

# AN OUTLINE HISTORY OF THE CATHOLIC CHURCH

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## 1200s

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

- a. 1215: Lateran Council IV plans a crusade, requires annual communion, and proposes reforms
- b. crusades
  - 1) 1202-04: fourth crusade
    - a) the crusading army allies with the Venetians against Hungary
    - b) 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
    - c) the army never reaches the Holy Land
  - 2) 1212: children's crusade
    - a) a French peasant boy, Stephen of Cloyes, leads thousands of children from Marseilles and other ports
    - b) they die of hunger or disease, or are sold into slavery
  - 3) 1218-21: fifth crusade
    - a) a crusading army attacks Egypt; little success
  - 4) 1228-29: sixth crusade
    - a) the only nonmilitary crusade
    - b) Emperor Frederick II negotiates a truce with the Muslims, restoring a degree of Christian control of the Holy Land
  - 5) 1248-50: seventh crusade
    - a) led by Louis IX of France; little success
  - 6) 1270: eighth crusade
    - a) led by Louis IX of France; but when Louis dies in Tunisia, it is called off
  - 7) 1271-72: ninth crusade
    - a) 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
- c. 1268: Charles of Anjou executes Conrad, last Hohenstaufen

### 2. heresies and councils

- a. 1209-29: the Albigensian "crusade" (a war in southern France against the Cathari)
- b. 1229: Synod of Toulouse: to curb Albigensianism, the laity is to have no copies of scripture (except Psalms and a Latin breviary)
- c. 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
    - a) 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)
    - b) 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)
  - d. 1245: Council of Lyons I plans a crusade and deposes Frederick II
  - e. 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. **clergy**
- a. Innocent III (1198-1216), most powerful pope ever
  - b. Boniface VIII (1294-1303)
4. **architecture: Gothic**
- a. 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)
  - b. 1225-50: Gothic reaches Germany
  - c. 1200s-1400s: Gothic is the dominant style in Europe
  - d. 1500s: "Gothic" is a pejorative, used by Italians to suggest Nordic and barbarian
  - e. 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
- f. 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
- g. 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**
- a. 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)
- b. 1209: Franciscans begin (Innocent III verbally approves the Franciscan Rule) (Francis, c. 1182-1226)
- c. 1216: Dominicans begin (Dominic, c. 1170-1221)
- d. c 1250 on: Franciscans and Dominicans in India, then China
- e. mystical orders
- 1) Beguines (pious lay associations of women)
    - a) 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)
    - b) “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*)
    - c) c. 1185: groups first appear in Liège
    - d) c. 1200: pious women assemble in Nivelles around the mystic, Marie of Oignies († 1231)
    - e) 1233: Gregory IX places the Beguines under papal protection
    - f) devout women denied admission to the Cistercians or Premonstratensians flock to the Beguines; they live in *Beguinages* (hermitages, assemblies) under a “Grand Mistress”
    - g) 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)

- h) “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)
- i) c. 1300: they reach their maximum
- j) downfall
  - 1. some Beguines seem to have adopted the pantheistic and quietistic ideas of the Brethren of the Free Spirit, causing even orthodox Beguines 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
- k) c. 1320s: John XXII (1316-34) permits orthodox Beguines to continue
- l) today, a dozen or so *Beguines* still exist in Belgium and Holland
- 2) Beghards (pious lay associations of men)
  - a) 1220: the Beghards, male counterparts of the Beguines, appear in Belgium and Holland
  - b) they care for the sick and bury the dead
  - c) they are not as numerous as the Beguines but establish themselves in almost as many places
  - d) they are suspected of heresy and cease to exist by 1500
- 3) Free Spirits
  - a) the Free Spirits were probably not a sect but individuals who practiced mysticism
  - b) 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)
- f. military orders (orders of knighthood)
  - 1) introduction
    - a) 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)
    - b) knighthood orders guided pilgrims in Palestine, protected them from attack, and nursed them if they fell ill
    - c) 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)
    - d) 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)
    - a) 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
- b) their habit is the Cistercian white mantle, but with a red cross on it
  - c) the Templars defend the Holy Land with courage and self-sacrifice
  - d) King Baldwin II of Jerusalem assigns them a dwelling on the temple mount (hence “Templars”)
  - e) though an international order, they are largely French
  - f) 1128: the Synod of Troyes approves for them the Cistercian rule
  - g) 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)
  - h) c. 1139: Innocent II exempts the Templars from jurisdiction by bishops and exempts their property from taxes
  - i) 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)
- a) c. 1050: merchants of Amalfi, Italy, build the Hospital St John the Baptist in Jerusalem for pilgrims
  - b) 1099: the crusaders conquer Jerusalem, making the hospital more important
  - c) c. 1100: Gerard († c. 1120) organizes a group of fellow knights to serve in the hospital
  - d) Raymund du Puy (1120-60) writes a rule for them
  - e) in hospitals they wear a black tunic with a white cross; when fighting they wear a red tunic with a white cross
  - f) priests are admitted only as needed for the sacraments
  - g) though an international order, they are largely French
  - h) they establish hospitals, especially in France and the Italian seaports, which are the best of their age
  - i) with papal approval the order becomes powerful and wealthy
  - j) c. 1137: a distinction is made between soldiers and nurses, and soldiering becomes more important
- 4) Teutonic Knights
- a) 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
  - b) by 1198: the knights in charge of the hospital have formed a religious order of knighthood, like the Templars and Hospitallers
  - c) 1199: Innocent III approves the order
  - d) the habit is a white mantle with a black cross
  - e) with Frederick II’s patronage, the knights found many monasteries in Germany and become almost exclusively German
  - f) 1211: the grand master undertakes the conversion of the Cumans (the western Kipchaks, a nomadic Turkic tribe; in the 1000s they had entered Ukraine, Moldavia, Wallachia, and Transylvania)
  - g) 1226: the grand master undertakes the conversion of the Prussians

- h) 1291: the Muslims recapture Palestine; the knights establish headquarters at Venice (1291), then Marienburg (1309), then Mergentheim (1524)
  - i) 1805: the knights move to Vienna, where they are now a hospital order only
  - 5) Spanish orders of knights
    - a) 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**
- a. 1210: Paris province council bans Aristotle (again in 1215, 1245, 1263)
  - b. 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)
      - a) though banned, Aquinas reads Aristotle's works
    - 5) Duns Scotus (Franciscan, 1266-1308)
7. **sacraments: baptism**
- a. 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)
  - b. 1200s: in the west infusion and aspersion become common
8. **sacraments: reconciliation**
- a. 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*
  - b. 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
  - c. 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 absolvo*, I absolve you)
    - 4) c. 1250: only this formula is used
  - d. 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
      - a) 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

- a) by 1000s: some theologians say that, in case of necessity when a priest is not present, one should confess to a layman
- b) 1100s-c. 1250: some theologians say that, in case of necessity when a priest is not present, confession to a layman is obligatory
- c) 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)
- d) 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
- e) 1500s: the practice dies out

## 9. sacraments: Eucharist

- a. 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
    - a) Bernard of Clairvaux (1090-1153)
    - b) four Franciscans
      - 1. Anthony of Padua (1195-1231)
      - 2. Bonaventure (1221-74)
      - 3. David of Augsburg († 1272)
      - 4. Berthold of Regensburg (c. 1220-72)
- b. 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
- c. 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

- a. 1246: the diocese of Liège institutes the feast Corpus Christi because of visions by St Juliana, an Augustinian nun
- b. 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

- c. 1264-74: it is said (though not certain) that Aquinas (1225-74) wrote the office of the feast, including its hymns
- d. 1279: Cologne holds the first known procession with the Blessed Sacrament
- e. c. 1314: Clement V renews Urban IV's decree
- f. c. 1300: the feast is observed throughout the west

#### 11. devotions: Mary

- a. 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*
    - a) God deserves *latria* (worship)
    - b) Mary deserves *hyperdulia* (special veneration)
    - c) other saints deserve *dulia* (veneration)
  - 4) sermons and popular poetry call her "Most Lovable Maid," "Queen of Heaven"
- b. 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
    - a) but Bernard (Cistercian, 1090-1153) has special devotion to Mary
  - 4) 1263 on: the Franciscans especially promote devotion to the Immaculate Conception
- 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.
  - 5) Bernard especially spreads fondness for the *Salve Regina*
  - 6) c. 1150: Cistercians introduce it into in the liturgy of the hours at Cîteaux
  - 7) c. 1221: Dominicans introduce it into in the liturgy of the hours
  - 8) by 1250: Franciscans introduce it into in the liturgy of the hours
  - 9) 1227-41: Gregory IX (1227-41) prescribes its universal use
  - 10) 1884: Leo XIII (1878-1903) prescribes its recitation after every low Mass
- d. c. 1200: the *Ave Maria* (Hail Mary)
  - 1) c. 1200: it consists only of the greetings of the angel and Elizabeth
    - a) Luke 1:28, Gabriel "came to her and said, "Greetings, favored one! The Lord is with you."
    - b) 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
- e. 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
- f. 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:
    - a) 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
    - b) 1294: angels again carry it to Recanati in the March of Ancona (central Italy)
    - c) 1295: angels again carry it to Loretto near Ancona (east coast of Italy, one-fourth of the way down)
    - d) 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
    - e) 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
    - a) 1193: earliest mention of an *ecclesia S. Mariae in fundo Laureti* (in a laurel grove) at the site of the present church
    - b) 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
    - c) by 1400: the church is a pilgrimage site
    - d) 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)
    - e) 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)

## 12. devotions: saints

- a. 1234: Gregory IX reserves canonization of saints to the papacy
- b. 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
    - a) Caesar of Heisterbach (c. † 1240) (*Dialogus miraculorum*; *Libri VIII miraculorum*)
    - b) Cardinal James of Vitry (Augustinian preacher of the crusade, † 1240) (*Sermones et exempla*)
    - c) Thomas of Chantimprè (Dominican, † c. 1270) (*Bonum universale de apibus*)
    - d) James of Voragine (archbishop of Genoa, † 1298) (*Legenda Sanctorum*, known as the *Legenda Aurea*, *Golden Legend*)

### 13. devotions: relics

- a. 1204: the fourth crusade’s plundering of Constantinople brings many unauthenticated relics to the west; Church authorities fail to stop trafficking in them
- b. shrouds (the burial robe of Christ, *sacra sindon*, *sacrum sudarium*)
  - 1) references in the New Testament
    - a) Matt 27:59-60, “Joseph [of Arimathea] took the body and wrapped it in a clean linen cloth <sup>60</sup>and laid it in his own new tomb, which he had hewn in the rock.”
    - b) 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.”
    - c) 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.”
    - d) 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.”
    - e) John 20:3-7, “Then Peter and the other disciple set out and went toward the tomb. <sup>4</sup>The two were running together, but the other disciple outran Peter and reached the tomb first. <sup>5</sup>He bent down to look in and saw the linen wrappings lying there, but he did not go in. <sup>6</sup>Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, <sup>7</sup>and 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
    - a) 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
    - b) 1644: the Cistercian chronicle of 1644 says 2000 miracles (including 60 resurrections) have been worked by the relic
    - c) 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
    - a) 1390: Clement VII (1378-1394) in a bull declares that the image on the shroud is a painting (by someone unknown)
- c. 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)
    - a) 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")

**14. devotions: asceticism**

- a. 1260-61: groups of flagellants march through Italy, scourging themselves to appease God's justice

**15. devotions: mysticism**

- a. 1200s: the mystics prompt many to join religious orders
- b. 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 Pietatis*, a meditation on the Mass)
  - 4) 1270: Mechthilde of Magdeburg (a Beguine, † ca. 1285) joins under orders of her spiritual director and writes *Fliessendes Licht der Gottheit* (*Flowing Light of the Divinity*)
- c. 1285: Angela of Foligno (third-order Franciscan, 1248-1309) begins to receive visions; her confessor writes them down (*Book of Visions and Instructions*)

**16. arts: sculpture**

- a. 30-1000: Christianity makes no use of sculpture, out of fear of idolatry; the Orthodox even today avoid sculpture
- b. 1000s-1100s: statues appear in Romanesque churches
- 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**

- a. 1309-77: "Babylonian Captivity" of the papacy: 7 French popes in Avignon depend on French king
- b. 1337-1453: the Hundred Years War (England and France)
- c. 1348-50: the Black Death: in three years bubonic plague kills one-third of the population of western Europe

**2. heresies and councils**

- a. 1311-12: Council of Vienne: Beguines and Beghards; Knights Templar abolished; reforms
- b. the Spiritual Franciscans (*Fraticelli*, Little Brothers)
  - 1) 1220s: even before Francis's death in 1226, his followers have split into two groups
    - a) the *Relaxati* (later called "Conventual Franciscans") say Francis' rule is an ideal
    - b) 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")

- a) but the Joachists say that c. 1200 Joachim of Fiore's writings replaced the Bible
- b) they say the *Fratricelli* are the new religious order that will inaugurate the age of Spirit
- c) 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 *Fratricelli*
  - a) 1317: John XXII (1316-34) excommunicates a group of *Zelanti* led by Angelo da Clarenò († 1337)
  - b) 1318: Angelo defiantly organizes his group into a parallel Franciscan order, calling them the *Fratricelli*
  - c) 1389: a leader at Florence (Michele Berti) is burned at the stake
- 7) the Sicilian *Fratricelli*
  - a) 1312: the *Zelanti* take two monasteries in Italy, forcing the *Relaxati* there to flee
  - b) 1314: Clement V excommunicates them, and they flee to Sicily
  - c) 1317: banished from Sicily, they move to Naples
  - d) c. 1331: they merge with the Michaelites
- 8) the Michaelites (from their leader, Michael of Cesena)
  - a) 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 Jandun, 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, Carcasone (France), Spain, Portugal, Sicily, Lombardy, Sardinia, and Armenia
- 9) beliefs generally held by the Spiritual Franciscans
  - a) 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

- b) all other religious and clergy are damned
  - c) 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
- c. Wyclif and the Lollards
- 1) John Wyclif (1329-84, English priest and Oxford professor)
    - a) the Spiritual Franciscans are an early influence: Wyclif says clerics who possess church property are in a state of sin and so forfeit jurisdiction
    - b) 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)
    - c) Wyclif denies the divine institution of the papacy and the episcopacy
    - d) 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
    - a) Wyclif's anticlerical sermons gain followers
    - b) he sends out itinerant preachers, "poor priests," later called "Lollards" (from Middle Dutch *Lollaerd*, mumblor, mutterer, heretic; from *lollen*, doze, to mumble)
    - c) Wyclif produced English editions of scripture to promote his ideas
    - d) the king's son (John of Gaunt) protects Wyclif and the Lollards
    - e) 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
    - f) 1401: the statute *De haeretico comburendo* (*On the Burning of Heretics*) is passed
    - g) 1401-85: 11 Lollards are executed
      1. 1417: the Lollard leader (John Oldcastle, Lord Cobham) is executed
      2. the sect fades afterward
    - h) 1500s: what remains of Lollardy merges with Protestantism
  - 3) influence
    - a) 1382: King Richard II of England marries Princess Anne of Germany and Bohemia; the universities of Prague and Oxford exchange scholars
    - b) Wyclif's ideas enter Bohemia, and John Hus adopts them
  - 4) 1418: Martin V and the Constance of Constance repudiate Wyclif in 45 propositions
    - a) (1) bread and wine remain after consecration
    - b) (3) Christ's corporeal presence in the Eucharist is not identical with his corporeal presence elsewhere
    - c) (4) a bishop or priest in mortal sin does not baptize, consecrate, or ordain (15, "No one is civil lord ... while in mortal sin")
    - d) (5) the gospels do not show that Christ established the Mass
    - e) (7) contrition eliminates all need for external confession
    - f) (10) for clergy possess goods is contrary to scripture
    - g) (11) a prelate cannot excommunicate someone unless he knows God has excommunicated the person
    - h) (14) priests and deacons can preach without a bishop's authorization

- i) (16) rulers can take Church property at will
  - j) (37) “The Roman Church is the synagogue of Satan and the pope is not the ... vicar of Christ” (qtd. in Eberhardt)
- d. 1378-1417: the Western Schism (three popes)
- 3. **architecture: late Gothic**
  - a. 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)
- 4. **religious orders and missions**
  - a. 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
      - a) 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
      - b) Clement V (1305-14) authorizes trials throughout Europe; the Templars are exonerated everywhere but France
      - c) 1310: 54 Templars who recant their coerced confessions are burned as relapsed heretics in Paris, so most Templars in France make confessions
      - d) 1311: the majority at the Council of Vienne oppose suppressing the Templars
      - e) 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)
  - b. 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)
  - c. 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
      - a) wars
      - b) the Western Schism further divides moderates from rigorists within the Franciscans and Carmelites
      - c) the wealth of monasteries (relaxation of the observance of poverty)

- d) 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
  - e) the canons-regular movement has run out of steam
  - f) quarrels between mendicants and secular clergy over who controls various parishes
  - g) frequent dispensations from observance of religious rules
  - h) benefices held *in commendam* (a cleric or layperson collects the revenues of a vacant benefice until a pastor is assigned)
  - i) prebends (division of a monastery's revenues between the abbot and the rest of the community)
- d. 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)
    - a) 1335: Benedict, a former Cistercian monk, reforms the Cistercians
    - b) 1336: Benedict divides the Benedictines into 36 provinces and provides new regulations for general and provincial chapters, visitations, etc.
    - c) 1339: Benedict reforms the Augustinian canons
- e. new orders
- 1) Hieronymites
    - a) 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
    - b) 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
    - c) 1933: Pius XI suppresses the last Italian congregation
  - 2) Brigittines
    - a) Brigit (or Bridget, 1303-73), a Swedish mystic, and her husband make a pilgrimage to St. James of Compostella
    - b) 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
    - c) 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
    - d) 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
    - e) 1374-81: Brigit's daughter, Catherine of Sweden, governs the Vadstena community

- f) the order spread throughout Europe
- g) 1391: Boniface IX (1389-1404) canonizes Brigit
- h) 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
  - a) 1349: during the Black Death a congregation of lay brothers is founded in the Netherlands to care for the sick and bury the dead
  - b) 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)
  - c) they exist for more than a century without vows or a rule
  - d) 1472: they adopt the Augustinian rule
- 4) Jesuati (Apostolic Clerics of St Jerome)
  - a) called "Jesuati" because of their constant ejaculation, "Praise be to Jesus Christ"
  - b) c. 1350: John Colombini (c. 1300-67) founds the congregation at Siena as a lay brotherhood to care for the plague-stricken
  - c) 1367: Urban V (1362-70) approves the order; Colombini dies a week later
  - d) the order adopts the Rule of St Benedict, but later the rule of St Augustine
  - e) 1606: the papacy allows priests to join
  - f) 1668: Clement IX (1667-69) suppresses the order because of abuses
- 5) Brethren of the Common Life (*Fratres vitae communis*, *Fratres devoti*)
  - a) 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
      - a. 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
      - b. 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")
    3. the Sisters of the Common Life (similar to the Beguines) come into existence during Groote's lifetime
  - b) *devotio moderna*
    1. Groote, influenced by Meister Eckhart and his intimate friend Ruysbroeck, developed a new form of piety that stressed
      - a. the imitation of Christ
      - b. a valuing of the interior life
      - c. a devaluing of the Church's institutionalized aids to salvation
      - d. criticism of formal acts of piety
      - e. criticism of naive reliance on the external aspects of religion
      - f. insistence that illiterate peasants can know God as easily as scholars
      - g. urgency in the face of sinfulness and death

- h. regular and methodical meditation
  - i. “intense and emotional meditation on the suffering of Christ” (“Devotio Moderna”)
- c) 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 north-western 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
    - a. 1399: Thomas à Kempis joins the Augustinian canons
    - b. c. 1427: he writes the *Imitation of Christ*
  6. the Brethren support themselves by copying and teaching
  7. priests in the community conduct missions, write edifying works, and cultivate a form of humanism
    8. schools of the order influence northern Europe for almost 200 years
      - a. 1430: the order has 37 monasteries
      - b. c. 1500: the order has 84 monasteries and 13 convents
      - c. through Cardinal Nicolas of Cusa (a pupil at Deventer), the Brethren influence Erasmus and other Humanists
- 
- d) 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
- e) 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
5. **theology**
- a. 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)

- b. William of Ockham (1280-1349)
- 6. **sacraments: baptism**
  - a. 1200s: immersion is the usual method
  - b. 1300s: infusion becomes widespread
  - c. 1300s: synods decree that children should be baptized shortly after birth
- 7. **feasts**
  - a. 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
  - b. 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
  - c. 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
  - d. 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
- 8. **devotions: Mary: the Angelus**
  - a. 1200s: around Monte Cassino in Italy, people begin to recite a prayer at the sound of a bell on the eve of a festival
  - b. 1300s: John XXII (1316-34) grants an indulgence to all who pray while the bell rings; the practice spreads rapidly
  - c. 1386: a synod of Prague first mentions the noonday bell
  - d. 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
  - e. pre-1724: various prayers are recited at the sound of the bell
  - f. 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
  - g. 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.

## 9. devotions: asceticism

- a. 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
- b. 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
- c. 1500s-1600s: self-scourging in public again revives as part of the Catholic Reformation

## 10. devotions: jubilee years

- a. 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)
- b. 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)
- c. 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)
    - a) 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)
    - b) in part he based the jubilee on an expectation of the end of the world
    - c) 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)

- d. 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
- e. 1389: Urban VI (1378-89) proposes jubilees every 33 years (Christ's lifespan)
- f. 1470: Paul II (1464-71) decrees jubilees every 25 years
- g. 1400s: the jubilee indulgence is extended (under certain conditions) to those who cannot make the pilgrimage to Rome

#### 11. arts: painting

- a. 1300s: the Florentine school (begun by Cimabue, c. 1240-1302) continues with Cimabue's pupil Giotto (1267-1337)
- b. 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 "block-book," book of woodcuts, probably by the Carthusian Ludolph of Saxony)

#### 12. morals of the laity

- a. 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
- b. 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)
- c. 1300s-1400s: catechesis of adults
  - 1) preaching
    - a) 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)
    - b) sermons by friars: the Dominicans and Franciscans outshine everyone
    - c) sermons by mystics: mystics' sermons and conferences are for religious (or laity seeking perfection)
    - d) 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
    - a. to ensure good sermons, benefices are established for preachers with academic degrees
    - b. 1400-1517: 46 benefices exist in the present district of Württemberg
  - e) sermons by humanists
    1. humanist preachers, especially in Italy, prefer quoting classical pagan authors rather than scripture
  - f) 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 and allegories
    3. sermons frequently contain fantastic legends or coarse anecdotes
    4. the preachers do not concentrate on preaching Christ
  - g) after 1455 (mass production of books): sermon collections, anecdotes collections, and other aids to prepare sermons appear
- 2) Bibles
- a) 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)
  - b) 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)
  - c) 1300s: distorted translations by heretics (Waldensians, Wycliffites, etc.) force strict 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)
  - d) Latin
    1. c. 1450-1500: there are almost 100 editions of the Vulgate (and numerous printings of various parts)
    2. 1447: Gutenberg (c. 1398-c. 1468) invents printing with movable type
    3. 1455: Gutenberg's Bible (42-line Bible) begins the mass production of books
- 3) catechisms
- a) 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*)
  - b) 1470: Dietrich Coelde (Franciscan, c. 1435-1515) writes the very popular *Kristenspiegel* (*Christian's Mirror*)
  - c) "large charts containing the principal truths of religion were hung on the walls of schools and homes" (Bihlmeyer 2: 464)
- 4) missals (*postilla* and *plenaria*)
- a) originally vernacular missals contain only the epistles and gospels read at Mass; later they contain the entire Mass for each day, with explanations
  - b) by c. 1500: almost 100 editions of missals have been printed in Germany
- 5) confession books

- a) pre-1447: already before printing many laity use booklets called *Mirrors for Confession* to help them in the examination of conscience
- b) pre-1447: clergy use booklets that specify a confessor's duties
- 6) art was also used to instruct and edify
  - a) churches had statues, reliefs, frescoes, and figured windows
  - b) manuscripts and books had miniatures and woodcuts
  - c) 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
- 7) 1400s: the mystery or morality plays reach their peak of development