gaining the majority opinion, or by being championed by a great saint of the Church; but at this particular time the emperor was too weak and Europe, including the saints, was almost equally divided on nationalist lines” (Holmes and Bickers 110)
       2. 1394: at the university of Paris “three possibilities for ending the schism were put forward: mutual abdication, the appointing of a tribunal to decide between the two or, finally, a General Council. Neither of the popes would agree to abdicate and the other two alternatives foundered on the question of who would appoint the tribunal or summon the council” (Holmes and Bickers 110)
       3. “A fourth possibility then gained in popularity which involved the cardinals on both sides withdrawing their support from their respec­tive pope and meeting to elect a successor, acceptable to all. This idea [was] more popular in France than elsewhere . . .” (Holmes and Bickers 110)
    6. 1409: the Council of Pisa (a heretical council) affirms conciliarism (ecumenical councils are more authoritative than popes)
       1. it deposes the pope (Gregory XII, 1406-15), but he refuses to be deposed
       2. it deposes the anti-pope (Benedict XIII, 1394-1417), but he refuses to be deposed
       3. it creates a new anti-pope (Alexander V, 1409-10, quickly succeeded by John XXIII, 1410-15)
       4. so now there are, not two, but three popes
    7. 1417: the Council of Constance (1414-18) ends the Western Schism (see 1400s)

1. **architecture**: **late Gothic**
   1. c. 1350-1500s: “There is practically no blank space to relieve the eye, and the chaste lines of the pure Gothic are violated by overembellishment” (Bihlmeyer 2: 467)
2. **religious orders and missions**
   1. suppression of the Templars
      1. there is friction between Templars and Hospitallers; the pope considers merging them
      2. 1307: Philip IV the Fair (1268-1314, r. 1285-1314) wants the Templars’ wealth, from greed and to fund the next crusade
         1. with charges of heresy from a few disgruntled Templars, he tortures many Templars to death, obtaining from others confessions that, in their secret initiations, they spit on the cross, deny Christ, practice sodomy, and worship idols
         2. Clement V (1305-14) authorizes trials throughout Europe; the Templars are exonerated everywhere but France
         3. 1310: 54 Templars who recant their coerced confessions are burned as relapsed heretics in Paris, so most Templars in France make confessions
         4. 1311: the majority at the Council of Vienne oppose suppressing the Templars
         5. 1312: but Clement V suppresses them anyway
            1. the grand master, Jacques de Molay, recants his confession and is burned at the stake
            2. princes snatch some Templar property
            3. the Hospitallers receive much of the rest
            4. in Spain it is distributed among smaller military orders
            5. in Portugal it was used to found a new military order, the Militia Jesu Christi
      3. historians are divided about the Templars, but “the latest documents brought to light . . . tell more and more strongly in favour of the order” (Moeller)
   2. Hospitallers (Knights of St John)
      1. 1310: the Hospitallers establish headquarters on the island of Rhodes (they are called “Knights of Rhodes”); they defend Europe against the Turks for two centuries
      2. 1522: Sultan Suleiman II captures Rhodes; the knights withdraw to the island of Malta (they are called “Knights of Malta”)
      3. the Reformation and the French Revolution cause serious loss of property and damage to the knights’ spiritual life
      4. 1798: Napoleon captures Malta
      5. the small number that exist today are mostly in 4 priories (1 in Bohemia, 3 in Italy)
   3. decline of fervor
      1. 1300s: religious orders decline from fervor to laxity (except for the Carthusians and, somewhat, the Cistercians); even the younger mendicant orders lose their fervor
      2. causes of decline
         1. wars
         2. the Western Schism further divides moderates from rigorists within the Franciscans and Carmelites
         3. the wealth of monasteries (relaxation of the observance of poverty)
         4. many famous old Benedictine abbeys (St. Gall, Fulda, Reichenau, Ellwangen, etc.) have become residences for noblemen without office, and the monks imitate their idleness and immorality
         5. the canons-regular movement has run out of steam
         6. quarrels between mendicants and secular clergy over who controls various parishes
         7. frequent dispensations from observance of religious rules
         8. benefices held *in commendam* (a cleric or layperson collects the revenues of a vacant benefice until a pastor is assigned)
         9. prebends (division of a monastery’s revenues between the abbot and the rest of the community)
   4. reforms
      1. 1300s: reforms are attempted but are not thorough and do not last
      2. Benedict XII (1334-42) attempts monastic reforms (though they do not last)
         1. 1335: Benedict, a former Cistercian monk, reforms the Cistercians
         2. 1336: Benedict divides the Benedictines into 36 provinces and provides new regulations for general and provincial chapters, visitations, etc.
         3. 1339: Benedict reforms the Augustinian canons
   5. new orders
      1. Hieronymites
         1. 1300s: four independent groups of hermits in Spain and Italy adopt the Augustinian rule and choose Jerome as their patron; they are known as Hieronymites
         2. Spanish Hieronymites
            1. c. 1370: Peter Fernandez Pecha, chamberlain of Peter the Cruel of Castile, founds them; they are the most important group
            2. 1835: civil authority suppresses them
            3. 1926: they are revived at Parral near Segovia
         3. 1933: Pius XI suppresses the last Italian congregation
      2. Brigittines
         1. Brigit (or Bridget, 1303-73), a Swedish mystic, and her husband make a pilgrimage to St. James of Compostella
         2. 1346: after her husband’s death, Brigit founds the Brigittines at Vadstena under the Augustinian rule
            1. the modified rule prescribes that a community have 60 choir nuns, 4 lay sisters, 13 priests (for the 12 apostles and Paul), 4 deacons (for the major western doctors of the Church), and 8 lay brothers
            2. the abbess (called “sovereign”) is superior of both men and women
         3. the Brigittines are also called “the Order of St Savior”
            1. perhaps because tradition says Christ revealed to the saint how to found the order
            2. perhaps because the order practices special devotion to the passion
         4. 1350: Brigit makes a pilgrimage to Rome for the Holy Year; she remains in Rome till her death (1350-73), working for Church reform and the return of the pope from Avignon
         5. 1374-81: Brigit’s daughter, Catherine of Sweden, governs the Vadstena community
         6. the order spreads throughout Europe
         7. 1391: Boniface IX (1389-1404) canonizes Brigit
         8. Brigit’s revelations
            1. the status of her revelations cause a theological controversy in which Jean Gerson (chancellor of Paris, 1363-1429) takes part
            2. 1431-49: the Council of Basle discusses the matter but makes no decision
            3. c. 1750: Benedict XIV (1740-58) declares the revelations to be orthodox
      3. Alexian Brothers
         1. 1349: during the Black Death a congregation of lay brothers is founded in the Netherlands to care for the sick and bury the dead
         2. they are also called “Cellites” or “Lollards” (from old German *lollop*, “to sing softly,” i.e., their chants for the dead; no connection with the Wyclifite Lollards)
         3. they exist for more than a century without vows or a rule
         4. 1472: they adopt the Augustinian rule
      4. Jesuati (Apostolic Clerics of St Jerome)
         1. called “Jesuati” because of their constant ejaculation, “Praise be to Jesus Christ”
         2. c. 1350: John Colombini (c. 1300-67) founds the congregation at Siena as a lay brotherhood to care for the plague-stricken
         3. 1367: Urban V (1362-70) approves the order; Colombini dies a week later
         4. the order adopts the Rule of St Benedict, but later the rule of St Augustine
         5. 1606: the papacy allows priests to join
         6. 1668: Clement IX (1667-69) suppresses the order because of abuses
      5. Brethren of the Common Life (*Fratres vitae communis*, *Fratres devoti*)
         1. Geert (Gerard) Groote (1340-84)
            1. 1374: Groote, a lawyer, reads Ruysbroeck and other mystical writers; he renounces his benefices and lives in solitude (1374-81)
            2. 1381: he is ordained deacon in Utrecht and preaches penance to clergy and people

opposed by clerics whose lives he had denounced, he retires to Deventer, where he and a group of friends and disciples devote themselves to prayer, study, and teaching

the Brethren are not a formal order: they are “associations of laity and non-monastic priests . . . called to practice a disciplined life within their existing callings” (“Devotio Moderna”)

* + - * 1. the Sisters of the Common Life (similar to the Beguines) come into existence during Groote’s lifetime
      1. *devotio moderna*
         1. Groote, influenced by Meister Eckhart and his intimate friend Ruysbroeck, developed a new form of piety that stressed

the imitation of Christ

a valuing of the interior life

a devaluing of the Church’s institutionalized aids to salvation

criticism of formal acts of piety

criticism of naive reliance on the external aspects of religion

insistence that illiterate peasants can know God as easily as scholars

urgency in the face of sinfulness and death

regular and methodical meditation

“intense and emotional meditation on the suffering of Christ” (“Devotio Moderna”)

* + - 1. development of the religious order
         1. 1384: after Groote dies, his favorite disciple Florence Radewijn (1350-1400) organizes the group
         2. soon other communities imitate the Brethren in the Netherlands and northwestern Germany; eventually the houses unite as a congregation
         3. 1386: Radewijn founds the monastery of Windesheim near Zwolle
         4. 1387: because mendicants looked down on the Brethren for living in com­munity without vows, Windesheim adopts the Augustinian rule, and other houses follow suit
         5. the most famous monastery is on Mount St. Agnes near Zwolle, where Thomas à Kempis lives and works

1399: Thomas à Kempis joins the Augustinian canons

c. 1427: he writes the *Imitation of Christ*

* + - * 1. the Brethren support themselves by copying and teaching
        2. priests in the community conduct missions, write edifying works, and cultivate a form of humanism
        3. schools of the order influence northern Europe for almost 200 years

1430: the order has 37 monasteries

c. 1500: the order has 84 monasteries and 13 convents

through Cardinal Nicolas of Cusa (a pupil at Deventer), the Brethren influence Erasmus and other Humanists

* + - 1. reforms initiated by the order
         1. John Busch, a canon of Windesheim († c. 1450), introduces the reform of the Brethren into many Augustinian orders in Saxony and Thuringia
         2. 1477: Count Eberhard († 1496) invites the Brethren into Württemberg and, with Gabriel Biel (c. 1425-95), establishes several houses and the University of Tübingen
      2. demise
         1. 1516: Leo X (1513-21) suppresses the Württemberg house
         2. 1500s: most of the other foundations disappear during the Reformation
         3. 1600s: new universities, seminaries, and teaching orders are competition
         4. 1700s: the few houses still remaining disappear in French Revolution

1. **theology**
   1. major mystics
      1. Bernard of Clairvaux, Cistercian (1090-1153)
      2. Hildegard of Bingen (1098-1179)
      3. Gertrude (1256-1302)
      4. Meister Eckhart, Dominican (1260-1327)
      5. Henry Suso, Dominican, student of Meister Eckart (c. 1300-66)
      6. John Tauler, Dominican, student of Meister Eckart (1300-61)
      7. Bridget of Sweden (1303-73)
      8. Catherine of Siena (1347-80)
   2. William of Ockham (1280-1349)
2. **sacraments**: **baptism**
   1. 1200s: immersion is the usual method
   2. 1300s: infusion becomes widespread
   3. 1300s: synods decree that children should be baptized shortly after birth
3. **reconciliation**
   1. confession books
      1. pre-1447: already before printing many laity use booklets called *Mirrors for Confession* to help them in the examination of conscience
      2. pre-1447: clergy use booklets that specify a confessor’s duties
4. **Eucharist**
   1. missals (*postilla* and *plenaria*)
      1. originally vernacular missals contain only the epistles and gospels read at Mass; later they contain the entire Mass for each day, with explanations
      2. by c. 1500: almost 100 editions of missals have been printed in Germany
   2. preaching
      1. 1300s-1400s: the sermon is the principal means for instructing the people; “great care was devoted to it . . . Good preaching was highly appreciated” (Bihl­meyer 2: 462)
      2. sermons by friars: the Dominicans and Franciscans outshine everyone
      3. sermons by mystics: mystics’ sermons and conferences are for religious (or laity seeking perfection)
      4. sermons by parish priests
         1. parish churches have sermons on Sundays and feast days
         2. cycles of sermons in Advent, Lent, and Passiontide very popular
         3. parish clergy frequently hear of their duty to preach; laity frequently hear of their duty to listen
         4. benefices for preachers
            1. to ensure good sermons, benefices are established for preachers with academic degrees
            2. 1400-1517: 46 benefices exist in the present district of Württemberg
      5. sermons by humanists
         1. humanist preachers, especially in Italy, prefer quoting classical pagan authors rather than scripture
      6. the content and form of the sermon are often deficient
         1. religious orders attack one another in sermons
         2. the schools’ theological disputes are presented with excessive subtleties an allegories
         3. sermons frequently contain fantastic legends or coarse anecdotes
         4. the preachers do not concentrate on preaching Christ
      7. after 1455 (mass production of books): sermon collections, anecdotes collections, and other aids to prepare sermons appear
5. **feasts**
   1. All Souls Day (November 2)
      1. 900s: Cluny monastery observes All Souls Day (Abbot Odilo of Cluny, † 1048, makes it November 2)
      2. 1300s: its observance becomes general in the west
   2. Most Blessed Trinity (first Sunday after Pentecost)
      1. pre-1334: the feast of the Most Blessed Trinity had long been kept in various places
      2. 1334: Pope John XXII (1316-1334) orders its universal observation
   3. the Visitation (July 2)
      1. pre-1400: the feast of the Visitation of the Blessed Virgin had long been kept in various places
      2. 1389-1404: Boniface IX (1389-1404) orders its universal observation
   4. suppressions of feasts
      1. 1300s-1400s: some dioceses have 100 holy days annually
      2. 1332: Archbishop Simon of Canterbury suppresses 11 holy days in his province
      3. 1414-18: at the Council of Constance, Jean Gerson (c. 1364-1429) and Peter d’Ailly (1350-c. 1420) suggest reducing the number of holy days; but the council fathers reject the suggestion
6. **devotions**: **Mary**: **the Angelus**
   1. 1200s: around Monte Cassino in Italy, people begin to recite a prayer at the sound of a bell on the eve of a festival
   2. 1300s: John XXII (1316-34) grants an indulgence to all who pray while the bell rings; the practice spreads rapidly
   3. 1386: a synod of Prague first mentions the noonday bell
   4. c. 1425: “The Hussites began to invade neighboring states so that public prayers were ordered in German dioceses at the sound of the bell, from which practice the Angelus evolved.” (Eberhardt)
   5. 1456: Callistus III (1455-58) orders churches to ring bells at noon every day, to remind the faithful to pray for deliverance from the Muslims
   6. pre-1724: various prayers are recited at the sound of the bell
   7. 1724: Benedict XIII (1724-30) grants an indulgence for reciting the Angelus at the bell; so ringing the bell three times a day and reciting that prayer becomes common
   8. present text of the Angelus

The Angel of the Lord declared unto Mary.

And she conceived of the Holy Spirit.

Hail Mary full of grace, the Lord is with thee.

Blessed art thou among women, And blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, Pray for us sinners now and at the hour of our death.

Behold the handmaid of the Lord.

Be it done unto me according to thy word.

Hail Mary . . .

And the Word was made Flesh.

And dwelt among us.

Hail Mary . . .

Pray for us, O Holy Mother of God,

That we may be made worthy of the promises of Christ.

Hail Mary . . .

Let us pray:

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts;

that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an Angel,

May, by His Passion and Cross, be brought to the glory of His Resurrection.

Through the same Christ our Lord. Amen.

1. **devotions**: **asceticism**
   1. 1351 on: after the black death, groups of flagellants wander central Europe
      1. flagellants become associated with “superstitious practices (reading a letter from heaven), heretical tendencies (rejection of the Sacraments and the hierarchy), and acts of violence (Jew-baiting)” (Bihlmeyer 2: 458)
      2. 1349: Clement VI in a bull suppresses all groups of flagellants
   2. c. 1390s: Vincent Ferrer (Dominican, 1350-1419)
      1. Ferrer and crowds of admirers wander throughout Spain, France, and northern Italy, scourging themselves while they pray and sing
      2. 1417: Jean Gerson (chancellor of the University of Paris) persuades the Council of Constance to disapprove the practice
   3. 1500s-1600s: self-scourging in public again revives as part of the Catholic Reformation
2. **devotions**: **jubilee years**
   1. jubilees in the Old Testament
      1. Lev 25:10, “you shall hallow the fiftieth year and you shall proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you . . .”
      2. in an Old Testament jubilee, absent members are to return to their households, lands are to return to former owners, Hebrew slaves are to go free, and debts are to be forgiven
      3. every seventh year is not a jubilee but a sabbatical year (or year of remission: Exod 23:10-11; Lev 25:1-7; Deut 15:1-11, 31:10-13)
      4. Hebrew *jobel* (ram’s horn) was confused with Latin *jubilo* (to shout)
   2. pre-1300: jubilees already exist
      1. monks celebrated the jubilee (50th anniversary) of their professions
      2. 1208: Alberic of Three Fountains’ *Chronicle* says for the year 1208, “this year was celebrated as the fiftieth year, or the year of jubilee and remission, in the Roman court” (qtd. in Thurston)
      3. 1220: Thomas Becket’s (1118-70) relics are translated 50 years after martyrdom; Stephen Langton (Archbishop of Canterbury) in his sermon on the occasion calls “the number fifty . . . the number of remission” (qtd. in Thurston)
   3. 1300
      1. 1300: persuaded by aged pilgrims that 100 years earlier pilgrims to Rome had received weighty indulgences, Boniface VIII (1294-1303) proclaims in a bull the first known jubilee *indulgence*; the crowds greatly benefit Rome’s economy (c. 2 million total [Sox]; 200,000 an average throughout the year)
         1. to gain the plenary indulgence
            1. pilgrims must be truly repentant and confess their sins
            2. non-Romans must visit the basilicas of St Peter and St Paul in Rome once a day for 15 days (Romans must visit for 30 days)
         2. in part he based the jubilee on an expectation of the end of the world
         3. in part he based it on the popular belief “that special graces could be gained at Rome at the turn of a century” (Bihlmeyer 2: 457)
      2. the “great contentment and good order of the people” was remarkable (Thurston)
   4. 1350: Clement VI (1342-52) declares a jubilee
      1. 1343: Brigit of Sweden had persuaded Clement not to wait till 1400; few people, she argued, would live to see the end of the century
   5. 1389: Urban VI (1378-89) proposes jubilees every 33 years (Christ’s lifespan)
   6. 1470: Paul II (1464-71) decrees jubilees every 25 years
   7. 1400s: the jubilee indulgence is extended (under certain conditions) to those who cannot make the pilgrimage to Rome
3. **arts**: **painting**
   1. 1300s: the Florentine school (begun by Cimabue, c. 1240-1302) continues with Cimabue’s pupil Giotto (1267-1337)
   2. the Dance of Death (*Danse macabre*) theme is very popular
      1. it depicts the triumph of death over all classes; a rhymed dialogue between Death and his victim usually accompanies the pictures
      2. it is found in frescoes, woodcuts, copper etchings, etc.
      3. 1415: it illustrates the *Ars moriendi* (a book on how to die, ordered by the Council of Constance, 1414-18)
      4. c. 1400-25: it illustrates the anonymous *Speculum humanae salvationis* (a “blockbook,” book of woodcuts, probably by the Carthusian Ludolph of Saxony)
4. **morals of the laity**
   1. confraternities
      1. 1300s: much of the laity’s religious life is in confraternities
      2. confraternities are very numerous: there are about 70 in Lübeck, 80 in Cologne, and 100 in Hamburg
      3. some confraternities are purely religious: to honor the Blessed Sacrament, the Precious Blood, the Holy Cross, the Blessed Virgin (salve and rosary confraternities), a saint (especially St Anne, James the Elder, Urban, Sebastian, and Ursula), the poor souls (purgatorial confraternities), to care for churches
      4. confraternities for secular priests are for prayer
      5. confraternities of craftsmen or guildsmen combine religious with social or charitable purposes
      6. 1400s: confraternities decline as piety becomes more individual and subjective
   2. 1300s-1400s: catechesis of children
      1. catechetical instructions at church are rare
      2. “thorough instructions in the fundamentals of Catholic belief and practice were, as a rule, imparted in the home . . . instruction was then supplemented by sermons and exhortations in confession” (Bihlmeyer 2: 464)
   3. 1300s-1400s: catechesis of adults
      1. 1300s-1400s: the sermon is the principal means for instructing the people
      2. Bibles
         1. the Bible was not “a closed book; many lay persons of this period were thoroughly acquainted with all the books of Scripture” (Bihlmeyer 2: 463)
         2. biblical histories are especially popular (all based on the 1170 *Historia scholastica* of Peter Comestor, canon regular of St Victor and chancellor at Paris, † 1178)
         3. 1300s: distorted translations by heretics (Waldensians, Wycliffites, etc.) prompt laws that prohibit reading the scriptures in the vernacular; nevertheless,
            1. 1466: a Bible in High German appears (14 editions by 1518)
            2. a Bible in Low German appears (4 editions by 1518)
         4. Latin: c. 1450-1500, there are almost 100 editions of the Vulgate (and numerous printings of various parts)
      3. catechisms
         1. 1400-15: Jean Gerson (c. 1364-1429), chancellor of the University of Paris, writes his *Opus tripartitum*, an outline of Christian doctrine; it goes through 23 printings in 5 languages before 1500 (compared to 4 printings for *The Canterbury Tales*)
         2. 1470: Dietrich Coelde (Franciscan, c. 1435-1515) writes the very popular *Kristenspiegel* (*Christian’s Mirror*)
         3. “large charts containing the principal truths of religion were hung on the walls of schools and homes” (Bihlmeyer 2: 464)
      4. art was also used to instruct and edify
         1. churches had statues, reliefs, frescoes, and figured windows
         2. manuscripts and books had miniatures and woodcuts
         3. Books of Hours, Bible histories, rhymed Bibles, *Biblia pauperum* (Bible of the poor), and catechisms contained had pictures of Old and New Testament events
            1. c. 1400-50: a *Biblia pauperum* was rather like a 40-50-page comic book: it had 5 pictures per page of scenes from Jesus’ life (the antitypes) with corresponding Old-Testament types
      5. 1400s: the mystery or morality plays reach their peak of development

## 1400s

1. **cultural background and Church-state relations**
   1. 1300s-1400s: “symptoms of decline and decay [are] evident in ecclesiastical life generally . . . [there is] neglect of discipline and of spiritual and intellectual effort” (Bihlmeyer 2: 448-49)
   2. 1337-1453: the Hundred Years War (between France and England)
   3. Joan of Arc (Jeanne d’Arc, 1412-31)
      1. 1425 (age 13): Joan begins to hear voices; by May, 1428, she has a mission to fight
      2. 1429: with French defeat imminent, Joan sets out to defeat the English; by the end of the year most occupied territory has been freed and Charles VII crowned at Rheims
      3. 1430: the English capture and imprison Joan for 8 months
      4. 1431: the English try Joan at Rouen
         1. it is necessary for English morale to prove Joan is diabolic
         2. Cardinal Cauchon is in charge (he needs English support to become pope)
         3. Joan is found guilty of heresy and burned at the stake
      5. 1455-56: a retrial (*procès de rehabilitation*) at Paris finds her not guilty
      6. 1920: Benedict XV declares Joan a saint
   4. c. 1450: printing
      1. 1040: Pi Sheng in China invents printing with movable woodblocks (clay blocks are also common)
      2. c. 1392: Korea has movable copper type
      3. c. 1447: Johannes Gutenberg (c. 1398-c. 1468) invents printing with movable type (Dillenberger and Welch 9)
      4. 1455: the *Gutenberg Bible* (*Mazarin Bible*, *42-Line Bible*) is “the earliest extant Western book printed in movable type” (“Gutenberg”)
         1. there were c. 180 copies
         2. it begins the mass production of books
   5. 1453: Sultan Mohammed II captures Constantinople: the Byzantine Empire (Eastern Roman Empire, 395-1453) ends
   6. Maximilian I (1459-1519, a Habsburg), Holy Roman Emperor
      1. 1477: he marries Mary of Burgundy; Louis XI of France goes to war for Burgundy (1477-93), but Maximilian wins
      2. he succeeds to the thrones of Hungary and Bohemia (the Habsburgs hold them for the next four centuries)
      3. 1486: he becomes King of Germany (1486-1519)
      4. 1493: he becomes Holy Roman Emperor (1493-1519)
      5. 1496: he arranges the marriage of his son Philip I to Joanna the Mad, heiress to the thrones of Castile and Aragón (the Habsburgs rule Spain for the next two centuries)
   7. 1492: three events transform Spain
      1. January 2: Christians take Granada and expel the Moors from Spain (after 9 years of war); Fer­din­and and Isabella move the royal court to the Alhambra
      2. March 31: Ferdinand and Isabella give Jews four months to convert or leave the country; c. 50,000 stay, c. 165,000-400,000 leave
      3. Columbus (c. 1451-1506)
         1. 3 Aug. 1492: he sets off from the Alhambra with the help of Jewish finance
         2. 12 Oct. 1492: Columbus lands in the Bahamas
2. **heresies and councils**
   1. 1409-49: the conciliar movement
      1. conciliarism is the affirmation that ecumenical councils have authority over popes
      2. theologians of conciliarism included William Durandus (c. 1237-96), John of Paris († 1306), Marsiglio of Padua (c. 1270-c. 1342), and William of Ockham (c. 1280-c. 1349)
      3. 1378-1417: the Western Schism (two popes, then three popes) makes conciliarism attractive: “Such a spectacle [shook] men’s belief in the monarchical form of government” (MacCaffrey, “Council of Basle”)
      4. 1414-18: the Council of Constance, “in securing the withdrawal or deposition of the three rival popes . . . supplied a strong argument in favour of the conciliar theory” (MacCaffrey, “Council of Basle”)
      5. 1431-49: the Council of Basle affirms conciliarism (1432-02-15, 1432-09-03, 1433-04-27, 1434-06-26, 1437-10-19, 1438-05-16) and deposes Eugene IV (1438-06-25)
      6. 1869-70: Vatican Council I condemns conciliarism
   2. 1414-18: the Council of Constance
      1. it condemns John Wyclif (c. 1320-84)
      2. it condemns Jan Huss (1369-1415) and burns him at the stake
      3. it ends the Western Schism (two popes, 1378-1409; three popes, 1409-17)
         1. 1415: it forces the resignation of the antipope John XXIII († 1419)
         2. 1415: it accepts Pope Gregory XII’s resignation († 1417)
         3. 1417: it deposes the antipope Benedict XIII († 1423)
         4. 1417: it elects Martin V (1417-31)
      4. it affirms conciliarism
         1. 1417-10-09: Constance promulgates *Frequens*, “according to which an ecumenical council should be held every ten years. In other words, the council was henceforth to be a permanent, indispensable institution, that is, a kind of religious parliament meeting at regular intervals, and including amongst its members the ambassadors of Catholic sovereigns; hence the ancient papal monarchy, elective but absolute, was to give way to a constitutional oligarchy” (van der Essen)
         2. “Martin V, naturally enough, refused to recognize these decrees” (van der Essen)
   3. 1431-49: Council of Basle-Ferrara-Florence
      1. settling the Hussite wars; reforms
      2. it was ecumenical until Eugene IV’s bull *Doctoris Gentium* (1437-09-18) transferred the council to Ferrara (MacCaffrey, “Council of Basle”)
         1. 1431-37: so the decrees passed “regarding the extirpation of heresy, the establishment of peace among Christian nations, and the reform of the Church, if they are not prejudicial to the Apostolic See, may be considered as the decrees of a general council” (MacCaffrey, “Council of Basle”)
         2. after 1437-09-18 the Council of Basle is “a schismatical conventicle” (MacCaffrey, “Council of Basle”)
      3. 1439: the *Decree of Union* reunites Eastern Orthodox leaders; but on the leaders’ return, the populace refuses
   4. the Spanish Inquisition
      1. 1478: Sixtus IV (1471-84) authorizes the Spanish Inquisition, to investigate the sincerity of Jewish converts
      2. 1483: Sixtus IV appoints the Dominican Tomás de Torquemada (1420-98) as inquisitor general
   5. 1497: Alexander VI (1492-1503) excommunicates the Franciscan Girolamo Savonarola (1452-98)
   6. 1498: Sav­onarola is burned in Florence
3. **architecture**
   1. early Renaissance (Quattrocento)
      1. 1430s-c. 1500: in Italy early Renaissance style appears
      2. “It owed its origin to the revival of interest in classical antiquity and was essentially an imitation of the old Roman style” (Bihlmeyer 2: 467)
   2. Renaissance
      1. “The walls were adorned in antique fashion with leafwork and friezes, fruits, scrolls, garlands, . . . and the lintels of doors and windows formed triangular or semicircular tympana” (Bihlmeyer 2: 467)
4. **religious orders and missions**
   1. Benedictine reforms
      1. 1400s: Benedictine monasteries in a territory unite in reform congregations
      2. Italy
         1. 1313: Olivetans
            1. founded by Bernard Tolomei († 1348) in a hermitage near Siena
            2. because the hermitage is surrounded by olive groves, the community is dedicated to Our Lady of Mt. Olivet (hence “Olivetans”)
            3. they never spread beyond Italy and Sicily
         2. 1412: Abbot Ludovico Barbo, a Venetian noble, forms the Congregation of St Justina at the Abbey of St Justin in Padua; eventually the congregation incorporates the chief Italian Benedictine houses
         3. Oblates of Tor de Specchi (women)
            1. Frances of Rome († 1440) and several other Roman noblewomen form the Oblates to care for the poor and sick
            2. 1443: the pope approves the community; it affiliates with the Olivetans
      3. Spain
         1. 1450: the Congregation of Valladolid forms on the example of the Congregation of St Justina
         2. 1504: the king orders all Spanish Benedictine monasteries to unite with it
      4. Germany
         1. date? c. 1400?: a reform in the monastery of Kastl (Upper Palatinate) spreads to other Bavarian monasteries
         2. 1417: the Council of Constance encourages the reform of Benedictine abbeys
         3. 1418 on: the reform of Melk (union of Melk) spreads through Austria, Bavaria, and Swabia
         4. 1434: Bursfeld monastery (near Göttingen) becomes the center of reform in northern and central Germany, incorporating 136 houses (destroyed in the secularization of 1803)
   2. Dominican reforms
      1. 1390: the master-general Raymond of Capua († 1399, spiritual director and biographer of Catherine of Siena) inaugurates reform
      2. German reformers include Conrad of Prussia († 1426), Francis of Retz (Austrian preacher and professor at Vienna, † 1427), and John Nider
   3. Franciscan reforms
      1. leaders of the successful reform of the Observant (Spiritual) Franciscans are
         1. Bernardine of Siena († 1444), popular missionary and promoter of devotion to the Holy Name
         2. John Capistran (John of Capistrano, † 1456)
            1. c. 1420-50: he works for ecclesiastical and monastic reform in Italy
            2. 1451-1456: he preaches missions to Hussites in Bohemia, Moravia, Austria, and Hungary
            3. he is active in the war against the Turks
      2. final split of the Observant and Conventual Franciscans
         1. 1415: the Council of Constance grants the French Observant Franciscans the right to elect their own vicars-general
         2. somewhat later, the Spanish Observants obtain the same privilege
         3. 1517: Leo X’s (1513-21) bull *Ite et vos in vineam meam* permits two independent groups: Observants and Conventuals
   4. final split of the Observant and Conventual Carmelites
      1. 1431: Pope Eugene IV (1431-47) mitigates some points in the Carmelite rule; some houses refuse to accept them, and the strict and moderate parties drift farther apart
      2. 1568: the final separation of Observant and Conventual Carmelites occurs
   5. Minims
      1. c. 1460: Francis of Paula († 1507) founds the Minims (*Fratres minimi*), a mendicant order, in Calabria
      2. in France they are called the *bons hommes*; in Spain, “Fathers of the Victory” (over the Moors of Malaga)
      3. early 1500s (greatest prosperity): they have 450 monasteries through southern Europe
   6. 1492 on: there is a surge in missionary activity
5. **sacraments**: **Eucharist**
   1. frequency of reception
      1. most Christians rarely receive communion
      2. the mystics urge frequent communion (e.g., Thomas à Kempis, *The Imitation of Christ* 4.3), but only the most pious heed them
6. **feasts**
   1. Immaculate Conception (December 8)
      1. 1439: the Council of Basle (1431-49) decrees the feast’s universal observance; but the council is schismatic after 1437 (the true council continues at Ferrara then Florence), many ignore the decree
      2. 1476: Sixtus IV (1471-84) introduces the feast at Rome and gives it an indulgence
7. **fasts**
   1. 1400s: Rome allows people in northern countries to use *lacticinia* (milk, butter, cheese—dispensations known in Germany as *Butterbriefe*), provided people contribute to a pious work (hence the Butter Tower at Rouen Cathedral); eventually the dispensations spread everywhere
8. **devotions**: **indulgences**
   1. 1417 on: the number of indulgences greatly increases; they are granted for
      1. contributing for church building and repair
      2. visiting certain altars or pilgrimage sites
      3. venerating relics
      4. aiding wars against Hussites, Turks, and Saracens
      5. reciting certain prayers
      6. promoting hospitals and other public works
   2. good effects
      1. most theologians and devotional writers taught about indulgences correctly
      2. “indulgences had a generally good effect. They reminded the faithful of the seriousness of sin and the necessity of atoning for it; they induced people to receive the sacraments more frequently and promoted works of Christian charity and public welfare . . . the practice was productive of great spiritual and even of material good. Many magnificent churches, works of art, and charitable institutions would never have materialized without this encouragement” (Bihlmeyer 2: 234, 458)
   3. bad effects
      1. c. 1400 on: from Boniface IX (1389-1404) on, the curia stresses the remunerations of indulgences, degrading them to a financial transaction
      2. city magistrates and kings promote local indulgences, both to prevent money flowing to Rome and to assure themselves a share in the proceeds
      3. many preachers of indulgences and *quaestores* (collectors of money offerings) commit the worst abuses
      4. churchmen frequently complain of overabundant indulgences and excessive grants
         1. spurious documents purport to grant excessive indulgences, appealing to the superstitious
         2. c. 1500: each relic at the castle-church of Wittenberg is, when displayed, worth an indulgence of 100 years; since the relics are numerous and are displayed 7 times a year, the annual total is about 2 million years
         3. 1513-21: Leo X (1513-21) publishes indulgences worth 10,000 and even 100,000 years
   4. indulgences for the dead
      1. 1200s: theologians teach that the Church can grant indulgences for the dead *per modum suffragii* (by way of suffrage; *suffragari*, to express support)
      2. c. 1450: the earliest known papal indulgence on behalf of souls in purgatory appears
      3. some theologians say that even a person in mortal sin can apply an indulgence to a particular soul in purgatory, so long as that is the intention when the money offering is made
   5. writs of indulgence (*confessionalia*)
      1. c. 1300s: writs of indulgence are restricted to persons of high rank
      2. c. 1400s: anyone can buy them
   6. *remissio peccatorum*
      1. 1200s: the erroneous expression *remissio peccatorum* (remission of sin; sometimes also *remissio a poena et culpa*, remission of punishment and guilt) appears on writs of indulgence; *remissio peccatorum* even appears in papal documents
      2. indulgences do not remit guilt: they presuppose that guilt has already been forgiven and remit the punishment that remains
      3. *remissio peccatorum* in papal documents does not mean the Church has taught that indulgences remit guilt
         1. the expression referred to plenary indulgences (unlike a partial indulgence, a plenary indulgence remits from all punishment) and presupposed prior remittance of guilt through confession
         2. often it referred to a once-in-a-lifetime plenary indulgence to be held in reserve for the future; as one neared death, one selected a confessor, who absolved from guilt and imparted the plenary indulgence
9. **arts**: **painting**
   1. 1400s: “Painting reached its glory in Italy . . . Popular art was religious art” (Bihl­meyer 2: 469, 466)
   2. Florentine school (begun by Cimabue and Giotto)
      1. c. 1420: “the Renaissance period of painting really began with Masaccio” (1401-28) (Bihlmeyer 2: 469)
      2. Fra Angelico (the Dominican Giovanni da Fiesole, c. 1387-1455)
      3. Carmelite Fra Filippo Lippi (1406-69) is a disciple of Masaccio
      4. Sandro Botticelli (1445-1510)
   3. Venetian school
      1. Giovanni Bellini (c.1430-1516)
      2. Titian (c. 1490-1576) (disciple of Bellini)
   4. there were also the Tuscan-Umbrian, Paduan, and Bolognese schools
   5. c. 1475-1500: high Renaissance
      1. Italy
         1. Leonardo da Vinci (1452-1519) (1495-97, the *Last Supper*)
         2. Michelangelo Buonarroti (1475-1564) (Sistine Chapel: 1508-12, *Creation* and *Fall*; 1533-44, *Last Judgment*)
         3. Correggio (Parma; 1494-1534)
         4. Raffaele (1483-1520) (1509-10, the *School of Athens*)
      2. the Netherlands
         1. the brothers Hubert (1366-1426) andJan vanEyck (1385-1441)
      3. Germany
         1. Albrecht Dürer (Nürnburg, 1471-1528)
         2. Matthias Grünewald (Würzburg, c. 1470-1528)
         3. Hans Holbein the Younger (Augsburg, 1497-1543)
10. **arts**: **sculpture**
    1. the Early Renaissance group: Lorenzo Ghiberti († 1455), Donatello (1386-1466), Luca della Robbia († 1482), Andrea del Verrocchio († 1488)
    2. Michelangelo Buonarroti of Florence (1475-1564)
11. **morals of the laity**
    1. Bibles
       1. German
          1. 1466: a Bible in High German appears (14 editions by 1518)
          2. a Bible in Low German appears (4 editions by 1518)
       2. Latin
          1. c. 1450-1500: there are almost 100 editions of the Vulgate (and numerous printings of various parts)
          2. 1455: Gutenberg’s Bible (42-line Bible) begins the mass production of books
    2. devotional literature
       1. 1400s: “a great deal of devotional literature appeared, most of which was dogmatically correct, solidly pious and written in a style that had great popular appeal” (Bihlmeyer 2: 465)
       2. those with widest circulation have such titles as *The Consolation of the Soul*, *The Way to Heaven*, *Spiritual Treasury*, etc.
       3. for private devotions many laity use Psalms, a Book of Hours (which contained the fixed parts of the liturgy of the hours), the *Hortulus animae* (very popular), and many prayer books
       4. spiritual poems and hymns (some translations from Latin, others original) are also abundant

## 1500s

1. **cultural background and Church-state relations**
   1. witch craze
      1. 1375-1435
         1. 1398: the University of Paris theology faculty adopts 28 articles on witchcraft; they affirm the necessity of a pact with the devil for magic to be successful
         2. trials for diabolism intensify
            1. municipal courts adopt Inquisition techniques
            2. municipal courts no longer require informers to substantiate allegations (previ­ously, false accusers were sometimes drowned)
      2. 1435-1500
         1. treatises on witchcraft increase
            1. 1320-1420 (100 years): 13 treatises on witchcraft are published
            2. 1435-86 (52 years): 28 treatises on witchcraft are published
            3. the invention of printing spreads demonological texts rapidly
         2. 1435-1500: there are over 100 witch trials (though many are still just for sor­cery)
         3. new charges appear
            1. night meetings of (sometimes hundreds of) witches
            2. witches riding out to meetings
            3. ritual feasting with sexual orgies
            4. ritual murder of children
            5. shape-shifting (demons appear as goats, wolves, dogs, cats, pigs, birds, etc.)
            6. descriptions of the devil similar to modern depictions
            7. but pacts with the devil are rarely mentioned in the 1400s
            8. there is one reference to parodying church services, but nothing like the black mass (“a literary invention of the nineteenth-century occultists,” Russell 253)
         4. the witches’ sabbat (from French *sabbat*, “sabbath”)
            1. 1475: the first specific reference to a sabbat occurs
            2. sabbats are at night (usually midnight) on Thursdays (later, any day)
            3. meetings are in woods, fields, cemeteries, ruins, houses, or churches
            4. sabbats are most emphasized in Germany and Switzerland
         5. 1484: Innocent VIII (1484-92) promulgates the bull *Summis desiderantes affectibus* at the request of Heinrich Kramer and Jacob Sprenger (who use it as a preface to their *Malleus Maleficarum*)
            1. it condemns witchcraft and heresy in the Rhine valley and appoints Kramer and Sprenger as inquisitors to root out witchcraft in Germany
            2. the bull is often used to mark the beginning of the witchcraft craze
         6. c. 1486: the *Malleus Maleficarum* (*Hammer of Witches*)
            1. the authors are the Dominicans Heinrich Kramer and Jacob Sprenger
            2. it provides “a complex demonological model” (Burman 123)
            3. it blames sorcery almost entirely on women
            4. it does not mention “familiar spirits, the obscene kiss, sabbat orgies, or the devil’s mark” (Russell 232): these are later developments
      3. 1500-1700
         1. up to 1500: most charges of witchcraft involve folk doctors and wise women (who know arcane herbs that harm as well cure: e.g., deadly nightshade and henbane) and are prompted by jealousy and anger
         2. 1500-1700: between 200,000 and 1 million people (mostly women) die in the witchcraft craze
         3. Protestantism and the witchcraft craze
            1. “Luther, Zwingli and Calvin believed in the sabbat and night-flights as firmly as any fifteenth-century inquisitor” (Burman 190)
            2. 1571-72: under Calvin’s successor at Geneva (Theodore Beza, 1519-1605), 91 women and 8 men are executed for witchcraft

of the women, 45 are widows and 14 spinsters: witches are mostly poor

the men are mostly old and handicapped, criminals, or witches’ relatives

* + - * 1. 1692: witchcraft trials at Salem (14 miles northeast of Boston) put 20 people to death
    1. anthropology considers witchcraft a “social strain gauge”: “witchcraft reached its peak at the maximum moment of wrenching between a medieval world-view and that of a recognizably modern Europe, between the years 1570 and 1630” (Burman 190)

1. **heresies and councils**
   1. Martin Luther (1483-1546)
      1. life
         1. 1489-97: Luther endures physical abuse
            1. his father beat him at home: of his parents he later wrote, “they did not understand the art of adjusting their punishments” (qtd. in Jones 54 n. 9)
            2. his teachers beat him in school: “Luther was caned 15 times in only one morning for not having mastered the tables of Latin grammar” (Kittelson 37)
         2. 1505: Luther becomes a monk, joining the Observant Augustinians
         3. Luther suffers from scrupulosity
            1. “An exaggerated, groundless, unreasonable fear of sin in the past or present is called a *scruple*. . . . The scrupulous individual sees sin where there is no sin; he is seized by a subtle, futile and constant fear lest he sin. He is characterized by a . . . stubborn attachment to his own opinion” (Graneris 1104)
            2. perhaps because of the abuse, “the question of certainty under God . . . drove him to confess his sins so frequently to his fellow monks as to annoy them . . . There were mo­ments when Luther hated God” (Dillenberger and Welch 16)
         4. 1512: Luther becomes a doctor of theology and teaches scripture at the University of Wittenberg
         5. 1515: Luther reads Rom 1:16-17 and 3:21-31 and has the insight that one is saved by faith, not by works
            1. Rom 3:21-31, “the righteousness of God has been disclosed, . . . 22the righteousness of God through faith in Jesus Christ for all who believe. . . . 25God put [Christ] forward as a sacrifice of atonement by his blood, effective through faith. He did this . . . 26to prove at the present time that he him­self is right­eous and that he justifies the one who has faith in Jesus. 27Then what becomes of boasting? It is excluded . . . by the law of faith. 28For we hold that a person is justified by faith apart from works prescribed by the law. . . . 30God . . . will justify the circumcised on the ground of faith and the uncircumcised through that same faith. 31Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.”
            2. this insight is called Luther’s “tower experience,” though it probably was not in a tower and may have been gradual (Trovato)
         6. 1512: Luther becomes a doctor of theology and teaches scripture at the University of Wittenberg
         7. 1515: Luther reads Rom 3:21-31 and has an insight that one is saved by faith, not by works (his so-called “tower experience”)
         8. 1517: Luther nails his *95 Theses* to the door of the Wittenberg church, opposing indulgences
         9. 1520: Luther publishes three books: *Address to the Christian Nobility* (on the priesthood of all believers); *On the Babylonian Captivity of the Church* (on the sacraments); *On the Freedom of a Christian* (on the relation between justification by faith alone and the doing of good works); and he burns the canon law
         10. 1521: Leo X’s (1513-21) bull *Decet Romanum Pontificem* excommunicates Luther
         11. 1524: Erasmus attacks Luther in *On the Freedom of the Will*
         12. 1525: Luther attacks Erasmus in *On the Bondage of the Will*
         13. 1525: Luther, age 42, marries Katharina von Bora, a former nun; they will have six children
         14. 1530: Luther approves Phillip Melanchthon’s *Augsburg Confession*
         15. 1530-46: Luther’s last years are “marked by extremely harsh polemics . . . Turks, Jews, papists, fellow Germans, and hostile rulers were Luther’s targets, and he treated them all with equal violence” (Kittelson 270)
      2. Luther’s divergences from Catholic doctrine on grace
         1. severe wounding of human nature after the fall
            1. Luther said: “all things in you are altogether blameworthy, sinful, and damnable.”
            2. Luther said: “we do everything by necessity and nothing by our free will, since the power of the free will is nothing and neither does the good nor is capable of it in the absence of grace . . .”
            3. Luther said: “‘Free will’ after the fall is nothing but a word, and so long as it does what is within it, it is committing deadly sin.”
         2. justification by faith alone
            1. Rom 3:21-31, “the righteousness of God has been disclosed, . . . 22the righteousness of God through faith in Jesus Christ for all who believe. . . . 25God put [Christ] forward as a sacrifice of atonement by his blood, effective through faith. He did this . . . 26to prove at the present time that he him­self is right­eous and that he justifies the one who has faith in Jesus. 27Then what becomes of boasting? It is excluded . . . by the law of faith. 28For we hold that a person is justified by faith apart from works prescribed by the law. . . . 30God . . . will justify the circumcised on the ground of faith and the uncircumcised through that same faith. 31Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.”
            2. “Luther was once again reducing everything in the life of a Christian to the promises of God that called forth trust in his goodwill.” (Kittelson 149)
            3. Luther said: “faith justifies without and before love.”
         3. justification as forgiveness of sins only (without transformation of human nature also)
            1. “By defining justification as the forgiveness of sins, Luther emphasized even more sharply its gratuitous character.” (Pelikan 4: 148)
            2. Compare Trent, *Decree on Justification* ch. 7: justification “is not merely remission of sins, but also the sanctification and renewal of the interior man . . .” Trent based itself on (among other passages):

*new creation*: 2 Cor 5:17, “if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!”

*new self*: Eph 4:23-24, “be renewed in the spirit of your minds, 24[and] clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.”

*one body*: 1 Cor 10:17, “Because there is one bread, we who are many are one body, for we all partake of the one bread.”

*indwelling*: Rom 8:9, 11, “the Spirit of God dwells in you. . . . 11If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.”

* + - 1. imputed righteousness
         1. “. . . the Father in heaven looks upon Jesus Christ and sees his love and obedience. Christ stands in front of sinful man as a shield so that God the Father no longer sees their sinfulness. In gazing on his beloved Son, he declares the sinner guiltless and justified for the sake of his Son. Justification is a nonimputation of sin for the sake of Christ.” (Schmaus 57-58)
         2. “. . . in Luther’s understanding, one is not yet righteous and needs to be covered by God’s cloak of righteousness.” (Dillenberger and Welch 78)
         3. Luther said (*Gal*. 3:6 [1535]): “God reckons imperfect righteousness as perfect righteousness and sin as not sin, even though it really is sin.”
         4. The “alien righteousness of Christ, a righteousness ‘outside ourselves,’ [proves] that justification must be through faith alone . . .” (Pelikan 4.150)
      2. *simul justus et peccator*
         1. “*Simul Justus et peccator*” means “at the same time justified and a sinner.”
         2. For Catholicism, “there is a residual sinfulness in the justified man.” In that sense a justified person is at the same time justified and a sinner. (Schmaus 65)
         3. But Luther said: “the Christian who is consecrated by his faith does good works, but the works do not make him holier or more Christian . . .”
         4. A primary effect of the doctrine is that there is no increasing holiness; hence, there are no saints.
      3. good works are useless
         1. Luther said: “How can anyone prepare himself to be good with works when he never does a good work without some reluctance or reticence inside him?”
         2. Trent opposed this, citing (among other passages):

James 2:14-21, “What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? 15If a brother or sister is naked and lacks daily food, 16and one of you says to them, “Go in peace; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that? 17So faith by itself, if it has no works, is dead.”

1 Cor 7:19, “obeying the commandments of God is everything.”

1 Cor 13:2, “if I have all faith, so as to remove mountains, but do not have love, I am nothing.”

Gal 5:6, “the only thing that counts is faith working through love.”

Phil 2:12-13, “work out your own salvation with fear and trembling; 13for it is God who is at work in you, enabling you both to will and to work for his good pleasure.”

* + 1. Luther’s other divergences from Catholic doctrine; according to Luther:
       1. indulgences
          1. the pope can give indulgences only to remit penalties he or the canons of the church have imposed
          2. indulgences do not extend to purgatory
       2. Church authority
          1. a council is above the pope on matters of doctrine
          2. scripture is above both popes and councils, because all humans can err
          3. so neither ecumenical councils nor popes are infallible
          4. there are two churches: the external (pope, hierarchy, etc.) and the spiritual
          5. Luther said: “the papacy is identical with the kingdom of Babylon and the Antichrist itself”
       3. *sola scriptura* (scripture alone)
          1. Andreas Carlstadt (fellow professor at Wittenberg) insisted that only scripture—not Church Fathers, papal decrees, councils, etc.—are authoritative in religion; Luther adopts Carlstadt’s position
          2. Luther removes seven books from the Old Testament (Tobit, Judith, 1-2 Maccabees, Wisdom, Sirach, and Baruch) and four books from the New Testament (Hebrews, James, Jude, and Revelation), claiming they are not inspired; he puts the excised books in appendices after the Old and New Testaments; later Lutherans reinsert the New-Testament books
       4. Church-state relations
          1. all political leaders, from emperor to city council, receive their authority directly from God; therefore, no one can rebel against them
          2. political leaders must reform the Church
       5. baptism
          1. baptism is a ritual whose purpose is to remind us throughout our life of our faith
       6. reconciliation
          1. 1519: Luther says there are three sacraments: baptism, the Eucharist, and reconciliation
          2. 1520: Luther says there are only two sacraments: baptism and the Eucharist
          3. since Christ only ordered that Christians confess to one another, confessing to a priest was not necessary
       7. the Eucharist
          1. the purpose of the Eucharist is to be a sign that points to Christ and so strengthens our faith
          2. the Church reserved wine to priests for fear the laity might spill it
          3. Luther adopts the Hussite practice of communion in both species
          4. 1524-36: the “sacramentarian controversy” over Christ’s real presence

Wyclif and Hus said, and some fellow-Protestants (Calvin, Zwing­li, Carlstadt, Oecolampadius, Bucer) say, that the bread and wine are mere sym­bols of Christ’s body and blood

Luther maintains Christ’s real presence in the Eucharist

but he denies transubstantiation (the bread and wine cease to be bread and wine and become Christ’s body and blood)

instead, he says Christ is “in, with, and under” the bread and wine (*Large Catechism*, 1527); this is perhaps consubstantiation (the bread and wine remain bread and wine but become Christ’s body and blood as well)

* 1. John Calvin (1509-64)
     1. life
        1. Calvin is a French lawyer who accepts Huldreich Zwingli’s (1484-1531) insistence that what is not explicitly and literally said in scripture must be rejected
        2. 1535: Calvin is invited by the city of Geneva, Switzerland, to reform it
        3. 1536: Calvin publishes the first edition of his *Institutes of the Christian Religion* (*Insitutio christianae religionis*) (2nd Latin ed., 1539; French trans., 1541; 3rd Latin ed., 1559; the 4th Latin ed. of 1560, with additions by disciples, is commonly used)
        4. 1538: for imposing church leaders and a strict moral code, Geneva ostracizes Calvin
        5. 1540: Calvin is invited back; for many years he is mayor of Geneva, where he attempts to create a theocracy by integrating the church into the city government (all sins are crimes punished by the city)
        6. 1541: John Knox introduces Calvinism into Scotland; it becomes Presbyterianism
        7. 1542: a son dies near birth; Calvin’s wife dies in 1549
        8. 1547-53: Geneva sends 76 dissenters into exile and puts 58 to death (including the unitarian Michael Servetus, burned at the stake in 1553)
     2. Calvinism is similar to Lutheranism but is known for several emphases or doctrines
        1. total depravity: humanity’s severe wounding is emphasized
        2. double predestination: from before creation, and not because of their foreseen actions, God wills some to heaven, and God will others to hell
        3. limited atonement (Christ died only for the elect)
        4. irresistible grace (graces always achieve their effects)
        5. perseverance of the saints (a person once in a state of grace will never leave it)
     3. Reformed confessions
        1. 1566: Second Helvetic Confession (also, Swiss Confession), by Bullinger
        2. 1559: Gallican Confession (prepared by Calvin, adopted by French Reformed)
        3. 1561: Belgic Confession, by Guido de Brès
        4. 1560: Scottish Confession, mostly by John Knox
        5. 1647: Westminster Confession
  2. 1545-63: the Council of Trent
     1. Trent is largely a response to Protestantism; it publishes decrees on
        1. the canon of scripture (1546)
        2. original sin (1546)
        3. justification (1547)
        4. the sacraments (1547, 1551, 1562-63)
        5. purgatory (1563)
        6. saints, relics, and images (1563)
     2. 1547: its most important decree is on justification
        1. definition (ch. 7): justification “is not merely remission of sins, but also the sanctification and renewal of the interior man . . ., whereby an unjust man becomes a just man, and from being an enemy becomes a friend”
        2. the essential cause of justification is sanctifying grace (ch. 16): “that justice [here, uprightness or holiness] which is called ours, because we are justified through its inherence in us, that same is [the justice] of God, because it is infused into us by God”
        3. against severe wounding (chapter 11): it is false that “the just man sins at least venially in every good work, or (what is more intolerable) . . . he merits eternal punishments”
        4. against passivity of the will
           1. (ch. 5): a person “does not do nothing at all inasmuch as he can indeed reject [grace]”
           2. (canon 4): “man’s free will moved and aroused by God does . . . cooperate by assenting to God who rouses and calls, whereby it disposes and prepares itself to obtain the grace of justification . . . [the will can] dissent, if it wishes”
        5. against faith alone
           1. (ch. 11): “no one should [think] that by faith alone he is made an heir and will obtain the inheritance”
           2. (canon 19): it is false that “nothing except faith is commanded in the Gospel”
        6. against imputed righteousness (canon 11): “men are [not] justified either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of grace and charity, which is poured forth in their hearts”
        7. faith and works (canon 20): “a man who is justified [is] bound to observe the commandments of God and the Church [and not] only to believe . . . the Gospel [is not] a mere absolute promise of eternal life, without the condition of observation of the commandments”
        8. there are degrees of justification (ch. 10): 2 Cor 4:16 (“our inner nature is being renewed day by day”) “is said of the justified . . . they increase [in grace] and are further justified”
        9. hence, recognition of saints is reasonable and commendatory
        10. against certainty of salvation (ch. 12): no one should “decide for certain that he is assuredly in the number of the predestined, as if it were true that he who is justified . . . cannot sin any more”
  3. ecclesiological theories that subject the Church to the state: Erastianism
     1. 1545-63: at Trent “The lack of a clear doctrinal statement on the Church and the unsettled issue of conciliarism (whether a council had supreme authority over the Pope) gave rise in the next two centuries to theological uncertainties” (Lapple)
     2. “Erastianism”: “supremacy of the state over the church in ecclesiastical matters” (*Random House Unabridged Dictionary* 2006)
     3. 1568: Thomas Erastus (Heidelberg physician, Zwinglian, 1524-83) in *Seventy-Five Theses* says the Jewish nation in the Old Testament is the model for Christianity: the head of state should be the head of the church (Ward)
     4. Catholicism and Presbyterianism affirm “that the Church has its own government distinct from the civil power” (Ward)
     5. but Anglicanism accepts Erastianism (e.g., Richard Hooker’s [1554-1600] *Ecclesiastical Polity*, 1593)
  4. 1500s-1700s: some Orthodox groups reunite with the Catholic Church
     1. 1551: some Nestorians unite
     2. 1596: the Brest-Litovsk Union
        1. in 1596, the Ukraine belongs to the king of Poland; he demands that Ukrainian Orthodox bishops accept the primacy of the pope, and all but two do so
        2. some Belorussians also unite
        3. today, Ruthenians (Belorussians and Ukrainians) who are Eastern Catholics number c. 11 million
     3. 1698: some Romanians (Transylvania) unite
     4. 1724: some Melchites (Syrian Christians of the Byzantine rite) unite
     5. accommodations for Eastern Catholics
        1. they must accept the Roman Catholic faith, keep the seven sacraments, and recognize the pope’s universal jurisdiction
        2. but Rome permits Eastern Catholics to have a married clergy
        3. Rome also permits infants when baptized to immediately receive communion and confirmation
  5. 1534: Henry VIII has himself declared supreme head of the Church of England
  6. 1535: Henry VIII has Thomas More, humanist and jurist, beheaded; Henry made him lord chancellor, but More opposed Henry’s plans to divorce and remarry
  7. 1541: the Calvinist John Knox introduces the Reformation into Scotland
  8. 1545-63: Trent:
     1. Protestantism (canon, original sin, justification, sacraments, purgatory, saints and relics)
        1. Adolf von Har­nack, Church historian: “Had the Triden­tine decree on justification been in place before, Luther’s appearance would probably have been unnecessary.”
     2. reforms (the Catholic renewal “was not, in fact, a response to the demands and activities of the Reformers,” Lapple)
  9. 1562-98: Huguenot Wars
  10. 1572-08-24: St Bartholomew’s Day massacre
  11. 1598: Edict of Nantes (religious freedom for Huguenots)

1. **clergy**
   1. canon law
      1. c. 1500: at Paris the lawyer Jean Chappuis systematizes all earlier collections of canon law
      2. 1580: Gregory XIII bestows on Chappuis’ work the official title, *Corpus juris canonici*
2. **religious orders and missions**
   1. Theatines (1524)
   2. Capuchins (1528)
   3. Jesuits (1534)
   4. Ignatius Loyola († 1556)
   5. Francis Xavier († 1552 in China)
   6. Ursulines (1535)
   7. Hospitalers (1550)
   8. Oratorians (1564)
   9. fl. c. 1550: Spanish mystics Teresa of Avila (1515-82) and John of the Cross (1542-91)
   10. 1569: Christianity reaches the Philippines
3. **theology**
   1. 1563: at Salamanca, Spain, Melchior Cano, OP (1509-60), publishes *Loci theologici* (*Theological Places*, i.e., theological resources), which lists ten sources where theologians can find authoritative teaching: scripture, unwritten traditions, the Catholic Church, councils (especially ecumenical councils), the Roman Church, the Church Fathers, scholastic theologians and canon lawyers, reason, philosophers and civil lawyers, and history
4. **devotions**: **the way of the cross**
   1. c. 30-600: pilgrims to Jerusalem follow the actual *Via Crucis* and meditate at points indicated by local tradition
   2. 638: Muslims conquer Palestine
   3. 1100s: following the *Via Crucis* is again possible when the crusades capture Palestine
   4. 1200s: Dominicans and Franciscans preach devotion to Christ’s passion, so the way of the cross in Jerusalem gains in popularity
   5. 1500s: probably thanks to the mystics (1300s-1400s), the stations of the cross become popular outside Palestine
   6. the number of stations
      1. sometimes there were 34
      2. in Germany there were 7 falls, linked to the seven canonical hours
      3. 1500s: the Carmelite John Pascha of Louvain († c. 1530) writes a *Spiritual Pilgrimage* (published in 1563) that speaks of 15 stations
      4. 1584: describting his pilgrimage to the Holy Land, the priest Christian van Adrichem (Adrichomius) speaks of 12 stations; they correspond to the first 12 of the present form of the devotion
   7. 1600s-1700s: the Franciscans popularize the present 14 stations
   8. 1686: Innocent XI indulgences the devotion
5. **arts**: **vestments**
   1. 1570: Pius V’s *Missale Romanum* (*Roman Missal*); it prescribes the present vestment-color scheme (white, red, green, violet and black)
6. **morals of the laity**
   1. Confraternity of Christian Doctrine (CCD)
      1. 1536: abbot Castellino da Castello founds a system of Sunday schools in Milan
      2. 1562: a wealthy nobleman, Marco de Sadis-Cusani of Milan, having moved to Rome, founds the Confraternity of Christian Doctrine
      3. 1571: Pius V recommends that bishops establish the Confraternity of Christian Doctrine in every parish
      4. 1607: Paul V makes the Confraternity of Christian Doctrine into an archconfraternity, with headquarters in Rome
      5. advocates include Robert Bellarmine, Francis de Sales, and Charles Borromeo
   2. Congregation for Catholic Education (CCE)
      1. 1588 Sixtus V founds the *Congregatio pro universitate studii romani* to supervise studies at the University of Rome, Bologna, Paris, Salamanca, and others
      2. 1824: Leo XII renames it the *Congregatio studiorum*
      3. 1915: Benedict XV adds seminary oversight and renames it *Congregatio de seminariis et studiorum universitatibus*
      4. 1967: Paul VI renames it *Sacra congregatio pro institutione Catholica*
      5. 1988: John Paul II (in *Pastor Bonus*) renames it “the Congregation for Catholic Education [in Seminaries and Institutes of Study]”

## 1600s

1. **cultural background and Church-state relations**
   1. introduction
      1. The 1600s and 1700s saw “the growth of religious pluralism . . . and philo­sophical empiricism” (Holmes and Bickers 179)
      2. political secularization—“the spread of nationalism and political absolutism”—threatened the authority of the Catholic Church (Holmes and Bickers 174)
      3. political absolutism—monarchs have absolute power as a divine right—“spread through­out Europe . . . as the best means of maintain­ing order and preserving national unity. Kings were described as ‘the living image of God’ by whom they were chosen and from whom they held their authority” (Holmes and Bickers 174)
      4. 1550-1648: Spain and the Empire most influence Church history
      5. 1648-1800: France most influences Church history
   2. 1600-20: Protestant and Catholic attitudes harden, leading to the Thirty Years War (1618-48)
      1. 1600-10: Pro­testant subjects force some Catholic rulers to grant concessions
      2. Germany
         1. 1606: Protestants in the free city of Donauwörth prevent a Catholic procession
         2. 1607: the Emperor imposes Catholicism on Donauwörth, and Bavaria annexes it
         3. 1608: twelve Protestant princes form a Protestant Union (led by the Elector Frederick IV of the Palatinate; it dissolves in 1621 at the Emperor’s demand)
         4. 1609: the Catholic princes form a Catholic League (led by Duke Maximilian of Bavaria)
      3. England
         1. 1603-05: James I (r. 1603-25) disappoints Catholic hopes for toleration
         2. 1605: the Gunpowder Plot
            1. a dozen Catholic conspirators place 1800 pounds of gunpowder under the House of Lords to kill King James I and many Protestant aristocrats
            2. an anonymous letter warning a Catholic parliamentarian leads to discovery and execution of the conspirators (including Guy Fawkes, explosives expert)
            3. the plot’s failure is celebrated as “Guy Fawkes Night” (November 5, also known as “Bonfire Night” and “Fireworks Night”)
            4. the Gunpowder Plot intensifies persecution of Cath­olics
         3. papal condemnation of the Oath of Supremacy divides Catholics
            1. some abide by the papal condemnation of the oath
            2. some swear that James is the legitimate king, and the pope cannot depose him
      4. Holy Roman Empire
         1. Emperors Matthias (r. 1612-19) and Ferdinand II (r. 1620-37) attempt to restrict concessions previously granted to Protestants
   3. Thirty Years War (1618-48)
      1. The war in its early years “led to an extensive restoration of Catholicism in Bohemia and Hungary, Silesia and Austria. . . . abbeys and monasteries, estates and prince-bishoprics were being restored to the Church” (Holmes and Bickers 171)
      2. “But the attitudes of the popes as well as secular rulers were complicated by the confusion of their political and religious interests” (Holmes and Bickers 171)
         1. 1631: “Urban VIII was prepared to collaborate with the alliance between Protest­ant Sweden and Catholic France on the basis of dubious Swedish reassurances and because of French threats of schism” (Holmes and Bickers 171)
         2. “Armand Jean du Plessis, Duc de Richelieu [1585-1642; cardinal, 1622-42; Louis XIII’s chief minister, 1624-42], hoped to use both the Hapsburgs and the Protestants in his efforts to weaken them both and was prepared to add the support of France to that of England and Holland in favour of the Union” (Holmes and Bickers 171)
         3. “Ferdinand II for his part secured the powerful help of Spain” (Holmes and Bickers 171)
         4. “this confusion of interest damaged Catholic interests within the Empire” (Holmes and Bickers 171)
      3. September 1631: King Gustavus Adolphus of Sweden’s (1594-1632, r. 1611-32) advance into southern Germany (first Protestant victory) reverses many Catholics gains
      4. growing divisions, failures at reunion, increased secularization, and the realization that states will have to tolerate other Christians force Church leaders to seek secular rulers’ support
   4. 1648: Peace of Westphalia
      1. treaties based on the principle, *Cuius regio*, *eius religio* (“Whose rule, his religion”), give “secular governments the right of reforming the Church which flatly contradicted . . . Trent” (Holmes and Bickers 173)
      2. tolerance is now extended to Calvinists
         1. 1555: at the Peace of Augsburg, Catholic and Lutheran princes agree to *cuius regio*, *eius religio*; but both persecute Calvinists and Anabaptists
      3. freedom of private and public worship is guaranteed where it existed on 1 Jan. 1624
      4. ecclesiastical property belongs to the group that possessed it on 1 Jan. 1624
      5. “neither Catholic nor Protestant forces could hope in future to destroy the other . . ., leaving the northern and north-western areas of Europe as almost solidly Protestant” (Holmes and Bickers 173)
      6. relative irrelevance of the papacy
         1. when Pope Innocent X (1644-55) condemns the treaties, he is ignored
         2. papal representatives are excluded from
            1. 1648: the Peace of Westphalia
            2. 1659: the Peace of the Pyrenees
            3. 1697: the Treaty of Ryswick
            4. 1713: the Treaty of Utrecht
            5. 1735: the Treaty of Vienna
            6. 1748: the Peace of Aachen
   5. France
      1. 1643: Louis XIV is king of France (“The Most Christian Sun King”; 1638-1715; r. 1643-1715 [73 years])
      2. 22 Oct. 1685: Louis XIV’s *Revocation of the Edict of Nantes*
         1. 1598: the Edict of Nantes had granted religious freedom for Huguenots (French Calvinists)
         2. but Louis XIV sees religious diversity as a threat to order and national unity
         3. Huguenots must now violently resist or go into exile
      3. Louis XIV “disregarded the claims and rights of the papacy at the very time that he was persecuting the Huguenots” (Holmes and Bickers 174)
      4. “even communicating with the papacy during the reign of Louis XIV was [a crime,] and the practice ceased” (Holmes and Bickers 176)
      5. 1715: “Louis XIV carefully practised his devotions and religious duties and died in an exemplary way” (Holmes and Bickers 206)
   6. the Papal States (1600s-1700s)
      1. the Papal States are generally weak
         1. the Papal States are now one minor power among many
         2. they have a weak economy, a clerical administration, and an impotent military
      2. the popes are generally weak
         1. popes are usually elected for political, not religious, reasons
         2. “Neither the secular nor the ecclesias­tical authorities, including the cardinals, wanted young, efficient or powerful popes” (Holmes and Bickers 181)
         3. so popes are respectable but “usually old, unimaginative and unenthusiastic, often out of touch with the realities” (Holmes and Bickers 181)
      3. nepotism
         1. Italians, who dominate the college of cardinals, make their children cardinals
         2. “cardinal nephews” are “not priests but close relatives in whom the pope had confidence and of whom he was expected to take care” (Holmes and Bickers 181)
         3. 1644-55: Innocent X (1644-55) lets his deceased brother’s wife, Olympia Maidalchina, wield power; she “was happy to receive presents in return for favours” (Holmes and Bickers 181); this caused great scandal, “for which, however, there appears to have been no adequate ground” (“Innocent X”)
         4. 1670-76: Clement X (1670-76) “appoints a greedy inefficient uncle of his niece’s husband” (Holmes and Bickers 181)
         5. 1676-89: the reaction to Clement X’s appointment is so hostile that Innocent XI (1676-1689) refuses to appoint his relations
         6. 1691-1700: Innocent XII (1691-1700) abolishes nepotism
         7. 1775-99: Pius VI (1775-99) restores it
   7. England
      1. Charles I (1625-49) sympathizes with his Catholic subjects and has a Catholic wife; but parliament prevents him from helping them
      2. 1642-51: the English Civil War
         1. 1642-45, first civil war; 1648-49, second civil war; 1649-51, third war
         2. Catholics in England and Ireland support the royalists
         3. after the Puritans win the civl war, Oliver Cromwell becomes Lord Protector (head of state); as an Independent (a non-separatist Congregationalist), Cromwell believes in religious toleration, but only for Protestants
      3. Charles II (1660-85) is well-disposed towards Catholics; he converts to Catholicism on his deathbed
      4. James II (1685-88) had converted to Catholicism (1668 or 1669) and appoints Catholic officials
      5. 1688: the Glorious Revolution: English Protestants persuade William of Orange to invade England (he is James II’s nephew and married to James’ Protestant daughter Mary); James II flees
      6. 1689: parliament deposes James II and installs Mary and William (1689-1702); a Bill of Rights requires oaths of allegiance and forbids Catholic monarchs and monarchs marrying Catholics
   8. America
      1. 1534: Cartier penetrates the Gulf of St Lawrence for France
      2. northern colonies
         1. Puritans settle Massachusetts, Connecticut, New Hampshire, and (later) Vermont
         2. American Puritanism becomes “Congregationalism”
            1. “the early distinction between those Puritans who had already separated from the Church of England and those who had not [lost] its point in America by the mid-17th century” (Chadwick and Evans)
            2. “The “Pilgrims” who settled at Plymouth and the “Puritans” who founded Boston soon melded into that denomination known as Congregationalism” (Chadwick and Evans)
         3. 1636: Harvard is founded to create Congregationalist ministers (Yale is in 1701)
         4. 1636: Massachusetts exiles Roger Williams; he buys land from the Indians to found Rhode Island
            1. “Williams, briefly a Baptist, was later aided by John Clarke, a Baptist for a great many years, in securing Rhode Island’s charter” (Chadwick and Evans)
            2. Williams keeps Rhode Island “open to all malcontents, dis­senters, unchurched and unconcerned” (Chadwick and Evans)
            3. “Baptists were the first to profit from this colony’s deliberate embrace of religious liberty” (Chadwick and Evans)
            4. Quakers soon established New­port, Rhode Island, as their New-England base
         5. Congregationalism remains the established religion in the New-England colonies
            1. in Connecticut until 1818
            2. in Massachusetts until 1833
      3. middle colonies
         1. New York and New Jersey
            1. 1664: Dutch “New Amsterdam” becomes British “New York”
            2. but “the Dutch Reformed religion continued to be a strong cultural force in both New York and New Jersey” (Chadwick and Evans)
            3. 1766: e.g., Queen’s College (now Rutgers University) is founded in New Brunswick, New Jersey, as a Dutch Reformed institution
         2. Pennsylvania
            1. 1682: William Penn receives the large land grant of Pennsylvania (Latin for “Penn’s woods”)
            2. he makes it a haven for his fellow Quakers (Society of Friends) and other religious dissidents
         3. 1680s-90s: “English Quakers constituted a majority of the first wave of immigration to the Philadelphia area (and other regions along the Delaware river)” (Chadwick and Evans)
         4. early 1700s: Scottish and Irish Presbyterians, and Germans too, settle in the middle colonies
      4. southern colonies
         1. 1607: Jamestown, Virginia, is the first English settlement in the New World
            1. 1619: the Church of England (Anglicanism) becomes Jamestown’s established (official) religion
         2. 1634: Catholics found Maryland
            1. 1629: George Calvert, first Lord Baltimore in the Irish House of Lords, whose Avalon colony in Newfoundland has failed, applies to Charles I for a new royal charter
            2. April 1632: Calvert dies
            3. 20 June 1632: his son, Caecilius Calvert, Second Lord Baltimore, receives a charter for Maryland Colony (Latin *Terra Maria*—it is named after Henrietta Maria, Charles I’s queen)
            4. by 1700: Anglicanism is the established religion
         3. South Carolina and North Carolina: Anglicanism becomes the established religion
         4. slavery in the United States
            1. 1510 (22 Jan.): “the start of the systematic transportation of African slaves” (Carey); but this is to New Spain (Mexico, parts of Central America and the Carribean, and Florida)
            2. 1619: 19 blacks arrive at Jamestown, but become indentured servants (under a limited-time contract), not slaves
            3. 1640: first slave in the US (John Punch, a black indentured servant who, after attempting to flee, is sentenced to slavery)
            4. 1662: a Virginia law says children born of slave women are slaves (English common law said children of English subjects took their fathers’ status)
            5. by 1700: 21,000 slaves in the US (Miller and Smith 678)
            6. 1640-1865: total number of Africans imported as slaves to the US: 597,000
   9. 1683: Turks besiege Vienna
2. **heresies and councils**
   1. heliocentrism
      1. pre-1543: everyone accepts geocentrism (the universe revolves around the earth)
         1. one need only look up to prove geocentrism: sun and stars rotate around us
         2. the Bible says the “sun sets” and “rises” (e.g., Mark 1:32, the sun *goes down*)
         3. Aristarchus of Samos (310-230 bc) was an exception: he advocated heliocentrism (the universe revolves around the sun)
      2. 1543: Polish priest Nicholas Copernicus (1473-1543) publishes *De revolutionibus orbium coeles­tium*, arguing heliocentrism
      3. c. 1545: Luther (1483-1546) condemns heliocentrism (Holmes and Bickers 189)
         1. Protestants are first to oppose Copernicus’s work, since it contradicts scripture
      4. 1600: only ten people are by now convinced (“Copernicus”)
         1. one is the German Johannes Kepler (1571-1630)
         2. one is the Italian Galileo Galilei (1564-1642)
      5. 1610s: the Church considers condemning heliocentrism; Galileo reminds the Church “of its standing practice of interpreting Scripture allegorically whenever it came into conflict with scientific truth, quoting patristic authorities and warning that it would be ‘a terrible detriment for the souls if people found themselves convinced by proof of something that it was made then a sin to believe’” (de Santillana)
      6. 5 Mar. 1616: Catholic opposition to heliocentrism commences: the Congregation of the Index forbids Copernicus’s work “until corrected”
      7. 1620: the Congregation of the Index states the necessary corrections: 9 sentences that affirm heliocentrism as certain must be removed
      8. 1632: Galileo’s *Dialogue Concerning the Two Chief World Systems* advocates heliocentrism
      9. 1633: the Roman Inquisition con­demns helio­­centrism for contradicting scripture; it tries Galileo for heresy, forces him to curse heliocentrism, and places him under house arrest for the last eight years of his life
      10. 1718: a censored version of Galileo’s complete scientific works is published
      11. 1737: Galileo is reburied in sacred ground at the Basilica of Santa Croce, Florence
      12. 1741: Benedict XIV (1740-58) formally rehabilitates Galileo when he authorizes publication of an uncensored version of Galileo’s complete scientific works
          1. “the 1633 sentence against him was effectively withdrawn when an imprimatur was granted for his writings” (Gibeau)
      13. 1758: Benedict XIV (1740-58) removes the corrected *Dialogue* from the Index
      14. 1992: the Pontifical Council for Culture “reexamined the Galileo case [and] concluded that “Galil­eo’s judges, incapable of dissociating faith from an age-old cosmology, believed quite wrongly that the adoption of the Copernican revolution . . . was such as to undermine Catholic tradition”” (Gibeau)
      15. 31 Oct. 1992: John Paul II makes Galileo’s vindication public in an address to the Pontifical Academy of Sciences
      16. the Galileo case is “the third great catastrophe in Church history” (after the Eastern Schism and the Protestant Reformation) (historian Friedrich Dessauer, qtd. in Lapple 73)
   2. ecclesiological theories that subject the Church to the state
      1. these theories show the determination of “secular rulers to control the Church or treat it as a department of State . . . Churches everywhere were regarded as useful instruments [for promoting] obedience to local rulers” (Holmes and Bickers 175, 178)
      2. conciliarism
         1. 1663: the *parlement* (law court) of Paris forces the theology faculty to acknowledge that a general council is superior to a pope and to deny papal infallibility
      3. Richerism (France)
         1. Edmond Richer (1559-1631), syndic (business representative) of the faculty of theology in Paris, is a conciliarist and Gallican
         2. 1610: Robert Bellarmine’s *Tractatus de potestate summi pontificis in rebus temporalibus* (*Concerning the Power of the Supreme Pontiff in Temporal Matters*, a treatise on the temporal power of the pope)
            1. “the civil government exists side by side with the ecclesiastical government. Each is complete in its own sphere” (Ward)
            2. “The pope has [the] right to certain interference with the temporal government of states when the principles of religion are at stake” (Ward)
            3. “any interference on the part of the State with ecclesiastical appointments, as, for example, by nomination of bishops [or influencing] the election of the pope, . . . is conceded by courtesy, in consideration of services rendered and by no means acknowledged as a right” (Ward)
         3. 1610: the *parlement* (law court) of Paris condemns Bellarmine’s *Tractatus*
         4. 1611: Richer writes *De ecclesiastica et politica potestate libellus*
            1. the faithful received authority in the Church; they in turn “entrusted sacerdotal power to the clergy and sovereign juris­diction to the bishops” (Holmes and Bickers 187 n.)
            2. Richer’s system is “presbyterianism” (Holmes and Bickers 189)
            3. the Church should be an aristocracy, not a monarchy (Goyau)
         5. 1612: a synod at Sens condemns Richer; Maria de’ Medici (queen of France, 1573-1642) replaces him with a new syndic
      4. Gallicanism (France)
         1. 1640 on: “the rising influence of the Jansenist party helped to spread the Gallican teaching among the French clergy, and to make them more willing to yield obedience to the king than to the Pope” (MacCaffrey, *History*)
         2. 1682: *Declaration of the Gallican Clergy* (*Declaratio Cleri Gallicani*; *Four Articles of Gallicanism*)
            1. written by Jacques-Benigne Bossuet, bishop of Meaux, famous preacher, and theologian
            2. the four articles say:

the king is independent in the temporal sphere

general councils have superiority over popes

the Gallican Church’s traditional prerogatives must be upheld (such as being able to veto bishops chosen by the pope)

papal definitions become infallible only after the Church consents to them

* + - * 1. Louis XIV demands that all receiving theology degrees sign the articles
        2. the pope refuses to accept as a nominee for bishop anyone who has signed
        3. by 1688: 35 dioceses lack bishops, and the pope has excommunicated the king
        4. 14 Sept. 1693: Louis withdraws the articles
        5. The *Declaration of the Gallican Clergy* acknowledges the pope’s “universal authority and the position of the pope as the centre of Christian unity . . . But there were few or no signs of . . . Ultramontane or centralised notions of papal primacy, at least in countries north of the Alps and especially in France, until the beginning of the nineteenth century” (Holmes and Bickers 175)
      1. 1693-1789: “French rulers continued to apply Gallican principles, which also enjoyed wide support among French Catholics” (Holmes and Bickers 176)
  1. Jansenism
     1. 1630s-40s
        1. Cornelius Otto Jansen, bishop of Ypres, Belgium
           1. Augustine said grace constrains the will to do good
           2. Trent had not explained how free will and God’s grace are compatible
           3. Jansen, who claimed to have read all of Augustine several times, taught:

after original sin “man was essentially perverted and free only to commit evil” (Holmes and Bickers 184)

after original sin humans need “efficient or all-powerful grace in order to do good or to obey God’s commands . . . [But] such grace was not always given even to those who asked for it” (Holmes and Bickers 184)

“total dependence on God also seemed to imply the doctrine of [double] predestination” (Holmes and Bickers 184)

Jansenism “has in fact been described as a sort of ‘Calvinised’ Catholicism” (Holmes and Bickers 184)

* + - * 1. 1638: Jansen dies
        2. 1640: Jansen’s book *Augustinus* is published, causing controversies in Paris and Louvain
        3. 1641: *Augustinus* and publica­tions of both sides are put on the Index
        4. 1642: fierce arguments continue
        5. 1643: Rome again condemns *Augustinus*
      1. other major early Jansenists
         1. Fr. Jean Duvergier de Hauranne (1581-1643)

abbot of the Benedictine monastery of Saint-Cyran

1633-36: confessor to the convent of Port-Royal, he made it a center of Jansenism

political opponent of Cardinal Armand-Jean du Plessis, Duc de Richelieu (1585-1642; Louis XIII’s chief minister, 1624-42)

* + - * 1. Fr. Antoine Arnauld (1612-94)

Sorbonne theologian

Arnauld succeeds Duvergier de Hauranne as chaplain of Port-Royal

* + - * 1. Mother Jacqueline Marie Angélique Arnauld (1591-1661) (Arnauld’s older sister, abbess of the Cistercian convent of Port-Royal)

1608: Francis de Sales (bishop of Geneva) and Mother Angélique reform Port-Royal

1626: the Abbey of Port-Royal moves to Paris; the old abbey, now called “Port-Royal-des-Champs” (“Port-Royal in the country”), is a retreat for men who open a school for boys

by 1630: “Port-Royal was a model reformed convent governed by a saintly abbess with a devout community which was already exerting a powerful influence for good among the Catholic laity as well as religious in the world outside” (Holmes and Bickers 185)

“It was at Port-Royal that the Jansenist doctrines of grace and free-will were transformed into those severe and austere moral attitudes which could be con­trasted so strongly with the lukewarm and even corrupt attitudes of hostile Catholics. . . . Jansenism then was developing into a rigorist morality” (Holmes and Bickers 185)

* + - 1. Jesuit “laxism” vs. Jansenist rigorism
         1. 1600s: “There was at the time a strong reaction in progress against lax moral views, accompanied with positive aspirations towards a life of perfection” (Holmes and Bickers 185)
         2. frequent communion

Jesuits advocated frequent communion

Jansenists opposed it

1643: Arnauld writes *De la communion fréquente*

for Jansenists, “the Eucharist was a sign rather than a means of perfection” (Holmes and Bickers 185)

* + - * 1. confession

Jesuits were accused of having “a lenient or even lax approach to confession” (e.g., allowing penitents to dance the same day they receive communion) (Holmes and Bickers 185)

Jansenists stressed contrition (sorrow for sin because of love of God) instead of attrition (sorrow for sin because of fear of hell)

* + - * 1. “Pascal accused the Jesuits of putting ‘cushions under the elbows of sinners’ and condemned those casuists who allowed priests to take several stipends for one Mass or religious to disobey their superiors, who permitted children to desire the deaths of their parents or servants to take part in the orgies of their masters, and who agreed [185] that creditors could practise usury or debtors escape by fraudulent bankruptcies” (Holmes and Bickers 185-86)
        2. The Jansenists “were prepared to suffer much for their beliefs” (Holmes and Bickers 186)

1638-43: Cardinal de Richelieu (1585-1642) imprisons Duvergier de Hauranne

Arnauld had to hide for 12 years

* + - 1. 1653: Innocent X’s apostolic constitution *Cum Occasione* (*With Occasion*) condemns 5 propo­sitions ascribed to Jansen, which teach that
         1. Christ did not die for everyone
         2. efficacious grace is necessary for salvation but God does not give sufficient grace to everyone
         3. The Jansenists admitted that the propositions were heretical but denied that Jansen taught them

they distinguished between matters of faith or doctrine (on which the Church can be infallible) and matters of fact (such as whether Jansen actually taught these doctrines)

they said that “in matters of fact the Church could only demand respectable silence” (Holmes and Bickers 185)

* + - 1. 1656: Alexander VII’s (1655-67) bull *Ad sacram* declares that the propositions are in fact in *Augustinus*
      2. 1657: Blaise Pascal’s (1623-62) *Lettres provinciales* (*Provincial Letters*)
         1. His sister was at Port-Royal; his niece was cured there
         2. The *Provincial Letters* bitterly condemn Jesuit laxity
         3. Though banned by Louis XIV (1660) and put on the Index, the book went through 3 editions in 3 years
         4. “Pascal respected the spiritual fervour of his Jansenist friends, [but his was] a more passionate understanding of the love of God” (Holmes and Bickers 186)
      3. 1664: Alexander VII’s (1655-67) constitution *Regiminus Apostolici*
      4. 1664: an anti-Jansenist formulary which French clergy must sign helps detect Jansenism
      5. “When Archbishop Fénelon and Bishop Bossuet became involved in the Jansenist controversy they had already been at bitter odds over the question of Quietism” (see below) (Holmes and Bickers 186)
      6. The French king, Louis XIV (r. 1643-1715), began to suspect Jansenists of opposing his absolutism
      7. At least 4 Jansenist bishops “instructed their priests simply to maintain an attitude of respectful silence” (Holmes and Bickers 186)
      8. 1669: the “Clemen­tine Peace”: this compromise “allowed the bishops to maintain their belief in the purity of Jansen’s intentions in private while officially accepting a formula negotiated between Clement IX and Louis XIV” (Holmes and Bickers 186)
      9. 1670 on: Jansenism spreads inside and outside France: “Jansenists could be found in parishes and religious houses, colleges and universities while several bishops in the Low Countries . . . were known to have Jansen­ist sympathies” (Holmes and Bickers 186-87)
      10. 1671: Pasquier Quesnel’s (1634-1719) *Réflexions morales sur le Nouveau Testament* (a French New Testament with Jansenist notes)
          1. It was “a combination of Jansenist, Gallican and Richerist theories which became increasingly and more explicitly Jansenist with every new edition” (Holmes and Bickers 187)
          2. Quesnel’s *Réflexions* “received the approval of Bishop Louis-Antoine de Noailles” (Holmes and Bickers 187)
    1. 1700 on
       1. 1701: Louis Périer, Pascal’s nephew
          1. Périer “maintained that the five propositions were not in *Augustinus* . . . maintaining a respectful silence, [he] signed the formula of Alexander VII with that mental reservation” (Holmes and Bickers 187)
          2. 40 Sorbonne doctors claimed that Périer could be given absolution
       2. “Louis XIV, increasingly irritated and bored by the whole business, asked his grandson, the king of Spain, to seize Quesnel, who was jailed . . . [Louis] then asked Pope Clement XI to condemn the Jansenists again” (Holmes and Bickers 187)
       3. 1703: Clement XI in *Vineam Domini* “declared that respectful silence was not enough and demanded denial in word and conscience of the five propositions which, he maintained, were part of Jansen’s teachings” (Holmes and Bickers 187)
       4. “The Assembly of clergy and nuns of Port-Royal only gave qualified assents to the papal condemnations” (Holmes and Bickers 187)
       5. 1707: “the king secured an interdict against them. The nuns were dispersed to other con­vents, bodies in the cemetery were disinterred and the convent itself destroyed” (Holmes and Bickers 187)
       6. 1708: Clement XI condemns Quesnel’s *Réflexions morales*. Noailles, “by then Cardinal Archbishop of Paris, was ordered to withdraw his approval. The Cardinal hesitated and Quesnel himself tried to win the support of Gallican sympathisers. As a result of the subsequent controversy the king asked the pope again formally to condemn Quesnel’s book” (Holmes and Bickers 187)
       7. 1713: Clement XI’s apostolic constitution *Unigenitus Dei Filius* (*Only-Begotten Son of God*), condemning both Jan­senism and Gallicanism
          1. “Clement XI and his theological advisers were agreed on the need to distinguish Catholic teaching from that of Protestants who at the time were emphasising the need for good works rather than justification by faith alone” (Holmes and Bickers 187)
          2. So *Unigenitus* condemned (“though not necessarily as heresy”) claims

“that the grace of Christ was necessary for every good work,

“that biblical reading was for all,

“that Sunday should be kept holy by devotional reading” (Holmes and Bickers 188)

* + - * 1. “Noailles and other bishops there­fore refused to accept the Bull without qualifications and appeals were made to a General Council, but the pope retaliated by excom­municating those who appealed to a future council” (Holmes and Bickers 188)
        2. 1781: *Unigenitus* is “annulled in Austria on the grounds that it was an illegal extension of papal power” (Holmes and Bickers 187)
        3. *Unigenitus* “occasioned further discussion of papal infallibility and Gallicanism as well as Jansenism” (Holmes and Bickers 187)
      1. “The resistance of the Jansenists strengthened after the death of Louis XIV [d. 1715]” (Holmes and Bickers 188)
      2. But “the death of Quesnel in 1719 also widened divisions amongst them” (Holmes and Bickers 188)
      3. 1720: “the French Government accepted ‘Unigenitus’ and some eight years later Noailles himself, by then sick and old, finally submitted” (Holmes and Bickers 188)
      4. 1723: “the chapter of Utrecht had elected a bishop and begun the Old Catholic schism of Jansenist Catholics separated from Rome” (Holmes and Bickers 188)
      5. 1730: “Louis XV threatened that those churchmen who refused to accept the condemnation of Jan­senism would lose their positions and dying Jansenists were refused the sacraments unless they explicitly accepted ‘Unigenitus’” (Holmes and Bickers 188)
      6. Jansenists “continued to be influential, especially in the Parle­ments and among the lower clergy, and to trouble the Church in France for the next fifty years. Even in the middle of the century several cardinals who sympathised with Jansenism still expected the condemnations to be withdrawn by a future pope” (Holmes and Bickers 188)
    1. some later Jansenists claimed “to work miracles, to pro­phesy or to speak with tongues. When the grave of a devout and charitable Jansenist deacon, François de Paris, became the scene of ‘miraculous’ cures and prophecies, dances and frenzies, convulsions and even sadism, the government closed the cemetery. These and similar exaggerations, coupled with extravagant claims like the justi­fication of illicit sexual relations performed under the influence of ‘divine inspiration’, eventually helped to discredit the Jansenists in France” (Holmes and Bickers 188)
    2. conclusions
       1. “Jansenism was not a homogeneous movement” (Holmes and Bickers 189)
          1. Jansenism was associated “with ecclesi­astical and political Gallicanism” (Holmes and Bickers 188)

“there was an obvious temptation for Jansenists to seek the support of Gallicans” (Holmes and Bickers 188)

“both parties were sometimes used to disguise political and ecclesiastical ambitions” (Holmes and Bickers 188)

* + - * 1. “Jansenism was also associated with the presbyterianism of Edmond Richer” (Holmes and Bickers 189)
        2. “advocates of ecclesiastical reform included”:

“Jansenists and Gallicans”

“descendants of the Counter-Reformation such as Alphonsus Liguori or Leonard of Port-Maurice”

“moderate advocates of the Enlightenment” (Holmes and Bickers 189)

* + - * 1. “Jansenism itself could not be identified exclusively with the ideas of the nuns of Port-Royal” (Holmes and Bickers 189)
        2. “the attitudes of Saint-Cyran were not even the same as those of Quesnel” (Holmes and Bickers 189)
        3. “Arch­bishop Malvin de Montazet of Lyons and Bishop Bazins de Bezons of Carcassone were Gallican opponents of moral laxity” (Holmes and Bickers 189)
        4. “Bishops Asensio Salas and José Climent of Barcelona were open to the new ideas of the Enlightenment, opposed to the laxity associated with the Jesuits and advocates of a simplified and reformed liturgy; these policies were also supported by Eusebius Amort in Germany” (Holmes and Bickers 189)
        5. “Italian ‘Jansenist’ reformers included one of the Vatican librarians, a secre­tary of the Congregation of Propaganda, and Ludovico Antonio Muratori who was archivist to the Duke of Modena and rector of the seminary of Pistoia” (Holmes and Bickers 189)
      1. “But as moral reformers the Jansenists did much to improve standards and the respect in which religion was held. They questioned super­stitious practices and encouraged the reading of scripture. At the same time their opposition to frequent confession and communion had an adverse effect on the lives of many Catholics and the con­troversies over Jansenism undoubtedly further weakened the autho­rity of the Church” (Holmes and Bickers 189)
      2. Jansenism “can simply be seen as an ecclesiology sup­porting the rights of bishops, especially over religious orders, and defending those rights against the interference of pope or king” (Holmes and Bickers 188)
      3. “Eventually Jansenism became a temper of mind opposed to the exercise of absolute authority either in religion or politics and to the increasing centralisation of power in Church and State: as such it became increasingly irrelevant in the light of future developments” (Holmes and Bickers 189)
      4. The length of the struggle against Jansen­ism shows the papacy’s weakness in the 1600s
  1. quietism
     1. beliefs
        1. the quietists overemphasized “indifference, renunciation or abandonment to God which was part of the long and respected tradition of Christian spirituality” (Holmes and Bickers 186)
        2. “Quietism advocated the adoption of a passive rather than an active approach to the spiritual life, not only in the case of devotional exercises, but also in resisting temptations” (Holmes and Bickers 186)
        3. quietism’s most “extreme claim” was “that if human wills were lost in God and individuals committed sin, they did so without offence” (Holmes and Bickers 186)
        4. “In effect Quietism seemed to result in indifference towards religious obligations rather than in abandon­ment into the hands of God” (Holmes and Bickers 186)
     2. history
        1. quietism originates in the theories of Madame Guyon (Jeanne-Marie Bouvier de la Motte, who married Jacques de la Motte Guyon, 1648-1717) (Holmes and Bickers 186)
        2. 1687: Innocent XI’s (1676-89) bull *Coelestis Pastor* condemns the quietism of Miguel de Molinos (1628-97); the Inquisition sentences him to life imprisonment
        3. 1688: François Fénelon, Bishop of Cambrai (Sulpician, 1651-1715) meets Madame Guyon and admires her works
        4. 1697: a commission examines Madame Guyon’s quietism
           1. its members are

Louis Tronson (1622-1700), Superior of Saint-Sulpice seminary

Jacques Bossuet (1627-1704), Bishop of Meaux (1681-1704)

Louis-Antoine de Noailles (1651-1729), Bishop of Châlons (1680-95), later Bishop of Paris (1695-1704)

* + - * 1. the commission publishes the *Artcles d’Issy*, 34 articles condemning Madame Guyon’s quietism
      1. 1697: Bossuet publishes *États d’oraison* (*States of Prayer*), an explanation of the *Articles*
      2. 1697: Fénelon publishes *Explications des Maximes des Saints* (*Explanations of the Maxims of the Saints*), a counter-explanation of the *Articles*
         1. Fénelon argues that “The final end of the Christian soul is pure love of God, without any admixture of self-interest, a love in which neither fear of punishment nor desire of reward has any part. The means to this end, Fénelon points out, are those long since indicated by the Catholic mystics, i.e. holy indifference, detachment, self-abandonment, passiveness, through all of which states the soul is led by contemplation” (Dégert, “François . . . Fénelon”)
      3. 1697-99: Bossuet and Fénelon launch a flurry of pamphlets at one another
      4. 1699: Innocent XII (1691-1700) condemns Fénelon’s quietism, but only “reluctantly as a result of pressure from the French government” (Holmes and Bickers 186)
  1. scientism
     1. definition: “The belief that the investigative methods of the physical sciences are applicable or justifiable in all fields of inquiry” (*American Heritage Dictionary*)
     2. 1600: Giordano Bruno (1548-1600), former Dominican, says the Church opposes scientific progress; in 1600 he is burned at the stake for saying Jesus was not God but a magician, the Holy Spirit is the world soul, etc.
     3. Francis Bacon (1561-1626) divorced “faith and knowledge, reason and revelation, natural and revealed religion [189] . . . He advocated . . . experimental demonstration as the only real form of proof” (Holmes and Bickers 189-90)
     4. Galileo Galilei (1564-1642) “argued that in making . . . hypotheses about nature it was necessary to appeal to observation and, if neces­sary, to ignore the claims of authority” (Holmes and Bickers 189)
  2. rationalism
     1. English rationalism
        1. 1713: Anthony Collins’s *Discourse of Free-Thinking* defends the right of free inquiry into religion
        2. the deists chal­lenge miracles and prophecy (traditional proofs of Christianity)
        3. 1736: to rebut deism, (Anglican) Bishop Joseph Butler’s *The Analogy of Religion* argues that the analogy between God’s principles of governance in nature and in the Bible shows “there is one Author of both” (“Butler”)
        4. David Hume (1711-76): “the most radical philosophical demonstration of the insuf­ficiency of rationalism came from David Hume, whose . . . [skepticism also challenged] traditional certainties of God and nature, causation and miracles” (Holmes and Bickers 191)
     2. Continental rationalism
        1. René Descartes (1596-1650), though a Catholic, is a rationalist and a skeptic: reason is the only means of acquiring belief
        2. Nicolas Malebranche (1638-1715, Oratorian): to defend Christianity, he becomes a Cartesian rationalist
        3. Baruch de Spinoza (1632-77)
           1. Descartes’s ideas tend to pantheism and nihilism
           2. 1656: the Jewish community of Amsterdam “excommunicates” Spinoza for pantheism
           3. Spinoza denies biblical inspiration
           4. Christianity is merely the result of historical causes

1. **religious orders and missions**
   1. older orders: reforms
      1. 1664: Armand-Jean Le Bouthillier de Rancé “devoted himself to the task of reforming the Cistercian Order at the abbey of La Trappe in Normany” (Holmes and Bickers 204)
      2. The Dominicans, Benedictines, Capuchins, Canons Regular, Recollects “were also reformed” (Holmes and Bickers 204)
   2. new orders
      1. 1609: Institute of Mary
      2. 1611: the Oratory (Oratorians); founder, Pierre Bérulle (1575-1629), Augustinian theologian
      3. 1625: Congregation of Priests of the Mission (Lazarists); founder, Vincent de Paul (1580-1660)
      4. 1633: Sisters of Charity of St Vincent de Paul; founders, Vincent de Paul (1580-1660) and Louise de Marillac (1591-1660) (also known as Daughters of Charity, or the “Grey Sisters”)
      5. 1642: Society of Saint-Sulpice; founder, Jean-Jacques Olier (1608-57)
      6. c. 1643: Bar­tholomites; founder, Bartholomew Holzhauser, Salzburg
         1. 1680: Innocent XI approves their rule
         2. they flourish in South Germany, Hungary, Poland, and Spain
         3. 1804: their last house, at Landshut, is suppressed; they cease to exist
      7. 1643: Congregation of Jesus and Mary; founder, John Eudes (1601-80)
         1. 1643-80: the society founds seminaries at Caen (1643), Coutances (1650), Lisieux (1653), Rouen (1658), Evreux (1667), and Rennes (1670)
      8. 1664: Order of Cistercians of the Strict Observance (Trappists, OCSO); founder, Abbot Armand Jean le Bouthillier de Rancé (2007: there are 170 Trappist monasteries, 2500 Trappist monks, and 1800 Trappistine nuns)
   3. charitable orders
      1. “the pattern of canoniza­tions during the eighteenth century illustrated how the Church had come to recognise that works of charity as well as mystical contem­plation or martyrdom were also signs of holiness” (Holmes and Bickers 204)
      2. “Vincent de Paul [1580-1660] and his colleague Louise de Marillac [1591-1660] became symbols of Christian charity” (Holmes and Bickers 204)
      3. “Religious houses provided pensions and alms, homes, asylums and guesthouses, employment, education and medical treat­ment” (Holmes and Bickers 204)
      4. “The Capuchins and the Brothers of St John of God were particu­larly famous for their care of the poor, the sick and the dying” (Holmes and Bickers 204)
      5. 1657: “At Naples . . . 96 of the one hundred Camillians ministering to the sick died of the plague” (Holmes and Bickers 204)
   4. setbacks
      1. 1669: the French government “prohibited the estab­lishment of further religious congregations and, following the later suppression of the Jesuits, adopted measures which resulted in the closure of 400 monasteries” (Holmes and Bickers 204)
   5. education
      1. “Religious orders and congregations suppor­ted [204] the dramatic extension of education among girls as well as boys, the poor as well as the wealthy” (Holmes and Bickers 204-205)
      2. 1684: “Jean Baptiste de la Salle founded the Brothers of the Christian Schools who now joined in the task of educating the young with Dominicans, Jesuits and Orator­ians, the Sisters of Charity and Daughters of Wisdom, the Ursulines and Canonesses of Saint Augustine, the Order of the Visitation and the Congregation of Notre Dame” (Holmes and Bickers 205)
      3. “The Bavarian congregation of the Benedictines helped to promote the education as well as the religious lives of Catholics in the south of Germany” (Holmes and Bickers 205)
   6. the Catholic Enlightenment: historians
      1. Maurists
         1. “the monastery of St Maur was becoming a leading centre of historical research” (Holmes and Bickers 194)
         2. “The Maurists helped to lay the foundations of historical scholarship and to establish the principles of historical criticism and methodology. They collected invaluable historical source material and produced important critical editions of the Fathers” (Holmes and Bickers 194)
         3. 1668: “Dom Jean Mabillon produced the first volume of his history of the Benedictines” (Holmes and Bickers 194)
         4. 1667-1701: Mabillon “published an edition of the writings of Bernard of Clairvaux and collaborated in a critical examination of the lives of Benedictine saints” (Holmes and Bickers 194)
      2. Bollandists
         1. “At about the same time the ‘Bollandists’ were beginning their critical examinations of the traditional lives of the saints” (Holmes and Bickers 194)
      3. “Other significant ecclesiastical historians” (Holmes and Bickers 194)
         1. Claude Fleury (a Gallican, 1640-1723)
         2. Natalis Alexander, O.P. (1639-1724)
         3. Archbishop Giovanni Domenico Mansi of Lucca (1692-1769)
         4. Martin Gerbert, O.S.B., Prince-Abbot of St. Blaise (1720-1793)
   7. the Catholic Enlightenment: France
      1. Blaise Pascal (1623-62)
         1. “Pascal was one of the few convincing Catholic apologists, most of whom were unimaginative scholastic theologians” (Holmes and Bickers 192)
         2. “He did not share the naive optimism of many of his contemporaries about the reasonableness, good will and perfectibility of humanity” (Holmes and Bickers 192)
         3. He “was aware of the need for faith, a gift of God, as well as reason” (Holmes and Bickers 192)
         4. 1670: “His *Pensées* first appeared in an incomplete edition . . . Pascal wrote: . . . “religion is in no way contrary to reason”“ (Holmes and Bickers 192)
         5. “After appealing to an enlightened conscience, Pascal argued that only Christianity could explain the fundamental contradiction in man—a redeemed sinner—before going on to use the more traditional arguments from miracles and prophecy in favour of Christianity” (Holmes and Bickers 192)
      2. Richard Simon (Oratorian, 1638-1712)
         1. “one of the first biblical critics” (Holmes and Bickers 192)
         2. He “saw himself as a Catholic apologist against Protestantism” (Holmes and Bickers 193)
         3. 1678: *Histoire critique du Vieux Testament* (*Critical History of the New Testament*) (Holmes and Bickers 193)
         4. 1693: *Histoire critique du texte du Nouveau Testament* (*Critical History of the Text of the New Testament*) (Holmes and Bickers 193)
         5. “Simon recognised that belief in biblical inspiration was quite compatible with the mistakes of those human writers used by God” (Holmes and Bickers 193)
         6. “theologians should not employ the Bible to judge scientific truths” (Holmes and Bickers 193)
         7. “Simon was condenmed by Catholics as well as by Protestants and expelled from his congregation” (Holmes and Bickers 193)
         8. His find­ings “were later used by Deists and sceptics in their attacks on scripture and revelation” (Holmes and Bickers 193)
         9. “The ‘solutions’ proposed by other apologists to biblical problems were often academically disreputable” (Holmes and Bickers 193)
            1. “Athanasius Kircher, a Jesuit mathematician who died in 1690, was able to date the confu­sion of tongues at Babel to the year 1984 b.c. He also rejected the notion that the earth moved around the sun” (Holmes and Bickers 193)
            2. “Jean Hardouin main­tained that Christ and his apostles preached in Latin, that the ancient classics were written by monks in the thirteenth century and that the Councils preceding Trent were fabrications” (Holmes and Bickers 193)
   8. missions
      1. unfavourable factors
         1. “rivalries between religious orders” (Holmes and Bickers 197)
         2. “the poor quality of many missionaries” (Holmes and Bickers 197)
         3. “the competition of Protestants” (Holmes and Bickers 197)
         4. “some of the decisions of Roman authorities, [such as] the suppres­sion of the Jesuits” (1773-1824) (Holmes and Bickers 197)
         5. “missionaries not only failed to eradicate pagan practices but they also failed to respect native cultures or to adapt Christianity to indigenous civilizations” (Holmes and Bickers 197)
      2. Jesuits in India
         1. 1608: Roberto de Nobili, Jesuit, is in India; he becomes a brahmin
         2. 1623: Gregory XV approves his activities
         3. but “the controversy over Chinese rites again raised [doubts] and in due course the Roman authorities also refused to tolerate the Malabar rites” (Holmes and Bickers 199)
         4. “Oratorians, Theatines and Carmelites continued to establish institu­tions for the training of native Indian priests” (Holmes and Bickers 199)
      3. Jesuits in China
         1. 1615: Jesuit mission in China
         2. “The Jesuits won the confidence of Chinese rulers . . . by their knowledge [197] of science” For example, the Jesuits
            1. “translated Aquinas into Chinese” before 1685, and
            2. “reformed the Chinese calendar” (Holmes and Bickers 198)
         3. “Jesuit missionaries appreciated that . . . there must be some accommodation to . . . the customs of paying reverence to Confucius and to ancestors which, the Jesuits argued, were social rather than religious customs and were no more incom­patible with Christianity than the European custom of praying for the dead” (Holmes and Bickers 198)
         4. 1659: the Congregation for the Propagation of the Faith encourages “the formation of a native clergy and the gradual substitution of Christian for heathen customs: “Do not demand of those peoples that they change their cere­monies, customs, and habits if these do not quite obviously con­tradict religion and decency . . . the faith is what you shall bring to them, which neither rejects nor fights against any peoples’ customs and traditions”” (Holmes and Bickers 198)
         5. “Terrible damage was done to the Far East missions, especially in China, by the struggles among the different mis­sionary orders and by the colonialism of the European “protecting powers”” (Lapple)
         6. 1633-1742: Chinese rite controversy (between Jesuits, Franciscans, and Dominicans)
            1. The Jesuits Roberto de Nobili († 1656) in India, Matteo Ricci († 1610) in Japan, and Johann Adam Schall († 1666) in China said “baptized Chinese should be allowed to [continue] venerating their ancestors, including Confucius” (Lapple)
            2. the Franciscans and Dominicans “were highly critical of ‘compromises’ with paganism and delated the Jesuits to the Inquisition” (Holmes and Bickers 198)
            3. “the Roman authorities were a long way from China and only received insufficient information” (Holmes and Bickers 198)
            4. “Protestants accused the Church of tolerating idolatry in China” (Holmes and Bickers 198)
            5. “Jansenists accused the Jesuits of sanctioning superstition” (Holmes and Bickers 198)
            6. 1714: Clement XI “condemned the Chinese rites of offering sacrifices to Confucius and personal ancestors” (Holmes and Bickers 198)
            7. The Emperor expelled “the legate and other missionaries, with­drawing concessions and prohibiting Christian evangelisation” (Holmes and Bickers 198)
            8. 1742: Ben­edict XIV’s apostolic constitution *Ex quo singu­lari* disallows ancestor veneration; from then on the mission stagnates and is persecuted
            9. Other reasons “for the slow growth of Christianity in China”:

Jesuits were “subjects of a foreign superior” (Holmes and Bickers 198)

Christian (and Muslim) converts were “potential allies of opponents of the imperial regime” (Holmes and Bickers 198)

“the increasing identification of Christianity with the ordinary people, however few converts these were, alien­ated jealous mandarins and the educated elite” (Holmes and Bickers 198)

* + - 1. 1688: “the first Chinese bishop ordained the first Chinese priests in China” (Holmes and Bickers 198)
      2. Later, Alexandre de Rhodes “worked in China. He was convinced of the need to establish a native clergy and to adapt Christianity to local cultures, He recruited volunteers from the Jesuits and the secular clergy, and established the Society of the Foreign Missions. De Rhodes also recommended the appointment of vicars-apostolic” (Holmes and Bickers 200)
    1. Congregation for the Propagation of the Faith
       1. 1627: the Congregation for the Propagation of the Faith is established. (Holmes and Bickers 199)
       2. But “Catholic colonial powers [restricted] its efforts to establish a native clergy or to appoint ‘foreign’ missionaries” (Holmes and Bickers 199)
       3. “Propaganda was eventually forced to appoint apostolic vicars of episcopal rank in an effort to circum­vent Spanish, Portuguese and French rights of patronage over the appointment of missionary bishops. In spite of bitter protests and the opposition of religious orders as well as secular governments, appointments of vicars-apostolic were widely accepted by the end of the seventeenth century” (Holmes and Bickers 199)
    2. Catholic missions in the Americas
       1. “After the British conquest of Canada, Protestant immigrants moved into the country and French missionaries were strictly controlled, though the Quebec Act of 1774 guaranteed the religious freedom of French Canadians who had already established bishoprics, seminaries and colleges, and where Jesuits and Sulpicians, Recollects, Hospitallers and Ursulines were working among the Indians and the colonists” (Holmes and Bickers 199)
       2. “The spread of Catholicism in the new world was mainly in Canada and South America, though there were Catholic settlements in Mary­land and Louisiana” (Holmes and Bickers 199)
       3. “The Jesuits moved into California as did Dominicans and Franciscans who established missions in Texas, Arizona and New Mexico. Father Junipero Serra, a member of the mission college of San Fernando in Mexico, established a chain of missionary stations all the way to San Francisco” (Holmes and Bickers 199)
       4. “the Caribbean became Christian, at least in name, between 1500 and 1800” (Holmes and Bickers 199)
       5. “Mexico was evangelised by Franciscans and Dominicans, Augustinians and Jesuits” (Holmes and Bickers 199)
       6. Paraguay
          1. 1609: “to protect the native populations from the depredations of the “Christian” conquerors, the Jesuits . . . built settlements, called reductions, for the Chris­tian Indians in Paraguay” (Lapple)
          2. “The Jesuit missions in Paraguay meanwhile were destroyed as a result of the influence of slave traders and other economic pressure-groups which opposed the establishment of reli­gious settlements or ‘reductions’ where the social and economic as well as religious interests of the Indians could be protected” (Holmes and Bickers 199)
       7. “The Church in Brazil, largely evan­gelised by the Jesuits, was Portuguese in origin and character, where­as Spanish influence tended to dominate the rest of South America and Mexico” (Holmes and Bickers 199)
       8. “Colleges for the Propagation of the Faith were set up in Peru, Mexico, Chile and Colombia” (Holmes and Bickers 199)
       9. “The Dominicans were the first missionaries in Peru from where they spread to the rest of South America” (Holmes and Bickers 199)
    3. In the Philippines, “Augustinians and [199] Dominicans, Franciscans and Jesuits” could be found. (Holmes and Bickers 199-200)
    4. In the Antilles, “Dominicans, Jesuits and Capuchins rivalled each other” (Holmes and Bickers 200)
    5. “Capuchins and Carmelites worked in the Turkish Empire” (Holmes and Bickers 200)
    6. Africa
       1. “400 Capuchins lost their lives in the Congo” (Holmes and Bickers 200)
       2. “missionary activities in Africa were not at all successful until the nineteenth century” (Holmes and Bickers 200)
       3. It was “impeded by the attitudes of Christians towards the slave trade” (Holmes and Bickers 200)
       4. “Nevertheless Lazarists, Franciscans and Trinitarians could be found in North Africa and a few coastal areas were evangelised for a time” (Holmes and Bickers 200)
    7. Indo-China
       1. “During the seventeenth century Christianity also took root in Indo-China. . . . Pierre Lambert de La Motre . . . established a semin­ary at Bangkok for the training of foreign missionaries and native priests” (Holmes and Bickers 200)
    8. French missionaries
       1. “In France in particular, the clergy and religious, royalty, nobility and middle classes gave material and financial support to the work of missionaries” (Holmes and Bickers 200)
       2. “The Sisters of St Paul, Franciscans and Ursulines were among several female congregations and religious orders which sent missionaries from France” (Holmes and Bickers 200)
       3. 1663: the College for Foreign Missions is set up in Paris. (Holmes and Bickers 200)
       4. c 1700: “Claude Poullard des Places established the Seminary of the Holy Spirit for poor seminarians who would later work as priests in the foreign nhissions or in the home missions of the poorer parishes in France” (Holmes and Bickers 200)

1. **sacraments**: **baptism**
   1. 1600s-1700s: baptism by infusion becomes universal in Catholicism (the Orthodox and some Protestant sects retain immersion)
2. **sacraments**: **confession**
   1. 1650-1750: there was “an increased sense of sin and recognition of the significance of confession” (Holmes and Bickers 205)
3. **sacraments**: **Eucharist**
   1. “Efforts were made, especially in Germany, to increase the participation of the laity in the liturgy” (Holmes and Bickers 205)
   2. 1650-1750: “there was an increased awareness of the Mass as the centre of religious life” (Holmes and Bickers 205)
   3. 1700s: “frequent communion had never been more general” (Holmes and Bickers 205)
4. **feasts**
   1. 1600s-1700s: Immaculate Conception (December 8) is finally celebrated universally in the west
5. **devotions**: **Mary**
   1. “Many devotions in honour of Our Lady originated in Italy at the end of the seventeenth century and spread rapidly into France, Germany and Spain” (Holmes and Bickers 205)
6. **devotions**: **pilgrimages**
   1. “Curative springs were centres of pilgrimage and devotion as they had been before the advent of Christianity . . . pilgrimages as well as fairs provided opportunities for excessive drinking and physical fighting” (Holmes and Bickers 201)
7. **devotions**: **Blessed Sacrament**
   1. John Eudes (1601-80), Margaret Mary Alacoque (1647-90), and Leonard of Port Maurice (1676-1751) encouraged devotion to the Blessed Sacrament
8. **devotions**: **Sacred Heart**
   1. John Eudes (1601-80), Margaret Mary Alacoque (1647-90), and Leonard of Port Maurice (1676-1751) encouraged devotion to the Sacred Heart
9. **devotions**: **spirituality**
   1. 1650-1750: a Catholic revival in spirituality takes place
   2. superstitions continued
      1. “Corpses of suicides were not allowed to cross the doors of the houses in which they had died in case they found their way back. They were thrown from windows or carried through holes dug beneath the threshold before being imprisoned, tried and hanged” (Holmes and Bickers 201)
      2. “Christ, Our Lady and the Saints were popularly held to be respon­sible for both favours and misfortunes. The Blessed Sacrament, or relics of the Saints, were carried in procession to protect crops or to end droughts” (Holmes and Bickers 201)
      3. 1672: “A missionary travelling through Normandy in 1672 com­plained that the only things he heard about were ‘knotted shoe-laces’ which were used by witches to make men impotent or sterile” (Holmes and Bickers 201)
      4. 1686: “In 1686 peasants in the Diocese of Autun sacrificed a heifer to the Blessed Virgin in order to secure protection for their cattle against the plague” (Holmes and Bickers 201)
      5. 1689: “The authorities of the same diocese in 1689 tried to end a superstition practised by pregnant women who prayed before a statue of Our Lady and then opened the belly of the statue to gaze on an image of the Child Jesus” (Holmes and Bickers 201)
10. **devotions**: **asceticism**
    1. “it is not always easy to sympathise with or even to understand some of the religious and social attitudes adopted by saints at the time” (Holmes and Bickers 206)
    2. “Benedict Joseph Labre happily abandoned himself, not to a life of poverty under obedience, but to the degradation of life as a beggar” (Holmes and Bickers 206)
    3. “Vincent de Paul, one of the most attractive saints of the time, felt positively relieved by God of his sense of love and affection for his parents” (Holmes and Bickers 206)
    4. “Jane Frances de Chantal deserted her fourteen-year-old son in order to establish the Visitation nuns” (Holmes and Bickers 206)
    5. “Again the mortifications of the flesh that many saints were prepared to endure or to inflict on themselves could only be parallelled by the tortures to which foreign missionaries, especi­ally in North America, were subjected. The sacrifices were genuine and real but it is not easy to reconcile them with later interpretations of a life of Christian perfection” (Holmes and Bickers 206)
11. **morals of the clergy**
    1. In spite of Trent’s reforms, clerical abuses continued
       1. conflicts between seculars and regulars
       2. involuntary vocations
       3. childhood vocations
       4. secularized or titular benefices
       5. pluralities
          1. 1638: “Armand-Jean Le Bouthillier de Rancé, then only twelve years old, was already a canon of Paris, abbot of three abbeys and holder of another forty benefices” (Holmes and Bickers 204)
       6. non-residence
       7. worldliness and secularism
       8. ignorance and poverty
       9. concubinage
          1. early 1600s: “an Augustinian superior was executed as an accessory in the murder of the husband of his mistress” (Holmes and Bickers 203)
          2. “A Cistercian abbess, who had twelve children by twelve different fathers, was eventually evicted by the police” (Holmes and Bickers 203)
       10. Bishops had to order “priests, under pain of excommuni­cation, to wear their cassocks and to reside in their parishes, to hear confessions and teach the catechism, to refrain from hunting and from visiting taverns” (Holmes and Bickers 203)
       11. 1643: the archdeacon of Bourges “dis­covered that many priests did not even know Latin or the words of absolution, and could not validly administer the sacraments” (Holmes and Bickers 203)
    2. reforms
       1. determined ecclesiastics put the reforms of Trent into effect (e.g., Cardinal François de la Rochefoucauld, 1558-1645)
       2. improvements in clerical education
          1. 1696: Paris’s first diocesan seminary
          2. Louis Tronson, third superior general of Saint-Sulpice, “declined a bishopric in order to dedicate his life to the training of priests” (Holmes and Bickers 203)
          3. Jean Bonnet, S.J. (1699-1754), founded seminaries in Italy, France, and Poland
          4. Jacques André Emery (1732-1811) reformed the great seminary of Saint-Sulpice
          5. “However few seminaries enjoyed finan­cial security, and the character as well as the distribution of semin­aries was very uneven; the word was used to describe a distinguished college of Turin University as well as a school at Niuro where little boys could simply learn Latin” (Holmes and Bickers 203)
12. **morals of the laity**
    1. 1609: St. Francis de Sales’ (1567-1622) *Introduction to a Devout Life* (1609) “became a spiritual classic and was at one stage reprinted almost every year” (Holmes and Bickers 205)
    2. 1650-1750: there is “a remarkable increase in religious publications” (Holmes and Bick­ers 205)
       1. apologetic works, catechetical works, sermons, lives of the saints, devotional works
       2. Thomas à Kempis’ *The Imitation of Christ* (c. 1427) is popular
       3. Ignatius of Loyola’s *Spiritual Exercises* (1541) is popular
       4. Louis Tronson’s (1622-1700) *Examens particuliers* (1690) is constantly reprinted
    3. lay organizations
       1. “The laity became increasingly, if gradually, involved in the chari­table and devotional life of the Church and this was reflected in the increasing number of brotherhoods and third orders, confraternities and institutes of devout laity” (Holmes and Bickers 205)
       2. 1627: the Company of the Blessed Sacrament is founded. “Although bishops and priests could be members, it was the laity who directed the Company of the Blessed Sacrament, a reform movement involved in practically all types of Catholic activity” (Holmes and Bickers 205)
       3. c 1650-1750: “Lay organisations and confraternities, as well as religious institutions and establishments, increased rapidly” (Holmes and Bickers 203)

## 1700s

1. **cultural background and Church-state relations**
   1. 1700: everyone agrees that a state cannot function without a religion; even non-believers take established churches for granted
   2. Prussia (a Protestant country)
      1. 1713-40: Frederick William I of Prussia (r. 1713-40) declares “that princes should be regarded as popes in their own dominions” (Holmes and Bickers 177)
      2. Frederick II (Frederick the Great, 1740-86) is “an unbeliever but he appreciated the social utility of the churches” (Holmes and Bickers 177)
   3. the Papal States: Benedict XIV (1740-58) is charming, witty, sociable, and scholarly
      1. he makes concessions in concordats with secular states
      2. he eases usury laws and initiates economic reforms
      3. he removes some legends from the Breviary
      4. he revives the *mandatum* (the rite of washing feet on Maundy Thursday)
   4. Austria: Joseph II of Aus­tria, holy roman emperor (r. 1765-90)
      1. October 1781: Joseph institutes “Josephin­ism” (state control of the Church); he
      2. grants Protes­tants and the Orthodox free exercise of religion
      3. restricts appeals to Rome
      4. authorizes the publishing of works on the Index
      5. introduces religious toleration
      6. introduces civil marriage and divorce
      7. nationalizes Church property (confiscating 600 religious houses)
      8. reorganizes dioceses
      9. appoints 1500 priests to new parishes
      10. attempts to eliminate superstitions
      11. attempts to eliminate indulgences
      12. restricts the number of Masses and processions
   5. America
      1. 1701: Yale is founded to create Congregationalist ministers (Harvard was in 1636)
      2. 1733: Georgia (last of the 13 colonies) is founded; Anglicanism becomes its established religion
      3. 1775-83: American Revolutionary War
         1. the American Revolution heavily damages Anglicanism: “within a generation Anglicanism was reduced to the status of a minority in all of the South” (Chadwick and Evans)
         2. 1783: the religious situation
            1. the denominations (strongest to weakest) are: Congregational, Pres­byterian, Baptist, Anglican, Lutheran, German Reformed, Dutch Reformed, Roman Catholic
            2. northern colonies

Congregationalism is the established (only legal) religion in Massachusetts, Connecticut, New Hampshire, and Vermont

“Anglicans, proceeding from a strong Southern base, penetrated into Pennsylvania, New York and even New England but never without challenge and strong competition” (Chadwick and Evans)

* + - * 1. middle colonies

the middle colonies are the most religiously diverse

Presby­terians (Scotch and Irish) are concentrated here

German Lutherans and German Reformed (German Calvinists) are mostly in Pennsylvania

“the small minority of Roman Catholics lived mainly in Maryland, with the next largest concen­tration being in eastern Pennsylvania” (Chadwick and Evans)

* + - * 1. southern colonies: Anglicanism is the established religion in Virginia, Maryland, South Carolina, North Carolina, and Georgia

“Baptists, early in Rhode Island and Pennsylvania, after 1750 moved more strongly into the South, especially in the backcountry areas” (Chadwick and Evans)

* + 1. the first-amendment religion clauses
       1. 1787: the US Constitution has one statement on religion: “no religious test shall ever be required as a qualification to any office or public trust under the United States”
       2. the first amendment religion clauses
          1. 1789: James Madison writes the first ten amendments
          2. 1791: ¾ of the states ratify the Bill of Rights

religion, speech, press, assembly, petition

guns

quartering soldiers

unreasonable searches and seizures; warrants; probable cause

indictment; double jeopardy; “5th amendment”; due process; eminent domain

speedy trial; jury trial; hearsay; compelled witnesses; counsel

jury trial in civil cases; re-trials elsewhere

excessive bail; cruel and unusual punishments

enumerated rights do not deny others

powers not federal belong to states

* + - * 1. text: “Congress shall make no law respecting an establishment of religion [establishment clause], or prohibiting the free exercise thereof [free-exercise clause]”
  1. France: Louis XVI (1774-92) before the French Revolution
     1. the three estates
        1. up to 1789: under the [*ancien régime*](http://en.wikipedia.org/wiki/Ancien_R%C3%A9gime), society has three divisions
           1. the first estate is the [clergy](http://en.wikipedia.org/wiki/Clergy); they pay no taxes

bishops (10% of the clergy) are from the nobility

priests (45%) and monks and nuns (45%) are commoners

* + - * 1. the second estate is the nobility; they pay no taxes
        2. the third estate is the commoners (98% of the population)

some are [bourgeoisie](http://en.wikipedia.org/wiki/Bourgeoisie) (craftsmen and tradesmen)

some are peasants

* + - 1. estates-general (French parliament)
         1. though first called in 1302 (already with three estates), it fades away
         2. [1614](http://en.wikipedia.org/wiki/1614)-1789: it is not convoked at all
    1. state of the French Church
       1. 1500s on: the French king appoints abbots and bishops
       2. 1789: “almost all of the positions of wealth, honour and authority in the French Church were in the hands of aristocrats” (Holmes and Bickers 207)
       3. 1789: the Church is the largest landowner (10-15% of all land—tax-free)
       4. 1789: the Church controls education, marriage, and welfare (2,000 hospitals)
  1. France: Louis XVI (1774-92) and the French Revolution (1789-99)
     1. 1787: France is almost bankrupt
        1. economic causes of the French Revolution
           1. the Industrial Revolution causes mass migration to cities, resulting in unemployment and inflation
           2. by 1786: France is almost bankrupt (from military spending, an unmanageable national debt, and aiding the American Revolution)
           3. 1788-89: an unusually strong El Niño causes famine

1789: the cost of bread rises 88%

* + - 1. Louis XVI assembles the clergy and nobility to announce that he must tax them
      2. they demand a meeting of the estates-general
    1. June 1789: the third estate suggests that, instead of the traditional system where each estate has ⅓ of the vote, voting should be by a united chamber (where their greater numbers will be more effective); soon many priests (lower clergy) join the third estate
    2. June 1789: the third estate declares itself to be a National Assembly
       1. the clergy (since they are mostly lower clergy) votes to join them; some contemporaries say this decision makes the Revolution
       2. the king orders the Assembly to disperse; it refuses; signs of mob rule appear
       3. the king gives way and orders the other two estates to join the National Assembly
    3. July 1789
       1. the Assembly decides to write a new constitution
       2. July 14: a mob storms the Bastille (a dungeon); destruction of the Bastille symbolizes destruction of the *ancien régime*
    4. August 1789: *The Declaration of the Rights of Man and of the Citizen*
       1. sovereignty resides in the nation, not the king
       2. anyone can hold any public office
       3. defendants are presumed innocent
       4. [freedoms of speech](http://en.wikipedia.org/wiki/Freedom_of_speech), [press](http://en.wikipedia.org/wiki/Freedom_of_the_press), and [religion](http://en.wikipedia.org/wiki/Freedom_of_religion) are guaranteed
    5. December 1789: the Assembly takes Church property to solve the financial crisis
    6. February 1790: the Assembly dissolves religious orders
       1. monastic vows are forbidden
       2. only orders that teach children or nurse the sick can continue
    7. June 1790: the [Assembly](http://en.wikipedia.org/wiki/National_Constituent_Assembly) dissolves the French nobility
    8. July 1790: the *Civil Constitution of the Clergy*
       1. useful reforms
          1. it abolishes benefices that are without cure of souls
          2. it grades clerical incomes by amount of responsibilities
          3. bishops must reside in their dioceses
          4. priests absent more than two weeks are fired
       2. but there is Gallicanism in the new law
          1. the parish or diocese elects priests and bishops
          2. popes are merely informed of election results
          3. new bishops cannot ask the pope’s confirmation
          4. diocesan councils advise bishops, and their decisions are binding
       3. clerical reaction
          1. most clergy approve of the *Constitution of the Clergy*, for its reforms
          2. October 1790: Archbishop Boisgelin (of Aix-en-Provence) says to reform the Church without Church approval is unconstitutional; he asks Pius VI’s (1775-99) permission, “the first Ultramontane act” (Holmes and Bickers 215)
          3. “Gallican bishops, formerly suspicious of Rome, began to appreciate the value of its support against the dangers of State control” (Holmes and Bickers 214)
    9. November 1790: the Assembly requires clerics to swear an oath accepting the Civil Constitution; clergy who refuse lose their jobs
       1. oath-takers are called “jurors” (as in “I adjure”); refusers are called “non-jurors”
       2. only 7 bishops are jurors; about 50% of priests are jurors
       3. persecuted Catholics “looked for support from others who were also being persecuted [i.e., royalists,] and Roman Catholicism became the religion of the counter-revolution” (Holmes and Bickers 215)
    10. April 1791: Pope Pius VI condemns the *Civil Constitution*
    11. October 1791: non-juring clergy are forbidden to lead worship
    12. April 1792: France declares war on Austria and Prussia
        1. non-jurors are suspected of supporting the enemy
        2. Austria and Prussia’s victory, the financial crisis, and the lack of food intensify persecution of non-juring clergy and religious
    13. September 1792: the September Massacres
        1. a Paris mob kills 1,400 (aristocrats, political prisoners, criminals, etc.), including 3 bishops and 220 priests
        2. non-juring clergy and religious flee France or go underground
  1. First Republic (1792-1804)
     1. 1792-95: government by National Convention (782 deputies)
        1. January 1793: the Convention guillotines Louis XVI for treason
        2. April 1793: the Convention sets up the Committee of Public Safety; it is the de facto executive gov­ernment
        3. September 1793-July 1794: the Reign of Terror
           1. the Committee of Public Safety, under Maximilien de Robespierre, guillo­tines 35,000-40,000 people

2,000-5,000 priests and many nuns are killed; more are imprisoned

30,000 priests escape abroad, to menial jobs

other priests hide and minister to their flocks in secret

* + - 1. the National Convention
         1. legalizes divorce
         2. transfers to the state registrations of birth, marriage, and death
         3. restricts clerical dress and encourages priests to marry
         4. lets towns and villages close their churches
      2. alternate religions
         1. at the suggestion of several atheists, the Assembly proclaims a Goddess of Reason

November [1793](http://www.answers.com/topic/1793): an actress (the “Goddess of Reason”) is carried to Notre Dame Cathedral (renamed the Temple of Reason); oak leaves encircle her head, and she holds the pike of Jupiter

December 1793: another actress (the “Goddess of Liberty”) is brought to Notre Dame and seated on the high altar; she lights a candle to signify that Liberty is the “light of the world”

“Goddesses of Liberty and Reason were soon set up throughout France”; their installations are accompanied by orgies (Brewer 1995)

* + 1. 1795-99: government by Directory (5 directors)
       1. May 1798: the Directory orders General Napoleon to occupy the Papal States
          1. the papal army is pathetic; the pope depends entirely on Austria
          2. the French invade Rome and establish a Roman Republic
          3. the French destroy colleges, convents, and monasteries
          4. they restrict the number of seminarians and prohibit joining religious orders
          5. 1799: Pius VI, 82 years old, is exiled from Rome and dies at Valence, France
          6. local priests become guerrilla leaders
    2. 1799-1804: government by Consulate
       1. Napoleon is First Consul
       2. “the spread of persecution to Spain, Germany and Belgium helped to turn faithful Catholics into supporters of the counter-revolution” (Holmes and Bickers 218)

1. **heresies and councils**
   1. Febronianism (an ecclesiological theory that subjects the Church to the state)
      1. 1763: Johannes Nicolaus von Hontheim, auxiliary bishop of Trier, publishes (under the pseudonym Justinus Febronius) *On the Condition of the Church and the Rightful Power of the Bishop of Rome*
         1. Christ gave the power of the keys to the Church as a whole
         2. the Church exercises that power through the bishops
         3. ecumenical councils are superior to popes (conciliarism)
         4. ecumenical councils’ decrees are binding only if the local church accepts them
         5. popes are not infallible (since ecumenical councils are superior)
         6. popes have no jurisdictional power
         7. the Church can change the primacy from Rome to any other see
         8. rulers should reform the Church in their states (national churches)
      2. 1764: Clement XIII condemns *On the Condition of the Church*
         1. but it is translated into five languages
         2. it is adopted at the courts of Portugal, Spain, France, Austria, and elsewhere
   2. rationalism
      1. c. 1600: there are few agnostics or atheists
      2. 1600s: they increase rapidly as English rationalism spreads through Europe
      3. English rationalism
         1. 1651: Thomas Hobbes’ *Leviathan* rejects revelation and says morality’s only basis is civil law
         2. 1695: John Locke’s *The Reasonableness of Christianity*
            1. belief results from rational proof
            2. Christian dogmas should be few, simple, and easy to understood
         3. deism (natural religion)
            1. 1645: Edward Herbert, Lord of Cherbury’s *The Religion of the People and the Causes of Their Errors* says there are 5 fundamental truths of religion

God exists

God must be reverenced

God must be worshiped by a virtuous life (“the sole purpose of religion [is] the practice of natural virtue,” “English Deism”)

sinners must repent

a future life has rewards and punishments

* 1. rationalism (Continental rationalism)
     1. the Enlightenment (*Aufklärung*)
        1. “The “Enlightenment” was essentially a search for an alternative to Christian­ity: first deism and then an agnostic or atheist secular humanism, bolstered by a co-option of modern science” (Ashley)
        2. “this rival to Christianity fostered many values we all recognize today as genuine progress: democracy, emphasis on human rights, higher standards of living and health, the knowledge explosion—powerful pragmatic arguments that secular humanism had a greater claim to truth and effectiveness than the Gospel” (Ashley)
        3. Enlightenment philosophers are important in “the abolition of intolerance, superstition and torture” (Holmes and Bickers 195)
        4. “many of its basic principles—religious freedom and the rights of man—are now usually taken for granted” (Holmes and Bickers 192)
        5. but sarcasms “mocking the absurdities of religion and the Church [became] a radical scepticism which ultimately challenged the very bases of faith and morals” (Holmes and Bickers 194)
        6. 1697: Pierre Bayle’s *Diction­naire historique et critique*
        7. 1751-72: the 280-volume *Encyclopédie*, or *Dictionnaire raisonné des sciences*, *des arts et des métiers*; edited by Denis Diderot, many contributors are deists or atheists
        8. 1748: Baron Montesquieu’s *De l’esprit des lois*
        9. Jean François de Voltaire (1694-1778)
           1. Voltaire “was a deist . . . who believed in the God of nature” (Holmes and Bickers 195)
           2. “God had nothing to do with human his­tory and he therefore rejected the notion of a divine revelation” (Holmes and Bickers 195)
           3. “with increasing bitterness, he attacked the Church, scripture and even Christ Himself” (Holmes and Bickers 195)
        10. Jean-Jacques Rousseau (1712-1778)
            1. “true religion consisted in the three doctrines of God, liberty and immortality . . . he put forward a simple religion of reverence for God and love of humanity” (Holmes and Bickers 195)
            2. his “over-optimistic theories of the future possibilities open to a free and enlightened humanity were not easily reconcilable with belief in original sin [or] Christ’s redemption” (Holmes and Bickers 195)
        11. Gotthold Ephraim Lessing (1729-81): “all religions played their part in the spiritual development of mankind and no dogmatic creed could ever be regarded as final or absolute” (Holmes and Bickers 196)
        12. Immanuel Kant (1724-1804)
            1. “Obligation had no meaning without freedom, but freedom in turn depended on other realities such as the existence of God and the fact of immortality” (Holmes and Bickers 196)
            2. so God, free will, and immortality, “things in themselves unknowable, were postulates of the practical reason as demanded by man’s moral consciousness” (Holmes and Bickers 196)
     2. Freemasonry
        1. 1717: Anglican clergyman James Anderson (a deist, not a Christian) writes the first constitution in London (the Grand Lodge of the Freemasons)
        2. “the movement was not originally opposed to Christianity and several Catholics, including priests, became members” (Holmes and Bickers 195-96)
        3. 1738: Clement XII’s bull *In eminenti* condemns Freemasonry
        4. 1776: “Adam Weishaupt, a canon lawyer, established the ‘Order of the Illuminati’ at the University of Ingolstadt to help to dispel the ignorance of the clergy and the aristocracy” (Holmes and Bickers 196)
        5. But “French Freemasonry became increasingly anti-clerical and anti-religious so that by the second half of the nineteenth century it would be regarded as one of the forces most hostile to the Church” (Holmes and Bickers 196)

1. **religious orders and missions**
   1. older orders
      1. French abbeys are notoriously wealthy; tonsured aristocrats hold most abbeys as sinecures (from *sine cura*, a benefice “without care”)
      2. but Carthusians, Capuchins, and nuns that teach or care for the poor obey their rules
   2. new orders
      1. 1725: Passionists (Congregation of Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ); founder is Paul of the Cross (Paul Francis Danei, 1694-1775)
      2. 1732: Redemptorists (Congregation of the Most Holy Redeemer); founder is Alphonsus Liguori (1696-1787)
      3. 1755: Missionary Priests of St. John the Baptist (Baptistines); founder is Domenico Olivieri († 1766)
   3. suppression of the Jesuits (1773-1824)
      1. enemies of the Jesuits
         1. Gallicans and Jansenists: since “Rome had decided against Jansen, those who had defended him were naturally led to minimize the authority of the Holy See, to disregard its condemnatory utterances as surreptitious, to assert the supremacy of general councils, and to exalt the independence and privileges of the Gallican Church” (Lea)
         2. other religious orders: the Jesuit position on the Chinese Rites made other missionaries hostile
         3. colonial powers: there was greed for Jesuit missions in the New World
      2. 1650-1700: 500 Jesuit missionaries “died from sickness or violence” (Holmes and Bickers 197)
      3. 1764: Louis XV of France abolishes the French Jesuits
      4. 1769: the French court’s candidate becomes Pope Clement XIV (1769-74)
      5. 1773: Clement’s brief *Dominus ac Redemptor* suppresses the Society
         1. doctrine “had practically nothing to do with the pope’s decision” (Sullivan 103)
2. **devotions**
   1. there is “an upsurge in religious life, with the practice of eucharistic adoration, devotions to the Child Jesus, the Sacred Heart, and Mary, the nuptial mysticism practiced in many covents [*sic*], the Jesuit theater, plays for Christmas, the Passion, and Easter, and the popular hymns that served as a catechetical accompaniment to the liturgical year” (Lapple)
   2. retreats and missions dramatically increase
   3. spiritual writings include Jean Pierre de Caussade’s *Spiritual Instruction* and *Abandonment to Divine Providence* (1861) and Ambroise de Lombez’s *Treatise on Interior Peace*

## 1800s

1. **cultural background and Church-state relations**
   1. France
      1. First Republic (1792-1804)
         1. government by Consulate: Napoleon is First Consul (1799-1804)
         2. July 1801: Pius VII (1800-23) and Napoleon sign a treaty, the *Concordat of 1801*, though neither likes it
            1. Catholicism is not the official state religion, but “the religion of the great majority of the French”
            2. the revolutionary cults are discarded (e.g., Goddess of Reason)
            3. the pope has rights over the investiture of bishops
            4. the state returns cathedrals and churches, but the Church renounces claims to other confiscated property
            5. the state pays the clergy’s salaries
            6. after signing, Napoleon appends the (Gallican) *Organic Articles*

the state must approve

papal documents and decrees

Roman representatives

synods, catechisms, and feasts (except Sunday)

new seminaries

seminary regulations

seminary professors must teach the 1682 *Declaration of the Gallican Clergy* (*Four Articles of Gallicanism*)

civil marriage contracts have precedence over religious ones

clergy can appeal from ecclesiastical to civil courts

Protestantism and Judaism are on the same level as Catholicism

“Napoleon was not an unbeliever; but he would not admit that anyone was above himself, not even the pope” (Goyau, “Napoleon I”)

* + - * 1. the pope protests these additions, to no avail
        2. the *Concordat* strengthens the Holy See’s position

it allows the Church to exist in France

it strengthens Ultramontanism

true, the *Concordat* gives most authority to the state and the bishops

but the *Concordat’s* Gallicanism is so extreme that it strengthens Ultramontanism

* + - * 1. the *Concordat* becomes a model for treaties with other European states
    1. First Empire (1804-14, 1815)
       1. May 1804: the pope learns of Napoleon’s invitation to crown him emperor at Notre Dame Cathedral in Paris (an invitation hardly in keeping with Gallicanism)
       2. the pope tries to obtain modifications to the *Organic Articles* in exchange for the coronation; but Napoleon only promises new proofs of his love for religion
       3. December 1804: Napoleon’s coronation in Notre Dame Cathedral
          1. at the ceremony Napoleon keeps the pope waiting for almost two hours
          2. he takes the crown from the pope’s hands and crowns himself emperor
       4. during the journey the pope receives “popular demonstrations of support from the French people, the first signs of a new attitude towards the papacy”: Ultramontanism (Holmes and Bickers 220)
       5. 1806: Napoleon requires use of a catechism throughout his Empire that calls him “the image of God upon earth,” “the Lord’s anointed”
       6. summer 1807: the Empire reaches its greatest extent (Goyau, “Napoleon I”)
       7. 1808: 10,000 French troops enter Rome
       8. May 1809: Napoleon declares that the Papal States are part of his Empire; Pius VII excommunicates him
       9. July 1809: French troops arrest Pius VII and remove him from Rome to Savona, Italy
       10. “the pope was then taken to France where for almost five years he was isolated in an effort to break him” (Holmes and Bickers 220)
       11. “Pius VII retaliated by refusing to institute the bishops nominated by Napoleon . . . the number of vacant sees increased all over the continent” (Holmes and Bickers 220)
       12. 1810: Napoleon removes the 27 cardinals in Rome to Paris
       13. 19 out of 32 Roman bishops refuse the oath of allegiance to Napoleon and are imprisoned
       14. June 1812: Pius VII is moved to Fontainebleau; to avoid popular demonstrations, he is moved quickly, at night, in disguise
       15. September 1812: Napoleon enters Moscow; Russian winter devastates his army
       16. January 1813: Napoleon and Pius VII sign a *Concordat of Fontainebleau*; it

makes no mention of the *Four Articles*

makes no mention of Catholic sovereigns choosing cardinals

does not say the pope must live in Paris (as Napoleon had demanded)

says that, when the pope refuses to fill vacant sees, the metropolitan can (thus “Pius VII horrified his Ultramontane supporters by implicitly surrendering papal authority over episcopal investiture,” Holmes and Bickers 221)

says it is only a “basis for a definitive arrangement”

* + - 1. 1813: Napoleon publishes the *Concordat of Fontainebleau* as law, though the pope had signed it only as a basis for future discussion
      2. fall 1813: Napoleon is soundly defeated at the Battle of the Nations at Leipzig
      3. January 1814: Napoleon offers to restore the Papal States to the pope; but Pius VII refuses to negotiate until he is back in Rome and has complete freedom
      4. January 1814: Napoleon has the pope returned to Rome; the pope is accompanied by triumphant Ultramontanist demonstrations
      5. March 1814: the Allies enter Paris
      6. April 1814: the Senate declares Napoleon dethroned; Napoleon abdicates
    1. First Bourbon Restoration (1814-15)
       1. May 1814: Louis XVIII (1814-24) is king
       2. May 1814: Napoleon is exiled to the Mediterranean island of Elba
       3. February 1815: Napoleon escapes from Elba with 600 men
       4. March 1815: Napoleon enters Paris with 340,000 men; Louis XVIII flees
    2. First Empire Restored (the “Hundred Days,” March-June 1815)
       1. June 18, 1815: the Battle of Waterloo; Wellington defeats Napoleon
       2. June 1815: Napoleon surrenders to the British and abdicates in favor of his son
       3. June-July 1815: Napoleon II, age 4, rules for two weeks
    3. 1815-21: Napoleon is an exile on the island of Saint Helena and dies there
  1. Sept. 1814-June 1815: Congress of Vienna
     1. ambassadors of the major European powers meet and divide up Europe among themselves; the meeting is chaired by Austrian Chancellor Klemens Metternich
     2. the Congress restores a balance of power that will keep the peace for 40 years
  2. France (1815-1904)
     1. Second Bourbon Restoration (1815-30)
        1. Louis XVIII (1815-24)
           1. July 1815: Louis XVIII returns to Paris
           2. Louis XVIII’s *Chartre* (charter, constitution)

recognizes freedom of religion

declares Catholicism the official religion (“in spite of the indifference or hostility of many Frenchmen,” Holmes and Bickers 229)

retains the Organic Articles (state control of religion; see July 1801)

orders seminaries to teach the 1682 *Declaration of the Gallican Clergy* (*Four Articles of Gallicanism*)

* + - * 1. the Church regains control of education
        2. the Duc de Richelieu (prime minister, 1815-18, 1821; not Cardinal Richelieu, 1585-1642) removes divorce from the civil code, deprives married priests of pensions, and attempts to return civil registers to the clergy
      1. Charles X (1824-30)
         1. Charles is a “reactionary and fanatical Catholic” (Holmes and Bickers 230)

at his coronation he lies prostrate like an ordinand

he imposes the death penalty on anyone who profanes a Host

* + - * 1. “Charles’ reign reinforced the alliance between Catholicism and the aristocracy of the *ancien régime* which alienated the educated liberal middle classes who inevitably became anti-clerical” (Holmes and Bickers 231)
    1. the July Monarchy: Louis-Philippe I (1830-48)
       1. Louis-Philippe and the Church
          1. the coronation includes no religious ceremony
          2. Louis-Philippe and his family attend Mass, but the monarchy is not Catholic
          3. Louis-Philippe reduces the ecclesiastical budget, expels religious orders, and abolishes military chaplains
       2. revolution of 1848: an economic crisis causes a revolt
       3. February 1848: Louis-Philippe abdicates
    2. Second Republic (1848-51)
       1. December 1848: the French, desperate for order and remembering Napoleon I, elect as president his nephew, Louis-Napoleon (1808-73)
       2. July 1849: most French Catholics want Pius IX restored to Rome; so a French army suppresses the Roman Republic and restores the Papal States to the pope
    3. Second Empire (1851-70)
       1. President Louis-Napoleon becomes Emperor Napoleon III
       2. 1870-71: the Franco-Prussian War
          1. September 1870: Napoleon III surrenders
          2. the war unifies Germany as the Second German Reich (1871-1918)
    4. Third Republic (1870-1940)
       1. September 1870: in a bloodless *coup d’état*, General Louis Jules Trochu deposes Napoleon III and becomes president
       2. March-May 1871: a socialist Paris *Commune* (town or district council) of lower middle-class revolutionaries briefly rules Paris
          1. it decrees

separation of Church and state

the right of women to vote

pensions for unmarried companions of National Guardsmen killed on duty

* + - * 1. *la semaine sanglante* (the week of blood): 30,000 are killed
      1. 1879: republicans gain control and impose restrictions on the Church; they
         1. laicize education
         2. re-introduce divorce
         3. remove religion from civil ceremonies
         4. allow secular funerals
         5. restrict religious processions
         6. permit work on Sundays
         7. abolish hospital and military chaplains
         8. conscript seminarians
         9. reduce clerical stipends
      2. the Dreyfus affair
         1. October 1894: Alfred Dreyfus, a Jewish army officer, is charged with treason; he is convicted and imprisoned on Devil’s Island
         2. anti-Dreyfusards are royalists and Catholics
         3. Dreyfusards are republicans and socialists
         4. the government discovers the real traitor is a Major Ester­hazy
         5. the Dreyfus affair reveals “the extent to which so many French Catholics were identified with the anti-semitic forces of the right” (Holmes and Bickers 253)
      3. 1901: the government passes the Law of Associations
         1. religious orders must have governmental authorization
         2. the government authorizes contemplative, medical, and missionary orders
         3. but Jesuits, Carmelites, and Assumptionists disperse or go into exile
      4. 1904: the government orders authorized congregations to close their schools within 10 years; this will eliminate over half the remaining Catholic schools
  1. Austria-Hungary
     1. 1804: Francis II founds the Austrian Empire
     2. 1806: abolition of the [Holy Roman Empire](http://en.wikipedia.org/wiki/Holy_Roman_Empire) (the “First Reich,” 962-1806)
        1. 1440-1806: though Holy Roman Emperor is an elective office, the Habsburg dynasty (centered in Austria) has held it with one brief interruption
        2. “The pope and the German emperor had long been considered as sharing between them the government of the world in the name of God” (Goyau, “Napoleon I”)
        3. 1806: Austria goes to war with France but is crushed at Austerlitz; the Treaty of Pressburg dissolves the Holy Roman Empire
     3. 1869: Catholic schools are subjected to state control
     4. 1870: the emperor protests the definition of papal infallibility: “He refused to allow the dogma to be proclaimed within his empire and declared the concordat null and void” (Holmes and Bickers 244)
  2. Italy and the Papal States
     1. by 1815: the papacy has a new prestige
        1. 1789-99: reaction to the horrors of the French Revolution strengthens the pope
        2. 1804-15: the pope was “Napoleon’s most consistent op­ponent” (Holmes and Bickers 233)
        3. 1809-14: Pius VII’s conduct during imprisonment was much admired
        4. 1815: the Congress of Vienna rewards the papacy by restoring the Papal States
        5. diplomats regard papal nuncios as doyens (elders) among them
        6. 1816-23: foreign diplomats in Rome increase from 8 to 16
     2. but the popes’ temporal power is weak
        1. “papal independence could only be maintained if France and Austria were finely balanced, otherwise the Holy See was subject to the influence of the predominant power” (Holmes and Bickers 233)
        2. popes cannot “resist revolutionary movements within the Papal States without external support” (Holmes and Bickers 233)
        3. “Of course, to have joined a system of political alliances might have involved the popes in foreign wars which were clearly incompatible with their religious position, but this dilemma was an inevitable consequence of the existence of the temporal power” (Holmes and Bickers 234)
     3. 1815 on: the popes impose on the Papal States a clerical, absolutist regime
        1. the Inquisition is re-established (though restricted)
        2. Jews are returned to the ghetto
        3. the popes “denounced democratic liberties precisely because the extension of such liberties to the Papal States was incompatible with theocratic government and it was thought impossible to distinguish the spiritual power of the pope from his temporal authority” (Holmes and Bickers 235)
     4. before the Italian Revolution
        1. the Carbonari (“charcoal burners”) are “groups of secret revolutionary societies [and] an offshoot of the Freemasons” (“Carbonari,” *Encyclopedia Britannica*)
        2. the Sanfedisti (“Centurians”), a sort of secret police, are right-wing opponents
        3. 1820: a revolt in Naples forces the king of Naples to promise a constitutional monarchy
        4. 1821: the Austrian army crushes a revolt in Sardinia
        5. 1825: acting on Sanfedisti information, the cardinal legate at Ravenna executes 7 men and imprisons or exiles many others
        6. 1831: at Gregory XVI’s request, the Austrian army crushes a revolt in Rome
        7. 1843: “a conspiracy to kidnap three important ecclesiastics, including the future Pius IX, and hold them as hostages [sends] 50 individuals to the galleys” (Holmes and Bickers 235)
        8. November 1848: a revolution breaks out in Rome; Pius IX (1846-78) flees to the Kingdom of the Two Sicilies
        9. “It was not merely accidental that just at the time when the Apostolic See lost its temporal power it began to enjoy a plenitude of spiritual power and authority and universal esteem such as had not been evident for centuries” (Bihlmeyer 3: 439)
     5. early 1849: a Roman Republic is formed; Pius IX asks Catholic states to crush it
     6. 1861: the king of [Piedmont-Sardinia](http://en.wikipedia.org/wiki/Kingdom_of_Sardinia) annexes most of Italy (including most of the [Papal States](http://en.wikipedia.org/wiki/Papal_States)) and becomes king of Italy
     7. the pope believed “he could not identify the Church with republican revolutionaries or risk the danger of schism in Austria and so he repudiated the movement [that was] in favour of Italian unity, the Risorgimento, and refused to declare war on Austria in the interests of Italian nationalism” (Holmes and Bickers 238)
     8. Pius IX (1846-1878)
        1. 1846-48: Pius IX is a liberal
        2. 1849: the pope becomes a prisoner of the revolution, then escapes into exile
        3. 1850-78: Pius IX is a conservative
        4. April 1850: Pius IX declares that “the Papal States were the Patrimony of St Peter, the material means given by God to safeguard the spiritual independence of the pope” (Holmes and Bickers 240)
        5. the pope “took up the position that Christendom had apostatized. The appropriate action of Catholics was intense loyalty to the central power, unity among themselves and separation from the outside world” (Holmes and Bickers 240)
     9. 1870: with the outbreak of the Franco-Prussian War, “Napoleon III withdrew his troops from Rome, leaving the city at the mercy of the Italian forces” (Holmes and Bickers 244)
     10. 1870: the Italians occupy Rome, “and the infallible pope became the prisoner of the Vatican” (Holmes and Bickers 244)
     11. “After 1870 the papacy, at least in theory, felt at the mercy of the Italian government and open to the charge that it had lost its moral independence. The Holy See therefore refused to recognise the new Italy in case other governments claimed that the pope was subject to Italian influences and so ignored him when dealing with the Church within their own countries” (Holmes and Bickers 246)
     12. 1876: “left-wing anti-clericals
         1. “abolished the catechism from primary schools,
         2. “banned religious processions,
         3. “suppressed religious orders,
         4. “conscripted priests into the army, . . .
         5. “and threatened to punish priests who dared ‘to make a public attack on State institutions or governmental decisions’” (Holmes and Bickers 247)
     13. “In an effort to undermine the new State, the ecclesiastical authorities had refused to allow Catholics to take part in the political life of the nation. But this policy of *non possumus* [“not able,” “cannot”] . . . strengthened the forces of the left and identified the Church with those of the right” (Holmes and Bickers 246-47)
     14. Leo XIII (1878-1903) improves the papacy’s relations with other countries
         1. Leo is pragmatic in his dealings with countries
         2. he improves the papacy’s international prestige
         3. Leo defeats the Swiss *Kulturkampf*
         4. Brazil, Colombia, and Russia restore diplomatic relations
         5. Chile, Mexico, and Spain withdraw anti-clerical legislation
         6. several governments ask the pope to arbitrate their disputes
         7. heads of state visit Leo at the Vatican
  3. Germany
     1. “During the nineteenth century German rulers attempted to subject the Church to their control, and these attempts were often associated with efforts to spread Protestantism” (Holmes and Bickers 226)
     2. 1803: the abolition of “archdioceses and dioceses, universities, abbeys and cathedral chapters, and the secularization of monastic and ecclesiastical properties” (Holmes and Bickers 222)
     3. Germany under Otto von Bismarck (chancellor, 1871-90)
        1. 1871: Wilhelm I is emperor (beginning of the “Second Reich,” 1871-1918)
        2. 1871-80: Bismarck’s *Kulturkampf* (all quotations are from Holmes and Bickers 245)
           1. Bismarck used Vatican I “to justify his attack on the Church, an attack known as the *Kulturkampf*”
           2. he “gave legal support to the ‘Old Catholics’ who refused to accept papal infallibility”
           3. he fined or imprisoned “any cleric who criticised the new Germany”
           4. February 1872: religious congregations are forbidden to teach
           5. July 1872: Jesuits, Lazarists, and Redemptorists are expelled
           6. the state assumes control of seminary education
           7. the state assumes control of clerical appointments
           8. “Episcopal appointments had to be submitted to the civil authorities”
           9. “only Germans could hold positions of ecclesiastical authority”
           10. bishops must take an oath of unconditional obedience
           11. “ecclesiastical property was handed over to lay committees”
           12. “civil marriage was introduced”
           13. May 1875: “all orders and congregations, except nursing orders, were expelled from Prussia”
        3. 1874-1875: Bismarck imprisons 5 of the 11 Prussian bishops for several months
           1. “Catholics, deprived of the sacraments, refused to submit” (Holmes and Bickers 245
           2. “liberal and conservative Catholics, French Catholics, Germans and Poles united . . . in supporting the Centre Party [founded 1871]. And through that party, German Catholics—unlike their French or Italian co-religionists—were able to play a significant and constructive part in the growth of parliamentary democracy” (Holmes and Bickers 245-46)
        4. Pope Leo XIII (1878-1903) defeats Bismarck’s *Kulturkampf*
           1. Bismarck comes to need Catholic deputies’ support
           2. 1878: Leo XIII begins to correspond affably with Emperor William I
           3. 1878: Bismarck opens negotiations with the Belgian nuncio in Bavaria
           4. 1880 on: Germany moderates the anti-Catholic legislation
           5. 1881: Germany and the Holy See re-establish diplomatic relations
           6. 1885: Bismarck asks the pope “to mediate between Germany and Spain in a dispute over the Caroline Islands and Leo awarded the chancellor the Order of Christ” (Holmes and Bickers 246)
           7. 1887: Leo claims the *Kulturkampf* is ended

1. **heresies and councils**
   1. rationalism
      1. Georg Hermes (1775-1831)
         1. Hermes exaggerates the power of reason in matters of faith; he “claimed to prove the fundamental truths of Christianity as postulates of the practical reason with absolute certainty” (Holmes and Bickers 225)
         2. 1835: Gregory XVI condemns Hermes
      2. Anton Günther (1783-1863)
         1. Günther too exaggerates the power of reason in matters of faith
         2. he attacks neo-scholasticism
         3. 1857: his works are put on the Index
2. **religious orders and missions**
   1. religious orders
      1. men:
         1. 1858: Paulists (Society of Missionary Priests of St Paul the Apostle); founder, Isaac Thomas Hecker (1819-1888)
         2. 1874: White Fathers (*Pères blancs*, after their white Arab dress) (*La Société de Missionnaires d’Afrique*, Society of missionaries for Africa); founder, Cardinal Charles-Martial Allemand Lavigerie, primate of Africa
      2. women:
         1. Daughters of Charity
         2. Sisters of St Vincent de Paul
         3. Sisters of Mercy
         4. Sisters of Notre Dame
      3. most “new congregations were involved in teaching, missionary activity or corporal works of mercy” (Holmes and Bickers 230)
   2. missions: under Gregory XVI (1831-46) and Pius IX (1846-78), “Rome became the centre of Catholic missionary endeavour” (Holmes and Bickers 230)
3. **theology**
   1. romanticism
      1. France
         1. 1815: romanticism was a “reaction against the Enlightenment” (Holmes and Bick­ers 221)
         2. “François-Auguste Vicomte de Chateaubriand . . . lauded the emotional satisfaction and cultural inspiration . . . [in] Catholicism” (Holmes and Bickers 221)
         3. Louis Vicomte de Bonald “emphasised the need for a religious basis of society” (Holmes and Bickers 221)
         4. Joseph de Maistre “invoked tradition as a defence against reason and respect for society against individualism” (Holmes and Bickers 222)
      2. Germany
         1. Johann Michael Sailer (1751-1832), Bavarian ecclesiologist, is “one of the first Catholic Romantics” (Holmes and Bickers 222)
            1. “legal notions of the Church . . . tended to dominate the controversies after the Reformation and during the Enlightenment” (Holmes and Bickers 222)
            2. Sailer “revived the Pauline notion of the Church as the mystical Body of Christ, a community of grace, embracing heaven and earth” (Holmes and Bickers 222)
            3. “He interpreted the growth and development of the Church in organic terms” (Holmes and Bickers 222)
         2. 1825: Johann Adam Möhler’s *Unity of the Church* “revealed for the first time the influence of patristic sources on Catholic thought during the Romantic period. Möhler became preoccupied with the importance of tradition and helped to revive the long-forgotten tradition of the Church as Christ living on in history; tradition was dynamic and organic” (Holmes and Bickers 223)
   2. John Henry Cardinal Newman (1801-90) is the greatest theologian of the age: he writes on the nature of faith, revelation, the Church, justification, doctrinal development, papal infallibility, biblical inspiration, the role of the laity, the significance of conscience
   3. liberal Catholicism: the Church and democracy
      1. France
         1. Lamennais, Lacordaire, and Montalembert
            1. three men are leaders of liberal Catholicism in the first half of the 1800s

Hugues-Felicité Robert de Lamennais, priest (1782-1854)

Jean-Baptiste-Henri Dominique Lacordaire, Dominican (1802-61)

Charles Forbes René, Comte de Montalembert, layman (1810-70)

* + - * 1. the three found the newspaper, *L’Avenir* (1830-31)

it argues for “an alliance between the Church and democratic freedom to replace the alliance between Throne and Altar” (Holmes and Bickers 231-32)

it supports “freedom of conscience and separation of Church and State, democratic republicanism and national self-determination, social and economic reform, general disarmament and European unity” (Holmes and Bickers 232)

the three are “prosecuted for attacking the government but acquitted” (Holmes and Bickers 232-33)

“The *Ami du clergé*, a Gallican publication, joined with legitimist periodicals in attacking Lamennais” (Holmes and Bickers 233)

the French bishops condemn *L’Avenir* (Scannell)

“*L’Avenir* was forced to cease publication after only a year . . . Liberals as well as Catholics were prejudiced against the ‘unnatural’ union proposed . . .” (Holmes and Bickers 232-33)

* + - * 1. Lamennais, Lacordaire, and Montalembert at Rome

“Lamennais, Lacordaire and Montalembert decided to go to Rome to seek the support of the pope for their points of view” (Holmes and Bickers 233)

December 1831: Lamennais, Lacordaire and Montalembert arrive at Rome

but Gregory XVI (1831-46), like most European politicians and ecclesiastics, feels “the need to support law and order [and] the danger of adding to the flames of revolution” (Holmes and Bickers 236)

* + - * 1. August 1832: Gregory XVI’s encyclical *Mirari vos* does not mention *L’Avenir*, but it

disapproves of separation of Church and state

says “freedom of publication [is] abominable” (Holmes and Bickers 236)

condemns “universal liberty of conscience as sheer madness” (Holmes and Bickers 236)

* + - * 1. Lamennais, Lacordaire, and Montalembert immediately submit
        2. but Lammenais soon leaves the Church

December 1833: he renounces his priestly functions

soon he abandons all outward profession of Christianity

* + - * 1. May 1834: Lamennais’s *Paroles d’un croyant* (*Words of a Believer*)

he denounces “the conspiracy of kings and priests against the people” (Dé­gert)

he says Christ condemns the pope and hierarchy “‘because power is the child of hell and priests are only the lackeys of kings’” (Holmes and Bickers 237)

Lacordaire’s *Considérations* publicly breaks with Lamennais

* + - * 1. July 1834: Gregory XVI’s encyclical *Singulari nos* condemns Lamennais
        2. 1841-46: Lamennais’s *Esquisse d’une philosophie* denies “the fall of man, the Divinity of Christ, eternal punishment, and the supernatural order” (Dégert)
        3. despite the loss of Lamennais, liberal Catholics make progress

Lacordaire’s *conférences* (religious lectures)

January 1834: Antoine Frédéric Ozanam (1813-53, founder in 1833 of the St Vincent de Paul Society) provides Lacordaire the pulpit at the Collège Stanislas, where he delivers his first great conferences

Lent 1835, Lent 1836: the archbishop of Paris provides Lacordaire the pulpit at Notre Dame Cathedral for two series of conferences

Lacordaire argues for “ecclesiastical infallibility and papal primacy and his audiences respond . . . to his eloquence, his sincere honesty and the appeal of his personality” (Holmes and Bickers 237)

“Lacordaire’s sermons had a profound impact on the religious development of thousands of young men at the time” (Holmes and Bickers 237)

1838: Lacordaire joins the Dominicans

1843-52: he delivers annual conferences at Notre Dame

* + - * 1. liberal Catholicism “was most evident among the upper and middle classes . . . workers and peasants seemed hardly affected” (Holmes and Bickers 237)
        2. and it remained to be seen “whether the Liberal and Ultramontane Catholics would be able to remain united” (Holmes and Bickers 237)
      1. 1863: Montalembert delivers two addresses at the international congress of liberal Catholics at Mechelen (Malines), Belgium
         1. the Church can harmonize with the modern state, founded on religious liberty
         2. “Catholics still devoted to the *ancien régime* [should] accept political and religious liberty” (Holmes and Bickers 241)
         3. Montalembert quoted Bishop Dupanloup of Orléans: “We accept, we invoke, the principles and the liberties proclaimed in ´89 . . . You made the revolution of 1789 without us and against us, but *for us*, God wishing it so in spite of you” (Holmes and Bickers 241)
    1. Italy
       1. December 8, 1864: Pius IX simultaneously publishes the encyclical *Quanta cura* and the *Syllabus* (i.e., *Collection*) *of Errors*
          1. the *Syllabus* is “a summary of the condemnations he had issued over the past fifteen years” (Bokenkotter 314-15)
          2. the *Syllabus* denies that (quotations are from Holmes and Bickers 242)

“man was free to profess the religion he believed to be true guided by the light of reason”

“those [outside] the true Church could hope for eternal salvation”

“it was possible to achieve salvation in the practice of any religion”

“the Church could not use force or temporal power”

“the Church should be separated from State”

“the Catholic religion [should not be] the exclusive religion of the State”

error 80: “The Roman Pontiff can and ought to reconcile and harmonize himself with progress, with liberalism, and with modern civilization” (qtd. in Bokenkotter 315)

* + - * 1. “the average Catholic was shocked to hear the Pope condemning progress and modern civilization” (Bokenkotter 315)
        2. but the errors in the *Syllabus* “consisted largely of verbatim extracts lifted out of their context in previous papal documents and that could only be properly understood if put back in that context” (Bokenkotter 315)

error 80 was taken from an allocution that said the pope “does not have to reconcile himself with progress and modern civilization “if by the word ‘civilization’ must be understood a system invented on purpose to weaken, and perhaps to overthrow, the Church.” But the average reader did not realize when he read the encyclical that this is what the Pope meant by “civilization”” (Bokenkotter 315)

“The apparent condemnation of progress and liberalism . . . was taken from a [document] denouncing the extension of the secularist laws of Piedmont to territories recently occupied by the growing Kingdom of Italy. Unfortunately, however, not all Catholics were Italians and they failed to see the ‘errors’ in terms of the dissolution of monasteries or the imposition of secular education. Instead the condemnation of modern civilization seemed to them to refer to the telegraph, railways and street lighting!” (Holmes and Bickers 242)

the *Syllabus* “was not in fact an infallible statement” (Holmes and Bickers 243)

* + - 1. January 1865: Dupanloup’s commentary on the *Syllabus*
         1. Félix Dupanloup, bishop of Orléans, worked night and day to publish quickly a “commentary that placed the propositions of the *Syllabus* in their original context” (Bokenkotter 315)
         2. he “was able to show that Rome did not mean to condemn or repudiate the liberal constitutions actually in force” (Bokenkotter 315)
         3. Dupanloup’s pamphlet was “welcomed by Catholics throughout the world with a profound sense of relief” (Holmes and Bickers 243)
         4. December 4, 1865: Pius IX approves Dupanloup’s commentary
    1. Belgium
       1. before 1830: “Catholics had already begun to demand and defend their rights on the basis of constitutional freedom and freedom of conscience. Belgian Catholics began to recognise the advantages of the separation of Church and State” (Holmes and Bickers 232)
       2. the University of Louvain became a center of liberal Catholicism
    2. America: Americanism
       1. introduction
          1. Americanism advocated “adapting Catholicism to American society” (Holmes and Bickers 249):

separation of Church and state

recognition of the English common law

democratic procedures

reform of ecclesiastical administration

* + - * 1. conservatives bishops opposed it
      1. Isaac Thomas Hecker (1819-1888)
         1. 1844: Hecker converts to Catholicism and becomes a Redemptorist
         2. 1858: frustrated at the order’s unwillingness to adopt American liberalism, he founds the Paulists (Society of Missionary Priests of St Paul the Apostle)
      2. parochial schools
         1. 1884: the third plenary Council of Baltimore rules that each parish must have its own school (the Jesuits and the German and Irish clergy support this)
         2. but liberal bishops support the public schools, arguing that

the financial costs are too great

energy should be “concentrated on safeguarding the religious education of Catholic children attending the public schools” (Holmes and Bickers 249)

* + - * 1. 1892: the Congregation of Propaganda supports the Baltimore legislation
      1. 1892: World Parliament of Religions, Chicago
         1. Cardinal James Gibbons (Archbishop of Baltimore, 1877-1921) and the Chief Moderator of the Presbyterian Church participate “in an exhibition illustrating the basic unity of man’s religious belief” (Holmes and Bickers 250)
         2. 1900: Leo XIII tries to block a similar Parliament at the Paris Exhibition
      2. 1893: Roman authorities decide to appoint an apostolic delegate (bishops had opposed this, worried that Americans would accuse Rome of foreign domination)
      3. January 1895: Leo XIII’s encyclical *Longinqua oceani* warns “against the notion that separation of Church and State might be suitable for the rest of the world” (Holmes and Bickers 250)
      4. conservative bishops, Jesuits, and German Catholics persuade the Vatican to force Denis J. O’Connell’s resignation as Rector of the American College in Rome
      5. Gibbons retaliates by making O’Connell vicar of his titular Church
      6. Leo XIII asks Bishop John J. Keane of Richmond (1878-88, later Archbishop of Dubuque, 1900-11) to resign as Rector of the Catholic University of America (founded 1889)
      7. “The liberal bishops responded by trying to broaden the basis of their support and expounding their policies both in Europe and America” (Holmes and Bickers 250)
      8. 1898: a French translation of Walter Elliott’s *Life of Father Hecker* (1891) describes Hecker as “the ideal new priest who could reconcile the Church with contemporary devel­opments” (Holmes and Bickers 250-51)
      9. O’Connell gives an address on Hecker
         1. he advocates “‘political Americanism’ based on the Declaration of Independence and the Anglo-Saxon tradition of common law” (Holmes and Bickers 251)
         2. he recommends “‘ecclesiastical Americanism’ and using Dupanloup’s [interpretation of the *Syllabus of Errors*] defended the separation of Church and State” (Holmes and Bickers 251)
         3. in response, Charles Maignen in France claims that the *Syllabus of Errors* has already condemned Americanism (Holmes and Bickers 251)
      10. 1899: Leo XIII’s encyclical *Testem benevolentiae*
          1. Leo XIII “condemned the notion of adapting the doctrines, though not the practices, of the Church to . . . modern society” (Holmes and Bickers 251)
          2. “Some of the conservative American bishops thanked the pope for saving their people from heresy” (Holmes and Bickers 251)
          3. “liberal bishops accepted the encyclical while denying that they . . . had ever advocated the doctrines condemned” (Holmes and Bickers 251)
          4. Leo acknowledged “that the controversy had been necessary to clarify French rather than American Catholic opinion” (Holmes and Bickers 251)
  1. social Catholicism: the Church and industrialization
     1. “Social Catholicism was a reaction against *laissez-faire*, the belief that government intervention would obstruct the automatic and beneficent operation of economic laws and free competition” (Holmes and Bickers 238)
     2. “Social Catholics believed in the possibility and indeed the moral necessity of improving social conditions” (Holmes and Bickers 238)
     3. 1801: the Central Office of Catholic Action is established
        1. “Catholic Action was the name of many groups of [lay](http://en.wikipedia.org/wiki/Laity) [Catholics](http://en.wikipedia.org/wiki/Catholics) who were attempting to encourage a Catholic influence on society” (“Catholic Action”)
        2. “They were especially active . . . in historically Catholic countries that fell under [anti-clerical](http://en.wikipedia.org/wiki/Anti-clerical) regimes” (Bavaria, Italy, France, and Belgium) (“Catholic Action”)
        3. since World War II Catholic Action “has often been eclipsed by [Christian Democrat](http://en.wikipedia.org/wiki/Christian_Democrat) parties that were organised to combat [Communist](http://en.wikipedia.org/wiki/Communist) parties in places such as Italy and [West Germany](http://en.wikipedia.org/wiki/West_Germany)” (“Catholic Action”)
     4. c. 1900: in Europe “Catholic labor unions emerged as a primary social action strategy . . . Catholic political parties also began to form” (“Social Action”)
     5. France
        1. “Social Catholics were not typical of Catholics as a whole or of the ecclesiastical authorities” (Holmes and Bickers 239)
        2. “The Liberal Catholic Frédéric Ozanam founded the influential Society of St Vincent de Paul to care for the poor and for children, to train apprentices and domestic servants” (Holmes and Bickers 239)
        3. Ozanam and Lacordaire helped establish *L’Ere Nouvelle*, which “referred to a ‘Christian economy’ and ‘Christian socialism’” (Holmes and Bickers 239)
        4. 1840s: the bishops of Annecy and Cambrai denounce “demanded legislation to defend the working classes” (Holmes and Bickers 239)
     6. Germany
        1. 1840s: Father Adolph Kolping († 1865)
           1. Kolping organizes “the *Gesellenverein*, societies consisting of master workmen and young journeymen directed by a chaplain who tried to assist the moral and intellectual development as well as to improve the economic conditions of their members” (Holmes and Bickers 227)
           2. 1855: 12,000 members
           3. 1901: 500,000 members
        2. Wilhelm Emmanuel von Ketteler, bishop of Mainz
           1. “Ketteler supported demands for higher wages [and] trade unions; he advocated legislation to improve the working conditions of men and to control the work of women and children” (Holmes and Bickers 227)
           2. 1848-49: “Ketteler delivered a series of addresses in his cathedral at Mainz on ‘The Great Social Questions of our Age’ in which he demanded social justice and condemned economic liberalism as well as socialism” (Holmes and Bickers 228)
           3. “Ketteler initiated the national conferences of German bishops and formulated an episcopal statement on social questions” (Holmes and Bickers 228)
           4. his program for German Catholics “formed the basis of the social policies of the Centre Party” (Holmes and Bickers 228)
        3. 1848: first meeting of the *Katholikentag*, a national assembly of German Catholics; there also form the *Volksverein*, meetings of Catholic workers
     7. America: the Knights of Labor
        1. “liberal bishops defended the right of Catholics to belong to . . . an organisation which defended the rights and supported the claims of the workers” (Holmes and Bickers 249)
        2. other bishops say it is a secret society
        3. Bishop Keane of Richmond and Archbishop John Ireland (of St. Paul, Minnesota, 1888-1918) write a defense of the Knights of Labor
           1. it emphasizes “the need for the Church to be allied with the people rather than with kings or princes” (Holmes and Bickers 249)
           2. Cardinal James Gibbons, Archbishop of Baltimore, submits it to Rome
        4. 1888: the Holy Office decides that the Knights can be “tolerated”
     8. Italy
        1. Bishop Geremia Bonomelli of Cremona writes a famous pastoral on *Property and Socialism*
        2. Alessandro Rossi “transformed his factory into a Christian corporation” (Holmes and Bickers 248)
     9. Belgium
        1. in Belgium “Social Catholicism was more influential than in other countries” (Holmes and Bickers 247)
        2. “Catholic Governments had supported legislation regulating wages and the working conditions of women and children, introduced old-age pensions, promoted technical education, subsidised mutual aid societies, savings banks and building societies” (Holmes and Bickers 247)
        3. 1870-1914: Léon Harmel transforms his industrial corporation: “Every worker had his own house and garden, there were family allowances, free medical services and assistance for the elderly, and elected representatives met every fortnight to consider every aspect of the business. Harmel . . . took a group of industrialists to Rome to win the support of the pope who was obviously impressed” (Holmes and Bickers 248)
     10. Switzerland
         1. “The Fribourg Union, a group of Social Catholics whose deliberations were sent to the pope, also influenced Leo XIII. They proposed international agreements which included the recognition of a man’s right to work and a worker’s right to a living wage as well as the insurance of workers against sickness, accident or unemployment. In 1888 the pope discussed their proposals with some of the members and asked for a memorandum which seems to have served as the basis for” *Rerum novarum* (Holmes and Bickers 248)
     11. Leo XIII on social and economic problems
         1. Leo had seen rural poverty while a bishop in Italy
         2. he was nuncio in Belgium, where Social Catholicism was influential
         3. 1891: Leo XIII’s encyclical *Rerum novarum*
            1. it condemns “individualistic liberalism”
            2. it condemns unrestricted capitalism

“government intervention [is needed] to safeguard the spiritual and material interests of the workers” (Holmes and Bickers 248)

workers “should be paid a family living wage, not a wage dictated by economic pressures” (Holmes and Bickers 248)

“Workers had the right to form associations” (Holmes and Bickers 248)

* + - * 1. it condemns revolutionary socialism

everyone has the right to private property

the family, not the state, is the primary social unit

* 1. c. 1750: neo-scholasticism
     1. “The Romantic movement had removed many earlier prejudices against scholasticism” (Holmes and Bickers 225)
     2. Italy
        1. 1748, 1757, 1777: the Dominicans reassert their law requiring study of Aquinas
        2. Canon Vincenzo Buzzetti (1777-1824) begins neo-scholasticism; he reads
           1. a 4-volume manual of Thomistic philosophy (by Antoine Goudin, 1671)
           2. a 6-volume manual of Thomistic philosophy (by Salvatore Roselli, 1777)
           3. his student in Piacenza (Vincentian Collegio Alberoni) is d’Azeglio
        3. Luigi Taparelli d’Azeglio, SJ (1793-1862)
           1. he teaches at the Jesuit seminary of Rome; one student is the future Leo XIII
           2. 1840s: he coins the term “social justice” (based on Aquinas’ teachings)
           3. 1850: he co-founds *Civiltà Cattolica*, the Jesuit periodical, which supports neo-scholasticism
     3. Germany
        1. 1854: Heinrich Joseph Denzinger’s (1819-83) *Handbook of Creeds*, *Definitions*, *and Declarations* provides the magisterium’s definitive statements
        2. 1857: Anton Günther attacks neo-scholasticism; “his condemnation . . . was the first occasion on which official papal approval was given to scholasticism” (Holmes and Bickers 226)
        3. 1860: Joseph Kleutgen SJ’s *Theology of the Past* and *Philosophy of the Past* spread neo-scholasticism among German theologians
     4. 1879: Leo XIII’s encyclical *Aeterni patris* (*On the Restoration of Christian Philosophy*) requires seminary professors to make Thomism the basis of clerical education
  2. Ultramontanism
     + 1. “Ultramontanism”
       2. from *ultra montes* (beyond the mountains, i.e., the Alps: for most of Europe Rome is beyond the Alps)
       3. Ultramontanes are “supporters of the Church’s liberty and independence as against the State” (Benigni)
     1. Ultramontanism’s conservatism
        1. “The Ultramontanes came to believe that there was an absolute dichotomy between Catholicism and the contemporary world” (Holmes and Bickers 240)
        2. Ultramontanes wanted the necessity of the pope’s temporal power defined as dogma
     2. causes of Ultramontanism’s success
        1. “Catholics throughout the world began to show an increasing sense of dependence on the Holy See and not simply in matters of faith and morals. They developed a strong personal loyalty to the Holy Father, seeking his guidance and direction in practically every area of human activity” (Holmes and Bickers 240)
        2. “Catholicism was transformed within a generation as administration and discipline, devotion and theology were determined by the authorities in Rome” (Holmes and Bickers 241)
           1. dramatic improvements in communication “enabled Roman authorities to exercise greater control over the Church” (Holmes and Bickers 240)
           2. dramatic improvements in travel “increased the number of bishops and pilgrims able to go to Rome [and] the number of priests and seminarians at Roman colleges” (Holmes and Bickers 240)
           3. 1860: Pius IX helps establish *l’Osservatore Romano*, so Catholics everywhere can know his opinions
           4. appointments of nuncios encourage support for Roman policies
           5. 1878: by the end of Pius IX’s pontificate, “almost every bishop in the world had been appointed during his reign” (Holmes and Bickers 240)
        3. 1854: definition of the Immaculate Conception
           1. “The definition of the Immaculate Conception in 1854 exemplified the increasing influence of Ultramontanism. Gallicans had previously argued that only general councils could ratify definitions of ecclesiastical dogmas . . . if the pope alone pronounced a definition which the faithful spontaneously accepted, this would be a practical demonstration of his sovereign doctrinal authority in the Church and of that infallibility with which Christ had invested him” (Holmes and Bickers 241)
        4. 1869-70: Vatican I defines papal infallibility
     3. Vatican I (1869-70)
        1. papal jurisdiction
           1. Vatican I says “the pope possessed ‘the full plenitude’ of jurisdiction, whereas traditionally the authority and ordinary jurisdiction of bishops was said to come directly from God, not through the pope” (Holmes and Bickers 243)
        2. papal infallibility
           1. 1870: most theologians and most laity already accept papal infallibility
           2. “Originally the *schema* on the Church only dealt with papal primacy [jurisdiction], not infallibility, but opponents of the definition had been deliberately excluded from the deputation which received proposed amendments” (Holmes and Bickers 243)
           3. the definition of papal infallibility passes, 533 to 2 (with 80 absentions)
        3. Vatican I “eliminated the remnants of the Conciliar Movement and crushed ecclesiastical nationalism in the form of Gallicanism and its counterparts in several nations” (Dulles)
        4. but “the Church appeared to be committed to the obscurantist policies of Pius IX . . . he had shown little understanding of political realities, social and economic trends, and the intellectual developments of the age” (Holmes and Bickers 244)
        5. 1870: with the outbreak of the Franco-Prussian War, “Napoleon III withdrew his troops from Rome, leaving the city at the mercy of the Italian forces. [Vatican Council I], which had discussed only six out of 51 *schema*, was postponed” (Holmes and Bickers 244)
  3. theology and Leo XIII (1878-1903)
     1. “Leo XIII was well aware of the need for an intellectual revival within Catholicism” (Holmes and Bickers 247)
     2. 1893: Leo’s encyclical *Providentissimus Deus* (*On the Study of Holy Scripture*) encourages modern study of the Bible
     3. “Leo also appointed a biblical commission of comparatively liberal members” (Holmes and Bickers 247)

## 1900s

1. **cultural background and Church-state relations**
   1. Mexico
      1. 1876-80: a coup makes General Porfirio Diaz strong man of Mexico
      2. 1884-1911: Diaz is dictator of Mexico
      3. 1910-17: the Mexican Revolution (1911, Diaz flees to France)
      4. 1917: the Mexican constitution (still in force)
         1. it creates a “closed and state dominated economy” (“Mexico”)
         2. it subordinates Church to state
            1. the state confiscates Church property and suppresses religious orders
            2. 1924: it exiles or executes clergy and laity; priests must minister in secret
   2. France and Pius X (1903-14)
      1. 1905: the French government annuls the *Concordat* and separates Church and state
      2. the government confiscates most of the Church’s wealth and property in France
      3. November 2, 1906: Pius X’s encyclical *Vehementer* condemns annulment of the *Concordat* and separation of Church and state
   3. World War I (1914-18) and Benedict XV (1914-22)
      1. Benedict XV calls the war “the suicide of civilized Europe” (qtd. in Holmes and Bickers 257)
      2. to help the wounded, im­prisoned, and deported, Benedict spends “his own personal fortune as well as the ordinary revenue [c. 82 million gold lire] of the Holy See” (Holmes and Bickers 257)
      3. the Vatican becomes “a clearing-house for tracing missing persons, exchanging prisoners and re-establishing family contacts, caring for sick and wounded” (Holmes and Bickers 257)
   4. the League of Nations (1919-46)
      1. June 1919: the Paris Peace Conference establishes the League of Nations
      2. January 1920: the League of Nations ratifies the *Treaty of Versailles*
         1. the *Treaty* humili­ates Germany
            1. Germany losses territory to surrounding countries
            2. the treaty strips it of overseas colonies (e.g., in Africa)
            3. the treaty restricts it to 100,000 soldiers and no artillery
            4. it must pay excessive reparations, especially to France and Belgium
         2. May 1920: Benedict XV warns that “the germs of former enmities remain; . . . there can be no stable peace or lasting treaties . . . unless there be a return of mutual charity” (qtd. in Holmes and Bickers 258)
         3. 1933: German humiliation at the *Treaty* contributes to the [Weimar Republic](http://en.wikipedia.org/wiki/Weimar_Republic)’s collapse and its replacement by Nazism
   5. Russia
      1. 1917-22: the Russian civil war
      2. 1918-23: the Bolsheviks try to destroy religion
         1. they imprison, execute, or starve in concentration camps thousands of priests, monks, nuns, and laity
         2. the Union of Militant Godless spreads anti-religious propaganda
         3. the Bolsheviks seize Church property
      3. 1923-28: the Bolsheviks avoid open persecution because it “might alienate foreign governments” (Holmes and Bickers 267)
      4. 1922: crop failure causes widespread famine; “one of Benedict’s last acts was an urgent appeal for the relief of famine in Communist Russia” (Holmes and Bickers 258)
      5. 1928-53: Joseph Stalin is dictator; he causes around 20 million deaths
         1. 1932-33: state confiscation of grain during famine causes 10 million peasants to die
         2. Stalin’s repressions kill another 10 million: 1.5 million executions, 5 million in Gulags, 1.7 million deportations (out of 7.5 million deported), 1 million POWs and German civilians (Erlikman, Vadim. *Poteri narodonaseleniia v XX veke: spravochnik*. Moscow: 2004. Cited in “Joseph Stalin”)
         3. compare Mao Zedong, 1949-75: 40 million deaths (White)
   6. Poland
      1. summer 1920: the Russian army besieges Warsaw
         1. Achille Ratti (later Pius XI), papal nuncio in Poland (1918-21), sees the invasion firsthand
         2. after the armistice, 3.5 million Latin Catholics are “left to the mercy of the Russians,” and thousands of Polish and Lithuanian Catholics are deported to Siberia (Holmes and Bickers 266)
   7. Italy
      1. the Roman Question (relations between the papacy and Italy)
         1. 1870: the Kingdom of Italy absorbs the Papal States
         2. 1870-1919: the Church prohibits Catholics from engaging in Italian politics
         3. Benito Mussolini is anti-Christian but realizes the utility of religion
         4. he proposes to support the Church financially and to resolve the Roman Question (proposals never made by anti-clerical liberals)
         5. few Catholics opposed fascism; many “who had endured the petty persecutions of anti-clerical officials welcomed the apparent respect which Fascists showed to the Church” (Holmes and Bickers 261)
         6. Italy is threatened by both communism and fascism, and fascism seems “to many to be the lesser of the two evils” (Holmes and Bickers 261)
         7. October 27-29, 1922: the March on Rome, “a pseudo-*coup d’état* by which Mussolini’s National Fascist Party came to power” (“March on Rome”)
         8. October 31, 1922: Mussolini becomes prime minister (1922-43) and later “head of state” (dictator) of the Italian Social Republic (1943-45)
         9. 1926: Pius XI (1922-39) deplores the theory “that the State is its own final end, that the citizen only exists for the State” (qtd. in Holmes and Bickers 263)
         10. February 11, 1929: Pius XI and Mussolini sign the Lateran Treaty
             1. Mussolini receives

destruction of the Catholic political party (the Popular Party)

recognition of the Kingdom of Italy

surrender of territorial claims to the Papal States

* + - * 1. Pius XI receives

Vatican City, a sovereign state

0.44 sq. kilometers, 108.7 acres

2005: $247 million in revenues, $243 million in expenditures (US De­part­ment of State)

a large payment for territories and property confiscated in 1870

recognition of Catholicism as Italy’s official and only religion

compulsory Catholic education

papal churches and buildings outside the Vatican have Vatican status

state payment of bishops’ and priests’ salaries

(1984: a revision of the concordat “ended the Church’s position as the state-sponsored religion of Italy,” “Lateran Treaty”)

* + 1. but even before the treaty is ratified (on June 7, 1929):
       1. Mussolini declares “that the Church [is] neither sovereign nor free but subordinate to the general laws of the State” (Holmes and Bickers 262)
       2. he says, “Education must belong to us . . . Youth shall be ours!” (qtd. in Holmes and Bickers 262-63)
       3. December 1929: Pius XI’s encyclical *Divini illius magistri* (*On Christian Education*) denounces “the attempts of the State to monopolize the training of the young and uncompromisingly reasserted the primary claims of the family and the Church” (Holmes and Bickers 263)
    2. June 29, 1931: Pius XI’s encyclical *Non abbiamo bisogno* denounces “pagan worship of the State” (Holmes and Bickers 264)
    3. Italian fascist racism
       1. 1928??: the fascists pass anti-Semitic legislation
       2. May 1938: Hitler visits Italy; the two dictators form the Rome-Berlin Axis
       3. May 1938: the Congregation of Seminaries and Universities orders Catholic professors to refute racist doctrines
       4. September 1938: the pope says, “we are the spiritual progeny of Abraham . . . Spiritually, we are all Semites” (qtd. in Holmes and Bickers 265)
  1. Spain
     1. 1923-31: General Miguel Primo de Rivera is dictator
     2. 1931: Second Spanish Republic (the First was 1873-74)
        1. the republicans abrogate the *Concordat*, separate Church and state, confiscate Church property, expel the Jesuits, secularize education, introduce divorce, and prohibit religious processions
        2. anarchists “destroy and plunder ecclesiastical institutions throughout Spain,” making most Catholics prefer fascism (Holmes and Bickers 267)
     3. 1936-39: Spanish Civil War
        1. the army mutinies under Francisco Franco (1892-1975)
        2. the Republic kills 12 bishops, 1000s of priests and monks, and 100s of nuns
        3. Pius XI associates communism “with persecution and instanced their behaviour in Russia and Mexico as well as Spain” (Holmes and Bickers 267)
        4. few Spanish Catholics are willing to criticize Franco’s exaggerated nationalism, totalitarianism, and racial laws
        5. April 19, 1937: Franco seizes power
        6. 1939: Franco defeats the republicans
     4. 1937-75: Franco is “head of state” or “prime minister” (dictator); the fascists “restore the privileged position of the Church” (Holmes and Bickers 267)
     5. November 11, 1975: chosen by Franco, Juan Carlos, of the House of Borbón, is restored to the throne
     6. 1975-present: Spain moves toward democracy
  2. Germany between the World Wars
     1. Adolf Hitler (1889-1945) “hated Christianity and intended to deal with it as he was prepared to deal with Judaism but he disguised his hostility until he had achieved power” (Holmes and Bickers 268)
     2. German bishops recognize that Catholicism conflicts with Nazi ideology (the *Nationalsozialistische deutsche Arbeiter-Partei*, National Socialist German Workers’ Party)
        1. 1920-27: German bishops warn Catholics against Nazism 5 times
        2. 1931: Bavarian bishops condemn Nazism as a heresy
     3. January 30, 1933: Hitler becomes German chancellor, and the “Third Reich” (Nazi Germany) begins (1933-45)
     4. January-March 1933
        1. Hitler issues “oral guarantees” of the Church’s liberty (“Reichskonkordat”)
        2. some in the Vatican, “apparently reassured by Hitler’s promises,” pressure the German bishops (Holmes and Bickers 268)
        3. the bishops cease “forbidding Catholics to join the Nazi Party,” though they do not withdraw their condemnations of Nazi ideology (Holmes and Bickers 268)
     5. July 20, 1933: the *Reichskonkordat* (concordat with Germany; still in force)
        1. Eugenio Pacelli (1876-1958) negotiates the *Reichskonkordat* (he is papal nuncio to Germany, 1917-30; Vatican secretary of state, 1930-39; Pius XII, 1939-58)
        2. Pacelli “had to choose within a week between accepting the concessions offered or witnessing the virtual elimination of the Church in Germany” (Holmes and Bickers 269)
        3. by the concordat Hitler secures the Holy See’s recognition, giving him international prestige; he also “effectively ended the political opposition of . . . German Catholics” (Holmes and Bickers 268)
     6. within months of the concordat, the Nazis violate it; they
        1. publish a law of sterilization
        2. dismiss Catholic civil servants and arrest Catholic deputies
        3. exile or imprison priests, monks, and nuns
        4. suppress Catholic organizations and periodicals
        5. confiscate Catholic property and sack bishops’ palaces
        6. ban meetings of Catholics
        7. close Catholic schools
     7. June 29-30, 1934: the Nights of the Long Knives: Nazis purges hundreds of political opponents, many of them Catholic
     8. 1936: Pius XI says Nazism and communism are “enemies of all truth and of all justice”: “the self-styled champions of civilization against Bolshevism [use] the very means employed by their adversaries” (qtd. in Holmes and Bickers 269)
     9. 1937: Pius XI’s encyclicals *Mit brennender Sorge* (March 14, against fascism) and *Divini Redemptoris* (March 19, against communism)
        1. *Mit brennender Sorge*
           1. motorcyclists secretly distribute the encyclical throughout Germany
           2. it is read from every Catholic pulpit on Palm Sunday
           3. it condemns not only “the persecution of the Church but the neopaganism of Nazi theories” (Holmes and Bickers 270)
           4. “*Mit brennender Sorge* had an immediate effect on public opinion . . . in the United States” (Holmes and Bickers 270)
        2. *Divini Redemptoris*
           1. *Mit brennender Sorge* is only a diplomatic protest; *Divini Redemptoris* is a condemnation
  3. Austria
     1. 1918: the empire of Austria-Hungary splits into several independent states
        1. the [Republic](http://en.wikipedia.org/wiki/Republic) of Austria (most German-speaking parts of [Austria-Hungary](http://en.wikipedia.org/wiki/Austria-Hungary))
        2. [Hungary](http://en.wikipedia.org/wiki/Hungary)
        3. [Czechoslovakia](http://en.wikipedia.org/wiki/Czechoslovakia) (presently two countries, the Czech Republic and Slovakia)
        4. [Poland](http://en.wikipedia.org/wiki/Poland)
        5. the [Kingdom of Serbs, Croats, and Slovenes](http://en.wikipedia.org/wiki/Kingdom_of_Yugoslavia) (renamed “Yugoslavia” in 1929)
     2. March 12, 1938: the *Anschluss* (“joining”: German annexation of Austria); Hitler begins “creation of an empire including German-speaking lands and territories Germany had lost after World War I” (“Anschluss”)
  4. World War II (1939-45) and the Church in Germany
     1. March 2, 1939: Eugenio Pacelli becomes Pius XII (1939-58); his “style of government [is] triumphalist as well as authoritarian” (Holmes and Bickers 283)
     2. September 1, 1939: World War II begins (Germany invades Poland)
     3. 1940: Germany invades Denmark, Norway, Holland, Belgium, Luxembourg, and France
     4. Franklin Delano Roosevelt, US president (1933-45), makes Myron C. Taylor (CEO of US Steel Corporation) the president’s personal representative at the Vatican
     5. June 10, 1940: Italy declares war on France and Britain; the Vatican remains neutral
        1. “The pope shared the opinion of most commentators outside Britain that Hitler’s regime could now only be overthrown from inside Germany itself” (Holmes and Bickers 272)
        2. Pius XII “wished to safeguard the position of Catholics, particularly in Germany where the future of the Church might be threatened either by persecution or by the establishment of a National Church” (Holmes and Bickers 272)
        3. “the pope was alarmed by the increasing threat of Communism especially in eastern Europe” (Holmes and Bickers 272)
     6. German Catholics’ ambivalence
        1. “German Catholics were inevitably torn by divided loyalties . . . Even opponents of Nazism were sometimes prepared to express their loyalty to the German State or the Füh­rer and to support the war effort” (Holmes and Bickers 273)
        2. but German Catholics “could take pride in the courage of many . . . priests, nuns and layfolk . . . [who] laid down their lives” (Holmes and Bickers 273-74)
     7. Pius XII’s relief efforts
        1. 1939: “Pius XII established . . . [relief agencies] in Norway and Denmark, France, Belgium and the Netherlands, Greece and Yugoslavia” (Holmes and Bickers 274)
        2. “A Vatican Information Service was established with sections dealing with prisoners of war, displaced and missing persons, the sick and orphaned, the provision of relief, food, clothing and medical supplies” (Holmes and Bickers 274-75)
        3. 1945: “the pope set up the International Committee of Catholic Charities with headquarters in Paris” (Holmes and Bickers 274)
     8. Pius XII and the Jews
        1. “There were some 5000 Jews in 155 Roman ecclesiastical establishments including several dozen in the Vatican itself” (Holmes and Bickers 275)
        2. “Ecclesiastical buildings in Rome, which were outside the Vatican City State but which enjoyed extra-territorial protection, were used to shelter political and Jewish refugees” (Holmes and Bickers 275)
        3. “But after the end of the war the question was raised whether Pius XII had done enough” (Holmes and Bickers 275)
           1. October 1943: the Nazis begin to deport 8000 Jews in Rome

“one of the main accusations against Pius XII is that he did nothing for the Jews of Rome” (Holmes and Bickers 275)

“Yet by that time more than half the Jews in Rome . . . were being sheltered in ecclesiastical buildings opened to them on the instructions of the pope himself” (Holmes and Bickers 276)

“many Jews had escaped with Vatican credentials” (Holmes and Bickers 276)

Baron Ernst von Weizsäcker, German ambassador to the Holy See, “hoped to protect the pope by representing him to the German authorities in the most favourable light” (Holmes and Bickers 275)

“Weizsäcker sent the telegram to Berlin which so injured the pope’s reputation . . .: “The curia is particularly shocked that the action took place, so to speak, under the pope’s windows. The reaction would be perhaps softened if the Jews could be used for military work in Italy. The groups in Rome hostile to us . . . say that in French towns where similar things happened, bishops took a clear position”” (Holmes and Bickers 276)

1000 Roman Jews wind up deported and exterminated

* + - * 1. “At the end of the war the World Jewish Congress expressed its gratitude and gave twenty million lire to [276] Vatican charities” (Holmes and Bickers 276-77)
        2. “A former Israeli consul in Italy claimed that, “The Catholic Church saved more Jewish lives during the war than all the other Churches, religious institutions and rescue organisations put together. Its record stands in startling contrast to the achievements of the International Red Cross and the Western Democracies . . . The Holy See, the Nuncios and the entire Catholic Church saved some 400,000 Jews from certain death”” (Holmes and Bickers 277)
  1. World War II and the Church in France
     1. May 10, 1940: Germany invades France, Belgium, Luxembourg, and the Netherlands
     2. June 14, 1940: Germans enter Paris
     3. Pius XII protests to Marshal Philippe Pétain, prime minister of the puppet Vichy government, against the persecution of the Jews
  2. World War II and the Church in Yugoslavia
     1. Serbia
        1. “hundreds of thousands of Serbs” are massacred (Holmes and Bickers 277)
        2. even more Jews and gypsies are massacred
     2. Croatia
        1. “The Croatian government—with the help of some Catholic priests—attempted to [force 2 million Orthodox Serbs] to join the Catholic Church. The Orthodox were subjected to monstrous cruelties” (Holmes and Bickers 277)
  3. World War II and the Church in Hungary
     1. November 20, 1940: Hungary joins the Axis “crusade” against communism
     2. January 1, 1943: Prince Primate Jusztinian Seredi says in a homily, “Murder is murder, and he who, for political reasons, orders mass executions will not receive the rites and consolations of the Church” (qtd. in Holmes and Bickers 277)
     3. the papal nuncio helps and protects Hungarian Jews
     4. Pius XII appeals on behalf of Jews being exterminated in labor camps
  4. World War II and the Church in the Netherlands
     1. 1936: Dutch bishops order Dutch Catholics, “under pain of excommunication, not to support Fascist organizations” (Holmes and Bickers 278)
     2. “During the occupation the bishops condemned Nazism” (Holmes and Bickers 278)
     3. 1942” the occupying Germans promise “to make an exception of those Jews who had been baptised if the churchmen remained silent” (Holmes and Bickers 278)
        1. Reformed-Church leaders agree; Catholic bishops again condemn the deportations
        2. the Germans spare Protestant Jews but deport Catholic Jews
  5. World War II and the Church in Italy
     1. June 10, 1940: Italy declares war on Britain and France
     2. September 27, 1940: Germany, Italy, and Japan sign the Tripartite (Axis) Pact
     3. July 19, 1943: the Allies bomb Rome
     4. July 25-26, 1943: the Gran Consiglio del Fascismo arrests Mussolini; his fascist government falls
     5. September 11, 1943: the Germans occupy Rome
     6. June 5, 1944: the Allies enter Rome
        1. “the demonstration of gratitude to Pius XII, following the liberation of Rome, was attended by socialists and communists as well as Catholics. Furthermore the socialists, communists and liberals never proposed adopting any measures which might seem hostile to the Church” (Holmes and Bickers 279)
  6. communism after World War II
     1. Poland: communists
        1. abrogate the concordat
        2. confiscate Church property
        3. close Catholic schools
        4. suppress religious publications
        5. convict clergy and laity as purported spies
     2. Czechoslovakia: communists
        1. close monasteries and convents
        2. imprison and deport religious
     3. Hungary: communists
        1. confiscate Church properties, including most Church schools
        2. suppress Catholic organizations
        3. control Catholic publications
        4. dissolve religious orders
        5. control bishops and priests
        6. October 23, 1956: Hungarians revolt against their pro-Soviet government
        7. October 26, 1956: Russia invades Hungary and suppresses the revolution
     4. China: communists
        1. liquidate counter-revolutionaries
        2. expel bishops and hundreds of missionaries
        3. control the Church by establishing the Patriotic Association of Chinese Catholics
     5. Italy
        1. Church opposition to communism and Pius XII’s demand that Catholics only support parties fighting “the enemies of Christ . . . contributed to the early successes of the Christian Democrats” (Holmes and Bickers 279)
     6. communism and Pius XII (1939-58)
        1. “Of course the pope could not ignore the persecution of the Church in Russia, China and the countries of Eastern Europe nor the danger that the Communists might come to power in Italy, France or Greece” (Holmes and Bickers 279)
        2. 1948: Pius XII announces that communists will be denied the sacraments; he says the intervention is “moral, not political, since Communism represents an atheistic attack on morality itself” (“Urbi et Orbi”)
        3. 1949: Catholics are “forbidden to join or support the Communist Party, to publish or distribute, read or write Communist literature, and those Catholics who professed, defended or propagated Communist teachings were excommunicated” (Holmes and Bickers 279)
        4. October 26, 1956: Russia invades Hungary; Pius XII issues 3 encyclicals on Hungary in 10 days (*Datis nuperrime*, *Laetamur admodum*, *Luctuosissimi eventus*)
     7. communism and John XXIII (1958-63)
        1. August 1961: East Germany begins the Berlin Wall; John XXIII appeals for peace
        2. October 1963: the Cuban missile crisis; John XXIII appeals for peace
        3. John XXIII receives in audience Khruschev’s daughter and son-in-law
        4. when John XXIII is nominated for the Balzan Peace Prize, all 4 Soviet representatives vote for him (John wins it, May 1963; Mother Teresa will win it, 1978)

1. **heresies and councils**
   1. modernism
      1. modernism “took place chiefly in French and British intellectual Catholic circles, to a lesser extent in Italy, and virtually nowhere else” (“Modernism”)
      2. modernist ideas
         1. opposition to scholasticism
         2. “undue confidence in contemporary developments” (Holmes and Bickers 254)
         3. overemphasis on reason (rationalism)
         4. immanentism (pantheism, i.e., omnipresence without transcendence)
         5. skepticism (an approach to the Bible, history, or science that excludes the supernatural)
         6. reducing religion to ethics
         7. “a rejection of that unconditional obedience which the Roman authorities had come to expect” (Holmes and Bickers 254)
      3. modernists
         1. Baron Friedrich von Hügel: British; primarily an exegete and church historian
         2. Alfred Loisy: French; primarily an exegete and church historian; he eventually rejects “the sacred character of the Bible and [a unique] biblical revelation” (Holmes and Bickers 254)
         3. George Tyrrell: British Jesuit; primarily a speculative theologian
         4. Ernesto Buoniauti: Italian; he “interpreted ecclesiastical tradition as . . . collective spiritual experience” (Holmes and Bickers 254)
         5. Romolo Murri: Italian; he approves the condemnation of Loisy and is scholastically orthodox, but he advocates social Catholicism and is excommunicated
         6. Hermann Schell: critic of the institutional Church (he advocates “the election of bishops, the abolition of compulsory celibacy and improvements in clerical education,” Holmes and Bickers 254)
         7. Antonio Fogazzaro: critic of the institutional Church
         8. Albert Ehrhard: critic of the institutional Church
         9. Louis Duchesne: French Church historian; Rome praises most of his works but puts *Early History of the Christian Church* (1906‑11) on the Index (1912)
      4. Church authorities “failed to recognise the seriousness of the very real problems with which the Modernists were attempting to deal. . . . training and traditions had left them almost incapable of dealing with Modernism” (Holmes and Bickers 255)
      5. July 3, 1907: Holy Office’s decree *Lamentabili sane* (*Syllabus Condemning the Errors of the Modernists*)
         1. it lists 65 modernist errors, “mostly taken from Loisy” (Holmes and Bickers 255)
         2. “many of them were taken out of context” (Holmes and Bickers 255)
         3. “sometimes sentences were added to reinforce the original sense, to point to the logical conclusion or even to take it to extremes” (Holmes and Bickers 255)
         4. it only treats exegesis and dogma; some of the theses imply “that Catholics must reject even moderately conservative biblical criticism” (Holmes and Bickers 255)
      6. September 8, 1907: Pius X’s encyclical *Pascendi Dominici gregis* (*On the Doctrine of the Modernists*)
         1. *Pascendi* § 39: calls modernism “the synthesis of all heresies”
            1. this did not mean modernism combined earlier heresies
            2. it meant modernism “undermined Catholic doctrine in a more fundamental way than most other earlier heresies [because] it denied the idea of objective unchanging truth or any authoritative teaching” (“Modernism”)
         2. *Pascendi* describes a synthesized modernist (“apologist and reformer, theologian and philosopher, historian and scripture scholar”); it presents a heresy which “did not exist,” a whole that no individual had proposed (Holmes and Bickers 255)
         3. *Pascendi* says modernist doctrines lead to agnosticism, pantheism, and atheism
      7. September 1, 1910: Pius X requires an anti-modernist oath from “all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries” (Pius X, “Oath”)
         1. July 1967: the Congregation for the Doctrine of the Faith rescinds the oath
      8. the “integrist witch hunt” (Holmes and Bickers 256)
         1. “Integrism” means “extreme traditionalism” (“Integrism”)
         2. “The curia apparently believed that there was a widespread Modernist conspiracy at­tempting to destroy the faith of the Church” (Holmes and Bickers 255)
         3. Pius X “at least tolerated the activities of conservative and integrist Catholics” (Holmes and Bickers 254)
         4. 1909-21: the *Sodalitium Pianum* (League of Pius X)
            1. 1909: Monsignor Umberto Benigni, Church historian, founds the *Sodalitium*
            2. it is a secret society to fight modernism
            3. “Members used codes and aliases” (Holmes and Bickers 256)

Pius X is “Michel” or “Lady Miche­line”

Raphael Merry del Val, secretary of state, is “George” or “Miss Romey”

* + - * 1. members establish contacts with local agencies and publications, gather infor­mation, and pass it upward
      1. “The integrists poured out a stream of personal attacks and calumnies” (Holmes and Bickers 256)
         1. respected journals of theology close
         2. many devout Catholics are barred from promotions in Church administration or teach­ing
         3. those who defend themselves are usually ignored
         4. “when the integrists themselves came under attack, they accused the Church authorities of weakening under the attacks of their enemies” (Holmes and Bickers 256)
         5. “The integrists denounced practically all the leading Catholic scholars of the day and almost all the prominent workers in social and political reform” (Holmes and Bickers 256)
         6. “The integrists denounced . . . the future Pope John XXIII for an article which he wrote in 1911” (Holmes and Bickers 256); when elected in 1958, John “demanded to see his Holy Office file. With characteristic humour he returned it with the sentence on the cover: ‘Yes, but now we are infallible’” (Morton)
    1. “the pontificate of Pius X had seemed to show that the Catholic Church had rejected the theological and biblical scholarship, the social, economic and political developments, the institutional and ecclesiastical reforms advocated during the nineteenth century” (Holmes and Bickers 256)
    2. Benedict XV (1914-22) ends integrism
       1. September 1914: Benedict finds “an unopened letter to his predecessor in the papal office”: it denounces him as a modernist (Holmes and Bickers 256)
       2. “Benedict immediately dispensed with Benigni’s services” (Holmes and Bickers 256)
       3. “Merry del Val was replaced by Cardinal Domenico Ferrata who had also been denounced by the integrists” (Holmes and Bickers 256)
       4. “responsibilities of the Congregation of the Index were transferred to the Holy Office” (Holmes and Bickers 256)
       5. “a new Congregation of Seminaries and Universities . . . became more positive in its approach to education and research” (Holmes and Bickers 256)
       6. November 1914: Benedict’s first encyclical *Ad Beatissimi* (concerned with the beginning of World War I) condemns the integrists’ activities
  1. 1962-65: Vatican Council II
     1. John XXIII (Angelo Roncalli, 1958-63)
        1. October 1958: Pius XII dies
        2. Roncalli had been a chaplain in the Italian army; Archbishop of Venice; and a diplomat (apostolic visitor to Bulgaria, apostolic delegate in Greece and Turkey, papal nuncio in France)
        3. October 28, 1958: Angelo Roncalli becomes Pope John XXIII (he “was old enough to be considered as a ‘transitional’ pope,” Holmes and Bickers 283)
        4. early signs of conservatism
           1. 1959: the Holy Office reaffirms the ban on communists in politics
           2. 1959: Pius XII terminates the experiment of worker-priests in France
           3. he appoints a conservative (Cardinal Domenico Tardini) as secretary of state
           4. February 22, 1962: his apostolic constitution *Veterum sapientia* (*On the Promotion of the Study of Latin*) insists on Latin in the liturgy and seminaries
        5. January 25, 1959: John XXIII announces an ecumenical council, “with the promotion of Christian unity as one of its aims” (Holmes and Bickers 284)
     2. Vatican II is the first pastoral council: it is not primarily dogmatic or reforming but seeks to enhance the Church’s effectiveness in the world
     3. it is based on renewals in biblical and li­turgi­cal stud­ies
     4. it produces 16 documents; the most important theologically are
        1. *Dog­matic Constitu­tion on the Church* (*Lumen gentium*)
        2. *Dogmatic Constitution on Divine Re­vel­a­tion* (*Dei Verbum*)
        3. *Pastoral Constitution on the Church in the Modern World* (*Gaudium et spes*)
     5. October 11, 1962: the council opens with 2500 council fathers (2908 bishops and heads of male religious orders are eligible to attend)
     6. four sessions occur each autumn for four years
        1. session 1 1962 October 11 December 8
        2. session 2 1963 September 29 December 4
        3. session 3 1964 September 14 November 21
        4. session 4 1965 September 14 December 8
     7. session 1 (1962): the council begins but makes no decisions
     8. June 3, 1963: John XXIII dies
     9. June 21, 1963: Paul VI (1963-78) becomes pope
     10. session 2 (1963)
         1. Paul described the council’s objectives
            1. the Church’s self-awareness
            2. the Church’s renewal
            3. uniting all Christians
            4. the Church’s dialogue with the modern world
         2. “The new pope quickly showed that he was prepared to allow the deliberations of the Fathers to produce decrees that would scarcely have been imagined when the Council first opened” (Holmes and Bickers 285)
         3. curia (minority) vs. council fathers (majority)
            1. curia

“some of the most critical moments occurred when the bishops were away as members of the curia attempted to regain control of a situation which they felt they were in danger of losing” (Holmes and Bickers 285)

the minority are more “concerned to safeguard the faith and stability, tradition and authority of the Church” (Holmes and Bickers 285)

* + - * 1. council fathers

the fathers assert “the autonomy of the Council against the curia . . . a substantial ‘majority’ had emerged in favour of *aggiornamento*” (Holmes and Bickers 285) (*aggiornamento*: “the act of bringing something up to date to meet current needs” [*Random House Unabridged Dictionary*])

the majority are more “ecumenical, pastoral and willing to adapt to the modern world” (Holmes and Bickers 285)

* + - 1. at session 2 participants mostly debate the *schema* on the Church; there are fierce debates on, for example, episcopal collegiality and the permanent diaconate
      2. revisions
         1. opposition to a chapter on religious liberty forces a revision for session 3
         2. opposition to a declaration on anti-Semitism forces a revision for session 3
         3. some “feared that they might be suppressed” (Holmes and Bickers 287)
      3. December 4, 1963
         1. the *Constitution on the Sacred Liturgy* (*Sacrosanctum concilium*) passes 2162 to 46

it approves the use of vernacular languages

it recognizes “the rights of local episcopal conferences in the implementation of liturgical reform” (Holmes and Bickers 287)

it initiates “the most complete and fundamental revision of the sacramental rites and the *Roman Missal*” since Trent (Holmes and Bickers 288)

* + - * 1. *Decree on the Media of Social Communications* (*Inter mirifica*)
    1. session 3 (1964)
       1. the Fathers vote 1368 to 822 to have the curia’s conservative and narrow document on divine revelation revised (it will pass as *Dei Verbum* in session 4)
       2. November 21, 1964
          1. *Dogmatic Constitution on the Church* (*Lumen gentium*)
          2. *Decree on the Catholic Churches of the Eastern Rite* (*Orientalium ecclesiarum*)
          3. *Decree on Ecumenism* (*Unitatis redintegratio*)
    2. session 4 (1965)
       1. October 28, 1965
          1. *Declaration on Christian Education* (*Gravissimum educationis*)
          2. *Declaration on the Relationship of the Church to Non-Christian Religions* (*Nostra aetate*)
          3. *Decree on the Pastoral Office of Bishops in the Church* (*Christus Dominus*)
          4. *Decree on Priestly Training* (*Optatam totius*)
          5. *Decree on the Adaptation and Renewal of Religious Life* (*Perfectae caritatis*)
       2. November 18, 1965
          1. *Dogmatic Constitution on Divine Revelation* (*Dei Verbum*)
          2. *Decree on the Apostolate of the Laity* (*Apostolicam actuositatem*)
          3. *Decree on the Mission Activity of the Church* (*Ad gentes*)
       3. December 7, 1965
          1. *Pastoral Constitution on the Church in the Modern World* (*Gaudium et spes*)
          2. *Declaration on Religious Freedom* (*Dignitatis humanae*)
          3. *Decree on the Ministry and Life of Priests* (*Presbyterorum ordinis*)
       4. December 1965
          1. “at a farewell service for the observers, a pope for the first time joined in worship with non-Catholics” (Holmes and Bickers 288)
          2. at the closing ceremonies, delegates from 81 governments and 9 international bodies are present (“no secular government had been represented at the First Vatican Council,” Holmes and Bickers 288)

1. **hierarchy**
   1. Pius X tried to reform the curia; his “reformed code of canon law [emphasized] Roman authorities in the choice and supervision of bishops” (Holmes and Bickers 254)
   2. John XXIII appoints a commission of 30 cardinals to revise the Code of Canon Law (it will appear in 1984)
   3. synod of bishops
      1. September 15, 1965: Paul VI establishes the synod of bishops
      2. the synod of bishops is “made up of bishops nominated for the most part by the episcopal conferences with our approval and called by the Pope according to the needs of the Church” (Paul VI, qtd. in “Synod of Bishops”)
      3. the synod of bishops was “to give tangible expression to the doctrine of episcopal collegiality” (Holmes and Bickers 289)
      4. the synods met every 2 years, then every 3 years
      5. “Early agendas were too crowded and unworkable and so the bishops began to concentrate on specific themes such as evangelisation and catechesis” (e.g.: 1994, on consecrated life; 1999, on Europe; 2001, on the episcopacy) (Holmes and Bickers 289)
      6. “Perhaps as a reaction against other developments in the Church, Paul VI firmly kept the synods under his own control” (Holmes and Bickers 289)
      7. “the inevitable tension [between] papal supremacy and episcopal collegiality” remains to be resolved (Holmes and Bickers 289)
   4. Holland
      1. 1964: *The New Dutch Catechism for Adults*
         1. “The authors consciously adopted a liberal, ecumenical approach . . . on creation, miracles and original sin” (Holmes and Bickers 289)
         2. conservatives challenged its orthodoxy; the Dutch bishops defended it; conservatives appealed to Rome
            1. “The bishops defended their right to explain the faith to the Dutch people and insisted on the necessity of finding new formulations for an unchangeable faith” (Holmes and Bickers 289)
            2. “The Roman authorities emphasised the role of the pope and questioned the validity of the language used” (Holmes and Bickers 289-90)
      2. appointment of two arch-conservative bishops threatened for a time a schism by the Dutch Church
2. **religious orders and missions**
   1. Pius XI (1922-39)
      1. he was more willing than previous popes “to leave decisions about local customs and adaptations to the local churches” (Holmes and Bickers 259)
      2. he opens a College of Propaganda
      3. he establishes a Missionary Institute
      4. he supports the consecration of native bishops
      5. by 1939 (Pius XI’s death),
         1. European bishops are ⅓ of all bishops
         2. but bishops and vicars apostolic in the Americas are only slightly less
         3. and 48 missionary territories have native bishops
   2. Pius XII (1939-58)
      1. even more than Pius XI, he recognizes local cultures and extends local hierarchies
      2. “he increased the international representation in the College of Cardinals” (Holmes and Bickers 281)
3. **theology**
   1. ecumenism
      1. Pius X (1903-14)
         1. Protestants originally led ecumenism
         2. some factors that enhance early interest in ecumenism
            1. missionary experiences
            2. totalitarian persecutions
            3. the revolution in communications
         3. the Vatican is more concerned about the Eastern Orthodox, who are threatened by
            1. the collapse of the Ottoman (Turkish) Empire
            2. the Russian Revolution
            3. the rise of Arab nationalism
            4. but Catholic concern is apologetic, not ecumenical
      2. Benedict XV (1914-22)
         1. “invitations to take part in early ecumenical meetings were courteously declined and the Holy Office reminded Catholics that they were forbidden to take part in organisations promoting Christian unity” (Holmes and Bickers 260)
         2. Benedict provides Eastern Catholics with the Congregation of the Eastern Church
         3. Benedict said the Church “is neither Latin nor Greek nor Slav but Catholic” (qtd. in Holmes and Bickers 260)
         4. Week of Prayer for Christian Unity
            1. 1910: Fr Paul Wattson (1863-40, convert from Anglicanism) and Spencer Jones (Anglican) create the Church Unity Octave, 8 days of prayer for Christian unity
            2. 1916: Benedict XV orders “that a novena of prayers [be] recited throughout the Church for the reunion of Christendom” (Holmes and Bickers 260)
      3. Pius XI (1922-39)
         1. January 1928: Pius XI’s encyclical *Mortalium animos*
            1. ecumenism “was associated with theological relativism and indifferentism . . . and seemed to imply that the Catholic Church was not in fact the true Church of God” (Holmes and Bickers 260)
            2. according to *Mortalium*, “the unity of Christians can come about only by furthering the return to the one true Church of Christ of those who are separated from it’” (Holmes and Bickers 260)
         2. Catholic ecumenism depended on “such ecumenical theologians as Paul Courtur­ier, Yves Congar and Max Josef Metzger” (Holmes and Bickers 260)
            1. “unofficial Catholic observers had been allowed to attend ecumenical meetings in Lausanne, Oxford and Edinburgh” (Holmes and Bickers 260)
            2. 1944: the Nazis execute Max Josef Metzger (1887-1944), founder of the Society of Christ the King and the Una Sancta Brotherhood to promote Christian unity
      4. John XXIII (1958-63)
         1. “the official attitude of the Catholic Church remained one of suspicious reserve and reluctance to recognise the ecclesial status of other Christian Churches” (Holmes and Bickers 284-85)
         2. John XXIII attracts non-Catholics by “his openness and charity, humility and rejection of triumphalism, his trust and confidence in divine providence” (Holmes and Bickers 285)
         3. June 5, 1960: John XXIII establishes the Secretariat for Promoting Christian Unity
         4. John XXIII invites non-Catholics to attend the Vatican Council II as observers; “When the Council ended there were 93 observers representing 29 Churches who, by then, were” consulted (Holmes and Bickers 285)
      5. Paul VI (1963-78)
         1. Paul VI establishes the Secretariat for Non-Believers and the Secretariat for Non-Christians
         2. Paul VI and Eastern Orthodoxy
            1. 1963: Paul VI and Patriarch Athenagoras I of Constantinople meet in Israel
            2. 1965: Paul VI and Patriarch Athenagoras I in a joint declaration “efface from the memory and presence of the Church the sentences of excommuni­cation” of 1054 (qtd. in Holmes and Bickers 66)
            3. 1967: Paul visits Athenagoras; Athenagoras pays a return visit to Rome, followed by visits from other Orthodox patriarchs
         3. Paul VI and Anglicanism
            1. 1966: Michael Ramsey, Archbishop of Canterbury, meets Paul VI at the Vatican and embraces him as a brother
            2. the meeting leads to the establishment of the Anglican Roman Catholic International Commission; it produces statements of agreement on the Eucharist, ministry, and authority
         4. Paul VI and Lutheranism
            1. July 1965: “A body to study contacts between Catholics and Lutherans [is] established” (Holmes and Bickers 288)
   2. social justice (social and economic policies)
      1. Pius X (1903-14) “encouraged Catholic Action and the lay apostolate” (Holmes and Bickers 254)
      2. Pius XI (1922-39)
         1. May 15, 1931: Pius XI’s encyclical *Quadragesimo anno*
            1. May 15, 1931, is the fortieth anniversary of Leo XIII’s *Rerum novarum*
            2. it criticizes socialism
            3. it criticizes capitalism’s excesses
            4. it recommends (for the first time) “redistribution of national production, profit-sharing and the co-partnership of workers in industry” (Holmes and Bickers 265)
            5. it denounces “the unfair distribution of wealth and . . . the increasing concentration of power and the economic domination of the few, [which leads to] ‘economic nationalism or even economic imperialism’” (Holmes and Bickers 265)
      3. Pius XII (1939-58)
         1. “He frequently referred to what he called the ‘law of human solidarity and charity’ and the fact that the earth was an inheritance of all men as a natural right” (Holmes and Bickers 280)
         2. he was particularly concerned for “world poverty, imperialism and widening urbanisation as well as the tragic results of war” (Holmes and Bickers 280)
         3. he favors “evolution rather than revolution. He advocated a community of interest and action” (Holmes and Bickers 281)
         4. he defends “the right to private property as essential to human dignity” (Holmes and Bickers 281)
         5. “He reminded colonial powers of . . . peoples’ rights to self-determina­tion” (Holmes and Bickers 281)
         6. “He extended social justice to cover relations between industry and agriculture, and to the rights of each nation to share in the markets of the world” (Holmes and Bickers 281)
         7. French worker-priests (1944-53)
            1. 1944: the archbishop of Paris approves of young priests in secular clothes working in factories, “to regain the confidence of the French working class, which [had] almost completely abandoned the Catholic faith” (“Urbi et Orbi”)
            2. 1945: Pius XII reluctantly approves the experiment
            3. 1953: unfortunately, of about 90 priests, 10 are married and about 15 work with the communists (“Urbi et Orbi”)
            4. 1959: Pius XII terminates the experiment of worker-priests in France
      4. John XXIII (1958-63)
         1. May 15, 1961: John XXIII’s encyclical *Mater et magistra*, “on social justice and international relations” (Holmes and Bickers 285)
            1. May 15, 1961, is the anniversary of *Rerum Novarum* and *Quadragesimo Anno*
            2. the encyclical “did not radically depart from [their] support for moderate reform” (Holmes and Bickers 285-86)
         2. April 11, 1963: John XXIII’s encyclical *Pacem in terris*
            1. the encyclical covers “much the same ground as *Mater et Magistra*: social and economic problems, colonialism and development, the United Nations and international peace” (Holmes and Bickers 286)
            2. “However *Mater et magistra* had been addressed to the Catholic faithful, whereas *Pacem in terris* was addressed to ‘all men of good will’” (Holmes and Bickers 286)
            3. So *Pacem in terris* “created a sensation” (Holmes and Bickers 285)
      5. Paul VI (1963-78)
         1. Paul sees that “the number of Catholics in developing countries will soon . . . substantially exceed the number of Catholics in North America and Europe,” identifying “the Church with the nations of the Third World” (Holmes and Bickers 290)
         2. 1964: Paul VI signs “a *modus vivendi* with Tunisia, the first agreement between the Holy See and a nation which recognised Islam as the official state religion” (Holmes and Bickers 291)
         3. October 4, 1965: Paul VI addresses the United Nations
         4. March 26, 1967: Paul VI’s encyclical *Populorum progressio*: “the pope denounced the inequitable distribution of wealth and power, and declared that the surplus wealth of the rich must be used for the benefit of the poor and dispossessed” (Holmes and Bickers 290)
         5. Paul VI mostly appoints progressive bishops
         6. he consistently condemns torture and terrorism
         7. Paul VI’s travels
            1. 1809-1963: since the French capture Pius VII, no pope travels outside Italy
            2. 1963-70: Paul travels “more than all his predecessors combined” (70,000 miles) (Holmes and Bickers 291)
            3. all of the journeys were to urge reconciliation of nations
         8. visits to the pope by state officials similarly increase
            1. Pius XI (1922-39) had 10
            2. Pius XII (1939-58) had 26
            3. John XXIII (1958-63) had 34
            4. Paul VI (1963-78) had 90
            5. “visitors included Presidents Podgorny of Russia and Tito of Yugoslavia as well as Johnson, Nixon and Ford of the United States” (Holmes and Bickers 291)
         9. Paul VI has 36 nuncios, 36 pro-nuncios, 16 apostolic delegates, and a *chargé d’affaires*; they inform the Vatican of developments everywhere
         10. by 1973: 70 countries have diplomatic relations with the Vatican (almost double the number at his election in 1963)
         11. March 1978: Paul VI offers himself in exchange for Aldo Moro, former Italian premier and per­sonal friend, kidnapped by the Red Brigade
      6. Paul VI emphasized, “not the political or even the ecclesiastical dignity of the papacy but his role as the ‘Servant of the servants of God’. And the chief form of papal service anticipated by Pope John and developed by Pope Paul may well be to stand not only for the unity of Catholics, or even of Christians, but of all men” (Holmes and Bickers 293)
      7. “the papacy itself was stronger and more influential during the second half of the twentieth century than it had been at the beginning as the popes increasingly promoted their spiritual and moral influence, not just within the Church but throughout the world” (Holmes and Bickers 292)
      8. John Paul I (1978)
         1. “He refused to wear the tiara, symbol of secular as well as religious authority, and described his first papal Mass as the inauguration of his ministry as supreme pastor rather than a coronation. He rejected the use of such titles as ‘Head of the Church’ or ‘Vicar of Christ’ in favour of ‘Pope’ or ‘Bishop of Rome’, and he also avoided the use of the majestic plural” (Holmes and Bickers 293)
         2. he dies of a heart attack after 34 days
         3. “He was committed to . . . promoting ecumenism ‘without hesitation’, reforming Canon Law, accepting the implications of collegiality, working for development and progress, justice and peace, and the evangelisation of the world. It is difficult to see how without such a programme Catholic Christians can hope to deal with the problems facing Christianity and the Church” (Holmes and Bickers 293)
      9. John Paul II (1978-2005): see below
   3. scripture
      1. “The liturgical and ecumenical movements, forms of Catholic Action like the Young Christian Workers, all contributed towards a growing appreciation of the scriptures” (Holmes and Bickers 282)
      2. Leo XIII (1878-1903)
         1. November 18, 1893: Leo XIII’s encyclical *Providentissimus Deus*
            1. Leo XIII: “There can never, indeed, be any real discrepancy between the theologian and the physicist . . . If dissension should arise between them, here is the rule also laid down by St. Augus­tine for the theologian: “Whatever they can really demonstrate to be true of physical nature we must show to be capable of reconciliation with our Scriptures” . . . The Catholic interpreter . . . should show that these facts of natural science which investigators affirm to be now quite certain are not contrary to the Scripture rightly explained” (qtd. in *Rome and the Study of Scripture* 21-23)
         2. October 30, 1902: Leo XIII’s apostolic letter *Vigilantiae* formally establishes the Pontifical Biblical Commission
            1. he appoints conservative scholars
            2. they refuse “to allow Catholics to question the Mosaic authorship of the Pentateuch or the unity of Isaiah, the priority of Matthew or the Pauline authorship of Hebrews” (Holmes and Bickers 255)
      3. Benedict XV (1914-22)
         1. September 15, 1920: Benedict XV’s encyclical *Spiritus Paraclitus* “modified some of the more conservative positions adopted by Leo XIII in *Providentissimus Deus*” (Holmes and Bickers 282)
      4. Pius XII (1939-58)
         1. September 30, 1943: Pius XII’s encyclical *Divino Afflante Spiritu*; for the first time a pope encourages use of the historical-critical method
         2. the Biblical Commission adopts more liberal solutions to exegetical problems
         3. August 12, 1950: Pius XII’s encyclical *Humani generis* “revoked some of the concessions made in the field of biblical studies and marked the return to a more intransigent approach” (Holmes and Bickers 282)
   4. ecclesiology: the role of the laity
      1. “problems of evangelisation throughout the world . . . [affected] the development of pastoral theology, the liturgical movement and the growth of ecumenism” (Holmes and Bickers 281)
      2. 1942: Pius XII’s encyclical *Mystici Corporis Christi* (*Mystical Body of Christ*)
         1. it “marked a crucial stage in the Church’s understanding of the role of the laity” (Holmes and Bickers 282)
         2. “the liturgical movement and growth of Catholic Action were part cause and part effect of an increased awareness of . . . the Church as the Mystical Body of Christ” (Holmes and Bickers 282)
   5. moral theology: Paul VI’s encyclical *Humanae vitae* (July 25, 1968)
      1. it condemns abortion and artificial contraception
      2. it raises “issues of ecclesiastical infallibility, the rights of conscience and the responsibilities of Christian love in marriage” (Holmes and Bickers 289)
      3. “The fact that *Humanae Vitae* was published in a year which fell between two episcopal synods inev­itably raised the question whether or not the pope should have first consulted the bishops and at the subsequent synod the pope himself appealed for unity. He accepted that collegiality was co-responsibility but emphasised that the pope’s duty to respect episcopal rights must be balanced by their duty to recognise papal supremacy” (Holmes and Bickers 289)
4. **sacraments**
   1. liturgy
      1. Pius X (1903-14) promotes daily communion, breviary reform, and Gregorian chant
      2. 1947: Pius XII’s encyclical *Mediator Dei*; like *Mystici Corporis Christi*, it gives approval to the liturgical movement
      3. permitted changes
         1. 1951: Pius XII restores Easter Vigil, then reforms the Holy Week liturgy
         2. 1953: Pius XII approves evening Masses worldwide
         3. 1953: Pius XII greatly eases the Eucharistic fast
         4. he reintroduces concelebration
         5. he permits vernacular hymns during Mass
      4. disapproved changes
         1. Pius XII defends black vestments
         2. he disapproves table altars
         3. 1956: he reaffirms obligatory use of Latin
         4. 1956: he defends traditional Eucharistic devotions
5. **devotions**: **Mary**
   1. Pius XII and Mary
      1. “Pius XII had a particular devotion to the Virgin Mary” (Holmes and Bickers 283)
      2. 1942: he consecrates the human race to the Immaculate Heart of Mary
      3. 1950: he defines the dogma of the assumption (Mary entered heaven bodily)
      4. 1953: he makes 1953 a special Marian year, to commemorate the 100th anniversary of the definition of the immaculate conception
6. **morals of the clergy**
   1. Pius X “brought about improvements in clerical formation” (Holmes and Bickers 254)
   2. Pius X “urged priests to be obedient, assiduous in prayer and devoted to good reading, especially reading the Bible” (Holmes and Bickers 254)
   3. celibacy
      1. 1960s: “many priests and religious throughout the world were publicly rejecting celibacy and confidently expecting a relaxation of the canonical rules” (Holmes and Bickers 290)
      2. “The number who left the active ministry between 1960 and 1970 has no parallel since the sixteenth century” (Holmes and Bickers 290)
      3. 1967: Paul VI’s encyclical *Sacerdotalis caelibatus* defends clerical celibacy; bishops worldwide support it
      4. 1969: the National Council of the Dutch Church votes to abolish compulsory celibacy
      5. 1971: the National Federation of Priests’ Councils in the United States votes to abolish compulsory celibacy
      6. 1971: the Congolese bishops support ordination of married men
      7. 1971: priests meeting in Geneva support ordination of married men
      8. the Latin American Bishops’ Council votes to abolish compulsory celibacy
7. **1978-2005**: **John Paul II** (Karol Józef Wojtyła)
   1. John Paul II is “the first non-Italian pope since 1523, and the first Polish pope” (Holmes and Bickers 293)
   2. 14 encyclicals (“List of Encyclicals”)

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| No | Date | Latin Title | English translation | Subject |
| 1 | 1979-03-04 | *Redemptor Hominis* | *The Redeemer of Man* | Jesus’ redemption of the world; the central importance of the human person; the pope’s plan of governance |
| 2 | 1980-11-30 | *Dives in Misericordia* | *Rich in Mercy* | God’s mercy given to the Church and the world |
| 3 | 1981-09-14 | *Laborem Exercens* | *On Human Work* | the conflict of labor and capital; the rights of workers (90th anniversary of Leo XIII’s encyclical *Rerum Novarum*) |
| 4 | 1985-06-02 | *Slavorum Apostoli* | *The Apostles of the Slavs* | commemoration of saints Cyril and Methodius |
| 5 | 1986-05-18 | *Dominum et Vivificantem* | *The Lord and Giver of Life* | the Holy Spirit in the life of the Church and the world |
| 6 | 1987-03-25 | *Redemptoris Mater* | *Mother of the Redeemer* | Mary in the life of the pilgrim Church |
| 7 | 1987-12-30 | *Sollicitudo Rei Socialis* | *On Social Concerns* | the social concerns and teachings of the Church (20th anniversary of Paul VI’s encyclical *Populorum Progressio*) |
| 8 | 1990-12-07 | *Redemptoris Missio* | *Mission of the Redeemer* | the permanent validity of the Church’s missionary mandate |
| 9 | 1991-05-01 | *Centesimus Annus* | *The Hundredth Year* | capital and labor; Catholic social teaching (100th anniversary of *Rerum Novarum*) |
| 10 | 1993-08-06 | *Veritatis Splendor* | *The Splendor of Truth* | the Church’s fundamental moral teaching |
| 11 | 1995-03-25 | *Evangelium Vitae* | *The Gospel of Life* | the value and inviolability of human life |
| 12 | 1995-05-25 | *Ut Unum Sint* | *That They May Be One* | commitment to ecumenism |
| 13 | 1998-09-14 | *Fides et Ratio* | *Faith and Reason* | the relationship between faith and reason; condemnation of atheism and of faith unsupported by reason; affirming the place of reason and philosophy in religion |
| 14 | 2003-04-17 | *Ecclesia de Eucharistia* | *The Church of the Eucharist* | the Eucharist in its relationship to the Church |

* 1. *trips*: John Paul II visits 115 countries, flying 400,000 miles
  2. *assassination attempt*: May 13, 1981: Mehmet Ali Ağca, a young Turk, shoots him
     1. December 27, 1983: John Paul II visits Ağca in prison
     2. March 2, 2006: the Italian government concludes (like the CIA before it) that “the Soviet Union was behind the attempt, in retaliation for John Paul II’s support to Solidarity, the Polish workers’ movement” (“Pope John Paul II”)
  3. *linguistic ability*: speaks 8 languages (Polish, Italian, French, German, English, Spanish, Croatian, Portuguese, Russian, Latin) and knows 2 others (Ukrainian, Greek)
  4. *collapse of communism*: his visits to Poland inspire the workers to organize Solidarity, the union that eventually topples the communist regime; Gorbachev said, “everything that has happened in Eastern Europe in recent years would have been impossible without the Pope’s efforts” (qtd. in Bernstein and Politi 12-13)
  5. *canonizations*: John Paul II has canonized more saints than any other pope (by February 2002, 455 saints and 1,277 beati); they include Juan Diego (who saw the Virgin of Guadalupe in 1531), Maximilian Kolbe and Edith Stein (both died at Auschwitz), Josemaría Escrivá (founder of Opus Dei), and Mother Teresa
  6. *Catechism of the Catholic Church* (May 1994)
     1. “The catechism came down solidly for the traditional morality of the Church on abortion, euthanasia, divorce, and artificial birth control” (Bokenkotter 486)
     2. “But it also listed a whole range of social sins, including tax evasion, drug abuse, mistreatment of immigrants, financial speculation, paying unjust salaries, environmental abuse” (Bokenkotter 486)
  7. *apologies*
     1. on several occasions, he has apologized for the Church’s anti-Semitism
     2. December 1999: John Paul II apologizes for the “cruel” execution of Jan Hus (1415)
     3. March 12, 2000: John Paul II’s “Day of Forgiveness” confesses the Church’s sins in seven categories:
        1. a general confession of Christians sins in history
        2. “violence in service of the truth”—e.g.,
           1. intolerance and violence against dissidents
           2. religious wars
           3. the Crusades
           4. the Inquisition
           5. forced conversions of native peoples
        3. sins against other Christians: excommunications, persecutions, divisions
        4. sins against Jews: contempt, hostility, silence
        5. sins against other cultures and religions by evangelization
        6. discrimination against women, races, and ethnic groups
        7. sins against the fundamental rights of the person or against social justice: “the least, the poor, the unborn, economic and social injustices, and marginalization” (“Great Jubilee”)
  8. *suppression of dissent*
     1. “An important part of his strategy of “restoration” is to strengthen loyalty to papal authority by projecting the image of an energetic leader fully in charge, determined to lead” (Bokenkotter 433)
     2. “He expects Catholics to hew the line” on abortion, artificial contraception, homosexual acts
     3. “teaching Church” vs. “learning Church”
        1. “Canon 752 states that the faithful Catholic must render religious submission to doctrines on faith and morals proclaimed by the Pope and bishops” (Bokenkotter 439)
        2. but “dissent has played a creative role in deepening the Church’s understanding of its doctrines. Much of the progress achieved at Vatican II, in fact, was due to the work of dissenting theologians whose views labeled “heresies” before the Council were adopted as official teaching at the Council” (Bokenkotter 439)
        3. “All the faithful share in the dialogic teaching and learning process by which the Church develops its doctrine” (see *Gaudium et spes* 44) (Bokenkotter 443)
     4. Which teachings cannot be dissented from?
        1. “. . . another problem with the Vatican’s disallowance of public dissent has to do with the sheer mass of teachings put forth by the Pope and the bishops. Which of these are binding? Does the Vatican really mean that public disagreement with any of these teachings is verboten? For instance, the American bishops call for a 3 to 4 per cent rate of unemployment in their pastoral on the economy.” (Bokenkotter 441)
        2. “In actual practice, what it often seems to boil down to is you’re safe as long as you don’t take issue with the Church’s stand on sexual morality and medical ethics.” (Bokenkotter 441)
  9. *the Lefebvre schism*
     1. 1962-1965: Vatican II’s decrees on religious liberty, ecumenism, and collegiality convince Archbishop Marcel Lefebvre “that the Council had fallen into heresy” (Bokenkotter 449)
     2. 1970: “To propagate this negative view of the Council, Lefebvre in 1970 set up the ultraconservative St. Pius X fraternity with headquarters in Econe in southern Switzerland. The movement soon spread around the world” (Bokenkotter 449)
     3. the “symbol of their rejection of Vatican II is their devotion to” the Tridentine Mass in Latin
     4. June 20, 1988: Lefebvre ordains 4 bishops; John Paul II excommunicates him
  10. *appointment of cardinals*: by January 2001 (when John Paul II names 37 new cardinals), 118 of the 128 cardinals eligible to vote for his successor are his appointees
  11. *moral theology*
      1. “Typical was the reaction of one woman during his visit to Rio de Janeiro when he reiterated his hard line on contraception: “I admire the Pope and agree with his teachings. I just can’t follow them”” (Bokenkotter 469)
      2. in Santagio de Chile, John Paul II “questioned thousands of Chilean youngsters. “Do you give up the idol of wealth?” he cried. “Yes,” shouted the kids. “Do you give up the idol of power?” “Yes.” “Do you give up the idol of sex?” “Nooo,” they roared.” (see Bernstein and Politi 409) (Bokenkotter 469)
      3. October 1995: fourth visit to the United States: “as the *New York Times* editorialized on the occasion . . ., the Pope has made himself a central figure in twentieth-century affairs. As a constant voice for peace and human rights in a violent world, he has transcended national and theological boundaries.” (Bokenkotter 470)
      4. “. . . a recent writer who called him the pivotal personage of this century may not be far off. Firmly and stubbornly, he has guided the Church through the current crisis, which he sees as a struggle against moral relativism and secularistic hedonism. Undaunted by the sheer magnitude of the forces arrayed against religion, he continues to witness to the meaningfulness of faith. . . . his singular [469] charisma has proved to be a most formidable tool for keeping the Church together.” (Bokenkotter 469-70)

1. **Benedict XVI** (April 19, 2005)
   1. May 9, 2005: Benedict XVI begins the beatification process for John Paul II. “Normally five years must pass after a person’s death before the beatification process can begin” (“Pope John Paul II”)

epilogue

1. **decline in Catholicism**
   1. United States (under Paul VI, 1963-78)
      1. regular Sunday Mass attendance falls by 10 million (the decline is greatest among young Catholics who attended parochial schools K-12)
      2. Catholic school enrollments fall 2 million
      3. baptisms fall by ½ million
      4. converts fall by 50,000
      5. 1976: a survey of Catholics
         1. 75% approve of intercourse for engaged couples
         2. 80% approve of artificial contraception
         3. 70% approve of legalized abortion
         4. 40% do not believe the pope is infallible
   2. Italy (Italian Bishops Conference poll, 1995)
      1. 23% regularly attend Mass
      2. 60% never go to confession
2. **resurgence in Catholicism**
   1. but Catholics that remain are “more active and devoted than most of their predecessors” (Holmes and Bickers 292)
   2. “In Africa and Asia, . . . the Church is growing rapidly” (Bokenkotter 472)
   3. “The renewed appreciation of scripture, the liturgical movement, pastoral and catechetical initiatives, spiritual and devotional developments, [are] all signs of a deeper and richer Christian life” (Holmes and Bickers 292)
   4. the Church is “in the throes of one of its greatest crises, equal to the major ones of the past: the great persecution by the Roman Empire, the fall of Rome and the Barbarian invasions, [526] the capture of the Church by the feudal magnates, the Great Schism (three Popes), the Protestant Reformation, and the French Revolution” (Bokenkotter 526-27)
   5. the current crisis is “a Church polarized between those who want to move forward on what they call the progressive lines laid down by Vatican II and those who wish to adhere more faithfully to the certainties of Church traditions” (Bokenkotter 527)

## Appendix: Ecumenical Councils

An ecumenical council is a worldwide meeting of all bishops.

Councils 1-6 dealt with heresies concerning the Trinity and the Incarnation.

Protestants accept councils 1-6; Eastern Orthodox accept councils 1-7; Catholics accept all 21.

|  |  |  |
| --- | --- | --- |
| Divine  Nature | Human  Nature | Heresy  and Council |
|  |  |  |
| 0% | 0% | Arianism says the Son is the highest creature, a kind of “superangel.”  ad 325: Council of Nicea I (ecumenical council no. 1) says no: Father and Son are “of the same substance.” |
| 100% | 50% | Apollinarianism says the Son replaces Jesus’ human intellect and will; God is in Jesus’ body like a hand in a glove.  381: Constantinople I (no. 2) says no. |
| 100% | 100% | Nestorianism says Christ’s two natures are separate entities: he is 2 natures in 2 persons.  431: Ephesus (no. 3) says no: Christ is 2 natures in 1 person. |
| 100% | 0% | Monophysitism (Eutychianism) says Christ’s divine nature absorbed his human nature.  451: Chalcedon (no. 4) says no: Jesus is 100% human and 100% God. The two natures are inseparable but unmixed: Jesus is a single entity.  553: Constantinople II (no. 5) reaffirms Chalcedon. |
| 100% | 75% | Monotheletism says the Son’s will replaced Jesus’ human will.  680: Constantinople III (no. 6) says no. |
| 787: Nicea II (no. 7) says the use of images in worship is acceptable. | | |
| 869-70: Constantinople IV (no. 8) deposes Photius and reinstates Ignatius as patriarch of Constantinople, thus ending a schism between East and West | | |
| 1123: Lateran I (no. 9) defines the Emperor’s role in investment of bishops and prescribes observance of the Peace of God. | | |
| 1139: Lateran II (no. 10) reaffirms Lateran I and enforces clerical dress, marriages, etc. | | |
| 1179: Lateran III (no. 11) condemns simony, says only cardinals can elect popes, and says bishops must be 30 at ordination. | | |
| 1215: Lateran IV (no. 12) defines transubstantiation, addresses papal primacy, and enforces clerical discipline. | | |
| 1245: Lyon I (no. 13) proclaims the deposition of Emperor Frederick II and institutes a levy to support the Holy Land. | | |
| 1274: Lyon II (no. 14) attempts reunion with the Eastern churches, approves Franciscan and Dominican orders, a tithe to support crusades, and conclave procedures. | | |
| 1311-12: Vienne (no. 15) disbands the Knights Templar. | | |
| 1414-18: Constance (no. 16) resolves the Great Western Schism (3 rival popes) and condemns John Hus. | | |
| 1431-45: Basel, Ferrara, and Florence (no. 17) splits in two. Council fathers at Basel assert conciliarism. Council fathers now at Florence achieve reunion with some Eastern churches and, temporarily, with the Eastern Orthodox. | | |
| 1512-17: Lateran V (no. 18) addresses church reform. | | |
| 1545-63: Trent (no. 19) rejects Protestantism, defines the canon of scripture and the seven sacraments, and strengthens clerical discipline and education. | | |
| 1869-70: Vatican I (no. 20) defines papal primacy and papal infallibility; it opposes materialism and rationalism; it discusses revelation, the interpretation of scripture, and faith and reason. | | |
| 1962-65: Vatican II (no. 21) is a pastoral council dealing with the Church in relation to the modern world; it reforms the liturgy and promotes ecumenism. | | |

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