

# AN OUTLINE HISTORY OF THE CATHOLIC CHURCH

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## 1000s

### 1. cultural background and Church-state relations

- a. 1000: apocalyptic fever (see Rev 20:2: the devil will be chained for 1000 years)
- b. 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)
- c. 1024-1125: Franks rule the Holy Roman Empire
- d. 1046-58: the Church escapes rival Roman noble families (the Tusculans and Crescenians) by electing 5 German popes
- e. 1075: Gregory VII prohibits lay investiture
- f. 1076: Turks capture Jerusalem
- g. 1077: German Emperor Henry IV must go to Canossa Castle to have Gregory VII lift his excommunication—a decisive victory for the Church in the lay-investiture struggle
- h. 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
    - a) Byzantine Emperor Alexius I asks the pope for aid
    - b) the west responds with a series of crusades
    - c) 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
    - a) at the Council of Clermont in France, Urban II proclaims a crusade to save the Holy Sepulchre, which the Turks have vandalized
    - b) the expedition will count as full penance
    - c) “crusade” is from crosses distributed at the council
    - d) Peter the Hermit and others preach the crusade throughout Europe
  - 3) 1095-96: peasants crusade
    - a) before the first crusade begins, thousands of peasants set out for Jerusalem
    - b) French peasants sack Belgrade (Serbia)
    - c) German peasants attack Jews; the king of Hungary disperses them
    - d) the two groups reach Constantinople, which ships them across to Jerusalem
    - e) the Turks easily defeat them
  - 4) 1096-99: first crusade (slogan: *Deus lo vult*, “God wills it”)
    - a) an army (under Bishop Ademar and Count Raymond IV of Toulouse) captures Nicea (1097), Antioch (1098), and Jerusalem (1099)
    - b) Godfrey of Bouillon is elected first ruler of the Latin Kingdom of Jerusalem

### 2. heresies and councils

- a. 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)
- b. the Eastern Schism
  - 1) by 1000s: east and west are in effect two churches
    - a) new patriarchs of Constantinople no longer notify popes when elected
    - b) eastern liturgical prayers no longer include the pope
  - 2) 1054: Michael Cerularius becomes patriarch
    - a) 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*
    - b) 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 Simonians, Valesians, Arians, Donatists, Nicolatians, Serverians, Pneumatoachi, and Nazarenes!
      2. the bull adds, "Let Michael . . . and all those who follow [him] in the above-mentioned 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 prozomite heretic!" (Holmes and Bickers 65)
    - c) 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
    - d) 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

- a. 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
- b. 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)
- c. 1073-85: Gregory VII (Hildebrand, 1073-85) reforms the Church
  - 1) consolidation of papal power over bishops
    - a) 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
    - b) 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
        - a. this fostered unity by creating intimate contact with the papacy
        - b. this checked the aspirations of autonomy-minded archbishops
      - 4. c. 1050: archbishops must obtain the pallium personally in Rome
      - 5. 900s-1000s: the pallium is worn only on a few festivals and other extraordinary occasions (still the practice today)
    - c) oath of obedience
      - 1. by metropolitans
        - a. c. 1100: metropolitans take an oath of obedience to the pope
        - b. 1234: Gregory IX imposes the oath by law
      - 2. by bishops
        - a. 1400s: the popes now confirm the elections of all bishops, so even bishops are required to take the oath
    - d) 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
    - e) appeals
      - 1. 1075: in *Dictatus Papae* 20, Gregory VII (Hildebrand, r. 1073-85) asserts the right of the apostolic see to receive appeals without restriction
      - 2. 1100s: appeals to Rome are so frequent they give rise to abuses

- 2) consolidation of papal power over the Church
  - a) 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
  - b) “pope”: *papa* has been used for centuries but now means universal, absolute monarch
  - c) 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)
  - d) infallibility
    1. c. 180: Irenaeus says that only the Roman Church possesses the decisive teaching authority for the entire Church
    2. 519: the *Formula Hormisdæ* 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 official papal teaching is infallible
  - e) 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
  - f) 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*)
  - g) 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)
- 3) consolidation of cardinals’ power
  - a) 1000s: there are more than 50 cardinals
  - b) 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
  - c) 1100s: cardinals outrank all others, even archbishops; this causes enmity

- d) extraordinary duties
  1. during a papal vacancy they administer all affairs
  2. they alone elect the new pope
- e) 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
    - a. 1050 on (especially since Gregory VII, 1073-85): popes choose cardinals as papal legates, to enforce distant reforms or negotiate with princes
    - b. c. 1200: under Innocent III (1198-1216) papal legates have extraordinary powers (at times they assert independence of the pope and claim papal prerogatives)
- f) 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
- 4) curia (centralized administration)
  - a) 1000s: the popes' many officials and assistants are for the first time called the *curia Romana*
  - b) important curial offices included:
    1. the papal chancery (to draft documents)
    2. the *camera Apostolica* (to handle finances and other administration)
    3. the *poenitentiarum* (to give the absolution for reserved sins and grant dispensations)
    4. the *rota Romana* (the court for ecclesiastical trials; since c. 1300)
- 5) papal finances
  - a) an increased curia required increased revenue
  - b) 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
  - c) 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
  - a. 1100s on: popes eventually control all appointments in all dioceses
    - 1) 1137: Innocent II makes “requests” that his candidates receive benefices; later, popes give commands
  - b. 1200s: papal control of benefices develops into an intricate system (provisions, postulations, expectancies, reservations)
    - 1) sometimes the curia’s intervention in appointments to benefices rewarded deserving clerics who would have been passed over
    - 2) 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)
  - c. 1265: Clement IV declares that popes alone are in charge of assigning all benefices
- 6) canon law
  - a) with the growth of papal power, organization of canon law was needed
  - b) 1142: the Camaldolese monk Gratian (the “father of canon law”) organizes centuries of canon law in the *Decretum Gratiani*
  - c) 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
  - d) further addenda are appended in 1298, 1314, c. 1326, and 1484
4. **territorial organization**
  - a. 1001: Sylvester II (999-1003) establishes hierarchies in Poland and Hungary (the archbishoprics of Gniezno, Poland, and Esztergom, Hungary)
5. **architecture: Romanesque**
  - a. “Romanesque”: architecture “characterized by massive walls, round arches, and relatively simple ornamentation” (*American Heritage Dictionary*)
  - b. 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)
  - c. Romanesque period
    - 1) 800s-1100s (*Random House Unabridged Dictionary*)
    - 2) especially 1000s-1100s (*American Heritage Dictionary*)
  - d. description
    - 1) choir lofts
      - a) Romanesque churches usually had two choirs, one in the east and one in the west end
      - b) c. 750 on: choirs are elevated for a crypt (burial vault) beneath
    - 2) towers
      - a) 200s-800s: older basilicas had one tower alongside, adjoining or separate
      - b) 800s-1100s: Romanesque puts towers (up to six) into the building itself
    - 3) walls
      - a) 300s-700s: outer walls are plain
      - b) 800s-1100s: outer walls have blind arches, pilasters (imitation columns projecting from walls), friezes, and molded cornices (projecting horizontal bands)
    - 4) ceiling
      - a) 300s-700s: basilicas have flat wooden ceilings

- b) 800s-1100s: basilicas have vaulted stone ceilings
- 5) columns
  - a) 300s-700s: basilicas have slender columns
  - b) 800s-1100s: strong stone pillars are needed bear up the stone ceiling; pillars have cubiform capitals
- 6) windows and doors
  - a) 800s-1100s: the tops of windows (narrow in early Romanesque) and doors are rounded arches
- 6. religious orders and missions**
  - a. eremitical (hermit) orders
    - 1) Camaldolese
      - a) 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
      - b) 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
      - a) 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
          - a. he is Romuald’s disciple and biographer
          - b. he introduces the “discipline” (scourge) into religious orders
        - 3. 1569: Pius V merges the Fonte-Avellana hermits into the Camaldolese
      - b) 1038: Vallumbrosan Order (founder, John Gualbert, † 1073) near Florence.
    - 3) the eremitical orders cultivated the contemplative life, reformed morals, and supported the papacy
  - b. 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)
  - c. 1084: Carthusians
  - d. 1098: Cistercians
  - e. 1000s-1400s: monks and nuns walling themselves into their cells for a time or for life becomes common
- 7. theology**
  - a. the Eucharistic controversy sparked by Berengarius (see 1000s, “heresies and councils,” “Eucharistic controversy”) is “when theology began to develop as a science” (Bihlmeyer)
- 8. sacraments: reconciliation**
  - a. 1000s-1100s: indulgences replace redemptions

## 9. sacraments: Eucharist

- a. 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
- b. “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

## 10. feast days

- a. 1000s-1100s: the number of feasts is onerous (in addition to Sundays, about 40 holy days of obligation in most places)

## 11. fasts

- a. c. 1000s on: in addition to Friday, every Saturday becomes a day of abstinence in many places

## 12. devotions: indulgences

- a. 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)
- b. c. 500s-1100s: “redemptions” substitute alms or prayers for severe public penances
- c. 1000s
  - 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
    - a) 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
    - a) 1063: Alexander II grants a plenary indulgence (remitting all temporal punishment) to those who fight against the Muslims in Spain
    - b) 1095: Urban II grants a plenary indulgence to those who fight against the Muslims in the first crusade
- d. 1100s
  - 1) indulgences are granted for contributing to public works (roads, bridges, fortifications)
  - 2) indulgences are extended from crusaders to
    - a) those who fight heathens (Prussians, Lithuanians, Mongols)
    - b) those who fight heretics (Albigenses, Waldenses)
    - c) those who fight enemies of the Papal States;
    - d) and equipping a substitute gains the same indulgence



- e. 1200s
    - 1) theology of indulgences
      - a) 1200s: theologians say indulgences can be applied to the dead *per modum suffragii* (by way of suffrage; *suffragari*, to express support)
      - b) 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
      - a) 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)
      - b) 1215: Lateran Council IV forbids distributors of indulgences (*quaestores eleemosynarum*) to use false indulgences to collect money for good works
      - c) 1243-54: Innocent IV (1243-54) more than once grants plenary indulgences to religious (plenary indulgences are rare except to crusaders)
      - d) 1200s: a number of ecclesiastics condemn the erroneous beliefs and practices
  - f. 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)
  - g. by 1200s: but "serious abuses sometimes arose from a lack of understanding or a careless interpretation of the Church's doctrine." (Bihlmeyer 2: 234)
13. **arts: music**
- a. c. 1025: Guido of Arezzo († c. 1050), monk at St Gall, invents the diatonic scale
14. **morals of the clergy**
- a. simony
    - 1) simony is buying or selling spiritual things or offices
    - 2) 900s: simony is very widespread
  - b. Nicolaitanism (clerical incontinence)
    - 1) Rev 2:6, 14, "the Nicolaitans ... <sup>14</sup>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**

- a. 1122: Concordat of Worms
- b. 1138-1244: Hohenstaufens rule the Holy Roman Empire

- c. 1152-90: Frederick I, Barbarossa
- d. the crusades
  - 1) 1147-49: second crusade
    - a) Bernard of Clairvaux preaches the crusade after the Turks capture Edessa (1144)
    - b) its goal is the capture of Damascus, but it fails
  - 2) 1147: crusade against the Wends
  - 3) 1189-91: third crusade
    - a) 1187: Jerusalem falls to Saladin
    - b) Richard I of England negotiates a truce with Saladin, allowing pilgrimages to the Holy Sepulchre

## 2. heresies and councils

- a. 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)
- b. 1123: Lateran Council I
  - 1) simony condemned, celibacy demanded
  - 2) Concordat of Worms confirmed
- c. 1139: Lateran Council II
  - 1) papal schism ended
  - 2) reforms
- d. 1140: Cathars (Albigenses) become active in southern France
- e. 1159-77: two popes
- f. c. 1160: Waldensianism
  - 1) Peter Waldo
    - a) 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
    - b) c. 1160-70: preaching poverty to others, he becomes leader of a lay group, the "Poor Men of Lyons"
    - c) 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
    - a) the Church is no longer the Church of Christ, but went astray when the pope accepted material goods from Constantine
    - b) only the Waldenses are true to Christ; pope, clergy, and monks are Pharisees
    - c) one should not support the Church materially (pay tithes): let clergy work with their hands like everyone else
    - d) eventually the Waldenses reject the sacrament of holy orders: any layman or laywoman can be Christ's minister
    - e) some eventually deny all sacraments except baptism and communion (like Lutherans)
    - f) some reject any real presence except at communion (like Lutherans)

- g) they deny the existence of venial sins
- h) they reject purgatory
- 4) development
  - a) c 1177: Archbishop John of Lyons prohibits the Waldenses' preaching
  - b) 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
  - c) 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)
  - d) the Waldenses say excommunication is void if pronounced on a good person, and they continue to spread from France to Germany, Italy, and Spain
  - e) 1212: Innocent III tries organizing the Waldenses into a religious order, but they consistently refuse to obtain the permission of bishops before preaching
  - f) 1212: Innocent III (who had just approved the Franciscans in 1209) disapproves the Waldenses as a religious order
  - g) c. 1212: Waldo dies; the Waldenses split into factions (Humiliati, Leonists, Insubatati)
  - h) they reach to Baltic, but their stronghold remains the Alpine valleys around Lyons
  - i) imitating the Cathari, the Waldenses develop a hierarchy of the "perfect" (the "Bearded," who lead a more austere life)
  - j) c. 1250-1393: the Inquisition prosecutes Waldenses (in 1393 the Great Western Schism paralyzes the Inquisition)
  - k) 1400s: the Waldenses decline
  - l) 1500s: one group (the Vaudais, in Savoy) merge with the Protestants
    - 1. in 1544, Francis I of France massacres 3,000 of them
  - m) groups of Waldenses survive today; a Waldensian church in Rome has the inscription, *lux in tenebris* (light in darkness)
- g. 1179: Lateran Council III
  - 1) Albigensianism and Waldensianism condemned
  - 2) papal-election laws
- 3. **religious orders and missions**
  - a. orders that adopt the Rule of St Augustine
    - 1) 1126: Premonstratensians (Norbertines)
      - a) greatest and most influential Augustinian congregation
      - b) early adoption of ascetical practices makes them a true monastic order; soon they are almost equal to the Cistercians
      - c) 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
      - d) priors of all monasteries meet in general chapter every year at Prémontré
      - e) as with the Camaldolese, a "lower house" of lay brothers serves the needs of the contemplative monks at the "upper house"

- f) unlike the older orders, the Praemonstratensians from the beginning devote themselves to preaching and pastoral care
  - g) 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
    - a) founded by William of Champeaux, teacher at the cathedral school in Paris
    - b) the Congregation develops into an important school of theology (Hugh of St Victor, † 1141, Richard of St Victor)
  - 3) Augustinian nuns
    - a) 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)
    - b) the Premonstratensian Canonesses grow so fast that their superiors legislate against accepting novices
    - c) other groups of reformed canonesses form, living according to the Augustinian rule
    - d) the old Benedictine convents mostly die out, “except as refuges for the daughters of the nobility” (Bihlmeyer)
  - b. 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
  - c. 1156: Carmelites
  - d. 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
      - a) c. 1110-25: in Lombardy (especially Milan), a pious fraternity of weavers
      - b) 1184: many join the Waldensians and are excommunicated
      - c) 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)
      - d) 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
      - a) c. 1180: the Avignon branch build the bridge there
      - b) 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 the care of the sick; they adopt the Augustinian rule and a white habit with a red and blue cross on the scapular
4. **theology**

- a. Anselm (1033-1109)
  - b. 1100s: the Congregation of St Victor (Paris) becomes an important school of theology (Hugh of St Victor, Richard of St Victor)
  - c. 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)
      - a) Stephen Langton, archbishop of Canterbury, donates the original to Notre Dame library
      - b) 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)
  - d. 1140: Peter Abelard (1079-1142) is condemned for heresy
  - e. Gilbert de la Porrée (“of Poitiers,” c. 1075-1154)
  - f. universities
    - 1) c. 1150-75: the University of Paris specializes in philosophy and theology; its structure becomes the model for northern universities
      - a) 1218-20: both Dominicans and Franciscans each establish a college (*colligere*, boarding house) which becomes a house of study
      - b) 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 on “the Sorbonne” is the name of the university’s theology school
      - c) 1200s-1400s: after the papacy and the emperor, the University of Paris is the third great power in the west
      - d) c. 1300: a contemporary estimate says the University of Paris has 30,000 students (perhaps an exaggeration)
    - 2) 1195: the University of Bologna specializes in law; its structure becomes the model for southern universities
    - 3) 1100s-1200s: all are in Spain, France, and Italy (except Oxford and Cambridge); they are chartered by popes, emperors, or local rulers
    - 4) 1347: Prague is the earliest university north of the Spain-France-Italy border
    - 5) by 1400: 44 universities
    - 6) by 1500: 79 universities
5. **sacraments: in general**
- a. “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)
  - b. c. 1140s: treatises (especially Peter Lombard’s *Sentences*) settle upon exactly seven sacraments; both east and west affirm this
6. **sacraments: reconciliation**
- a. 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)

- b. c. 1800: public penance finally disappears entirely
- 7. **sacraments: Eucharist: signs of increased reverence**
  - a. reception of communion
    - 1) 1100s: distribution to the laity
      - a) distribution under the species of bread only spreads (“species” is from Latin *species*, appearance, which is from *specere*, to look)
      - b) distribution is only to those who have reached the age of discretion (7-14 years of age, or more strictly 10-12)
      - c) 1200s: in the west children no longer receive communion immediately after baptism
    - b. 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
    - c. 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)
    - d. *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**
  - a. the Exaltation of the Cross (September 14)
  - b. St Nicholas (December 6)
  - c. the Immaculate Conception (December 8)
- 9. **arts: painting**
  - a. c. 1070s: painters display art on the extensive inner walls of Romanesque churches; from this time, art begins to flourish
  - b. 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
  - c. 1000s-1400s: paintings are of religious subjects and are used to teach and to edify
  - d. 1200s: Gothic architecture provides less wall space, diminishing painters’ work
- 10. **arts: sculpture**
  - a. 1200s: Gothic architecture requires many statues and reliefs, increasing sculptors’ work (chancel screens, baptismal fonts, altars, choir stalls, pillars, walls)
- 11. **arts: stained glass**
  - a. 800s: earliest known instances of stained glass
  - b. 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: music**
  - a. Innocent III (1198-1216) is first to vestment colors a symbolic interpretation
- 13. **arts: literature**
  - a. 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
    - a) other feasts of Christ
    - b) the lives of the saints
    - c) eschatological events
    - d) 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
- b. burlesques
- 1) clergy presented burlesques of themselves on the Feast of Fools (January 1) and the Feast of Asses (Palm Sunday)
    - a) 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
    - b) 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**
- a. 1100s: reform of the clergy is largely through living as canons regular