

AN OUTLINE HISTORY OF THE CATHOLIC CHURCH

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1400s

1. cultural background and Church-state relations

- a. 1300s-1400s: “symptoms of decline and decay [are] evident in ecclesiastical life generally . . . [there is] neglect of discipline and of spiritual and intellectual effort” (Bihlmeyer 2: 448-49)
- b. Joan of Arc (Jeanne d’Arc, 1412-31)
 - 1) 1425 (age 13): Joan begins to hear voices; by May, 1428, she has a mission to fight
 - 2) 1429: with French defeat imminent, Joan sets out to defeat the English; by the end of the year most occupied territory has been freed and Charles VII crowned at Rheims
 - 3) 1430: the English capture and imprison Joan for 8 months
 - 4) 1431: the English try Joan at Rouen
 - a) it is necessary for English morale to prove Joan is diabolic
 - b) Cardinal Cauchon is in charge; he needs English support to become pope
 - c) Joan is found guilty of heresy and is burned at the stake
 - 5) 1455-56: a retrial (the *procès de rehabilitation*) at Paris finds her not guilty
 - 6) 1920: Benedict XV declares Joan a saint
- c. 1447: Gutenberg (c. 1398-c. 1468) invents printing with movable type
- d. 1453: Sultan Mohammed II captures Constantinople: the Byzantine Empire (Eastern Roman Empire, 395-1453) ends
- e. 1492: three events transform Spain
 - 1) January 2: Christians take Granada and expel the Moors (after 9 years of war); Ferdinand and Isabella move the royal court to the Alhambra
 - 2) March 31: Ferdinand and Isabella give Jews four months to convert or leave the country; c. 50,000 stay, c. 165,000-400,000 leave
 - 3) October 12: Columbus (c. 1451-1506) lands in the Bahamas
 - a) he had set off from the Alhambra (August 3) with the help of Jewish finance

2. heresies and councils

- a. 1409-49: the conciliar movement
 - 1) conciliarism is the affirmation that ecumenical councils have authority over popes
 - 2) theologians of conciliarism include William Durandus (c. 1237-96), John of Paris († 1306), Marsiglio of Padua (c. 1270-c. 1342), and William of Ockham (c. 1280-c. 1349)
 - 3) 1378-1417: the Western Schism (two popes, then three popes) makes conciliarism attractive: “Such a spectacle [shook] men’s belief in the monarchical form of government” (MacCaffrey, “Council of Basle”)
 - 4) 1409: the Council of Pisa (a heretical council) affirms conciliarism
 - a) it deposes the pope (Gregory XII, 1406-15), but he refuses to be deposed

- b) it deposes the anti-pope (Benedict XIII, 1394-1417), but he refuses to be deposed
- c) it creates a new anti-pope (Alexander V, 1409-10, quickly succeeded by John XXIII, 1410-15)
- d) so now there are, not two, but three popes
- 5) 1414-18: the Council of Constance, “in securing the withdrawal or deposition of the three rival popes . . . supplied a strong argument in favour of the conciliar theory” (MacCaffrey, “Council of Basle”)
- 6) 1431-49: the Council of Basle affirms conciliarism (1432-02-15, 1432-09-03, 1433-04-27, 1434-06-26, 1437-10-19, 1438-05-16) and deposes Eugene IV (1438-06-25)
- 7) 1431-49: the Council of Basle-Ferrara-Florence condemns conciliarism ()
- b. 1414-18: the Council of Constance
 - 1) it condemns John Wyclif (c. 1320-84)
 - 2) it condemns Jan Huss (1369-1415) and burns him at the stake
 - 3) it ends the Western Schism (two popes, 1378-1409; three popes, 1409-17)
 - a) 1415: it forces the resignation of the antipope John XXIII († 1419)
 - b) 1415: it accepts Pope Gregory XII’s resignation († 1417)
 - c) 1417: it deposes the antipope Benedict XIII († 1423)
 - d) 1417: it elects Martin V (1417-31)
 - 4) it affirms conciliarism
 - a) 1417-10-09: Constance promulgates *Frequens*, “according to which an ecumenical council should be held every ten years. In other words, the council was henceforth to be a permanent, indispensable institution, that is, a kind of religious parliament meeting at regular intervals, and including amongst its members the ambassadors of Catholic sovereigns; hence the ancient papal monarchy, elective but absolute, was to give way to a constitutional oligarchy” (van der Essen)
 - b) “Martin V, naturally enough, refused to recognize these decrees” (van der Essen)
- c. 1431-49: Council of Basle-Ferrara-Florence
 - 1) settling the Hussite wars; reforms
 - 2) it was ecumenical until Eugene IV’s bull *Doctoris Gentium* (1437-09-18) transferred the council to Ferrara (MacCaffrey, “Council of Basle”)
 - a) 1431-37: so the decrees passed “regarding the extirpation of heresy, the establishment of peace among Christian nations, and the reform of the Church, if they are not prejudicial to the Apostolic See, may be considered as the decrees of a general council” (MacCaffrey, “Council of Basle”)
 - b) after 1437-09-18 the Council of Basle is “a schismatical conventicle” (MacCaffrey, “Council of Basle”)
 - 3) 1439: the *Decree of Union* reunites Eastern Orthodox leaders; but on the leaders’ return, the populace refuses
- d. the Spanish Inquisition
 - 1) 1478: Sixtus IV (1471-84) authorizes the Spanish Inquisition, to investigate the sincerity of Jewish converts
 - 2) 1483: Sixtus IV appoints the Dominican Tomás de Torquemada (1420-98) as inquisitor general
- e. 1497: Alexander VI (1492-1503) excommunicates the Franciscan Girolamo Savonarola (1452-98)
- f. 1498: Savonarola is burned in Florence

3. architecture

- a. early Renaissance (Quattrocento)
 - 1) 1430s-c. 1500: in Italy early Renaissance style appears
 - 2) “It owed its origin to the revival of interest in classical antiquity and was essentially an imitation of the old Roman style” (Bihlmeyer 2: 467)
- b. Renaissance
 - 1) “The walls were adorned in antique fashion with leafwork and friezes, fruits, scrolls, garlands, ... and the lintels of doors and windows formed triangular or semicircular tympana” (Bihlmeyer 2: 467)

4. religious orders and missions

- a. Benedictine reforms
 - 1) 1400s: Benedictine monasteries in a territory unite in reform congregations
 - 2) Italy
 - a) 1313: Olivetans
 - 1. founded by Bernard Tolomei († 1348) in a hermitage near Siena
 - 2. because the hermitage is surrounded by olive groves, the community is dedicated to Our Lady of Mt. Olivet (hence “Olivetans”)
 - 3. they never spread beyond Italy and Sicily
 - b) 1412: Abbot Ludovico Barbo, a Venetian noble, forms the Congregation of St Justina at the Abbey of St Justin in Padua; eventually the congregation incorporates the chief Italian Benedictine houses
 - c) Oblates of Tor de Specchi (women)
 - 1. Frances of Rome († 1440) and several other Roman noblewomen form the Oblates to care for the poor and sick
 - 2. 1443: the pope approves the community; it affiliates with the Olivetans
 - 3) Spain
 - a) 1450: the Congregation of Valladolid forms on the example of the Congregation of St Justina
 - b) 1504: the king orders all Spanish Benedictine monasteries to unite with it
 - 4) Germany
 - a) a reform in the monastery of Kastl (Upper Palatinate) spreads to other Bavarian monasteries
 - b) 1417: the Council of Constance encourages the reform of Benedictine abbeys
 - c) 1418 on: the reform of Melk (union of Melk) spreads through Austria, Bavaria, and Swabia
 - d) 1434: Bursfeld monastery (near Göttingen) becomes the center of reform in northern and central Germany, incorporating 136 houses (destroyed in the secularization of 1803)
- a. Dominican reforms
 - 1) 1390: the master-general Raymond of Capua († 1399, spiritual director and biographer of Catherine of Siena) inaugurates reform
 - 2) German reformers include Conrad of Prussia († 1426), Francis of Retz (Austrian preacher and professor at Vienna, † 1427), and John Nider
- b. Franciscan reforms
 - 1) leaders of the successful reform of the Observant (Spiritual) Franciscans are

- a) Bernardine of Siena († 1444), popular missionary and promoter of devotion to the Holy Name
- b) John Capistran (John of Capistrano, † 1456)
 - 1. c. 1420-50: he works for ecclesiastical and monastic reform in Italy
 - 2. 1451-1456: he preaches missions to Hussites in Bohemia, Moravia, Austria, and Hungary
 - 3. he is active in the war against the Turks
- 2) final split of the Observant and Conventual Franciscans
 - a) 1415: the Council of Constance grants the French Observant Franciscans the right to elect their own vicars-general
 - b) somewhat later, the Spanish Observants obtain the same privilege
 - c) 1517: Leo X's (1513-21) bull *Ite et vos in vineam meam* permits two independent groups: Observants and Conventuals
- c. final split of the Observant and Conventual Carmelites
 - 1) 1431: Pope Eugene IV (1431-47) mitigates some points in the Carmelite rule; some houses refuse to accept them, and the strict and moderate parties drift farther apart
 - 2) 1568: the final separation of Observant and Conventual Carmelites occurs
- d. Minims
 - 1) c. 1460: Francis of Paula († 1507) founds the Minims (*Fratres minimi*), a mendicant order, in Calabria
 - 2) in France they are called the *bons hommes*; in Spain, "Fathers of the Victory" (over the Moors of Malaga)
 - 3) early 1500s (greatest prosperity): they have 450 monasteries through southern Europe
- e. 1492 on: there is a surge in missionary activity
- 2. **sacraments: Eucharist**
 - a. frequency of reception
 - 1) most Christians rarely receive communion
 - 2) the mystics urge frequent communion (e.g., Thomas à Kempis, *The Imitation of Christ* 4.3), but only the most pious heed them
- 3. **feasts**
 - a. Immaculate Conception (December 8)
 - 1) 1439: the Council of Basle (1431-49) decrees the feast's universal observance; but the council is schismatic after 1437 (the true council continues at Ferrara then Florence), many ignore the decree
 - 2) 1476: Sixtus IV (1471-84) introduces the feast at Rome and gives it an indulgence
- 4. **fasts**
 - a. 1400s: Rome allows people in northern countries to use *lacticinia* (milk, butter, cheese—dispensations known in Germany as *Butterbriefe*), provided people contribute to a pious work (hence the Butter Tower at Rouen Cathedral); eventually the dispensations spread everywhere
- 5. **devotions: indulgences**
 - a. 1417 on: the number of indulgences greatly increases; they are granted for
 - 1) contributing for church building and repair
 - 2) visiting certain altars or pilgrimage sites
 - 3) venerating relics
 - 4) aiding wars against Hussites, Turks, and Saracens,

- 5) reciting certain prayers,
- 6) promoting hospitals and other public works
- b. good effects
 - 1) most theologians and devotional writers taught about indulgences correctly
 - 2) “indulgences had a generally good effect. They reminded the faithful of the seriousness of sin and the necessity of atoning for it; they induced people to receive the sacraments more frequently and promoted works of Christian charity and public welfare ... the practice was productive of great spiritual and even of material good. Many magnificent churches, works of art, and charitable institutions would never have materialized without this encouragement” (Bihlmeyer 2: 234, 458)
- c. bad effects
 - 1) c. 1400 on: from Boniface IX (1389-1404) on, the curia stresses the remunerations of indulgences, degrading them to a financial transaction
 - 2) city magistrates and kings promote local indulgences, both to prevent money flowing to Rome and to assure themselves a share in the proceeds
 - 3) many preachers of indulgences and *quaestores* (collectors of money offerings) commit the worst abuses
 - 4) churchmen frequently complain of overabundant indulgences and excessive grants
 - a) spurious documents purport to grant excessive indulgences, appealing to the superstitious
 - b) c. 1500: each relic at the castle-church of Wittenberg is, when displayed, worth an indulgence of 100 years; since the relics are numerous and are displayed 7 times a year, the annual total is about 2 million years
 - c) 1513-21: Leo X (1513-21) publishes indulgences worth 10,000 and even 100,000 years
- d. indulgences for the dead
 - 1) 1200s: theologians teach that the Church can grant indulgences for the dead *per modum suffragii* (by way of suffrage; *suffragari*, to express support)
 - 2) c. 1450: the earliest known papal indulgence on behalf of souls in purgatory appears
 - 3) some theologians say that even a person in mortal sin can apply an indulgence to a particular soul in purgatory, so long as that is the intention when the money offering is made
- e. writs of indulgence (*confessionalia*)
 - 1) c. 1300s: writs of indulgence are restricted to persons of high rank
 - 2) c. 1400s: anyone can buy them
- f. *remissio peccatorum*
 - 1) 1200s: the erroneous expression *remissio peccatorum* (remission of sin; sometimes also *remissio a poena et culpa*, remission of punishment and guilt) appears on writs of indulgence; *remissio peccatorum* even appears in papal documents
 - 2) indulgences do not remit guilt: they presuppose that guilt has already been forgiven and remit the punishment that remains
 - 3) *remissio peccatorum* in papal documents does not mean the Church has taught that indulgences remit guilt
 - a) the expression referred to plenary indulgences (unlike a partial indulgence, a plenary indulgence remits from all punishment) and presupposed prior remittance of guilt through confession

- b) often it referred to a once-in-a-lifetime plenary indulgence to be held in reserve for the future; as one neared death, one selected a confessor, who absolved from guilt and imparted the plenary indulgence
6. **arts: painting**
- a. 1400s: “Painting reached its glory in Italy ... Popular art was religious art” (Bihlmeyer 2: 469, 466)
 - b. Florentine school (begun by Cimabue and Giotto)
 - 1) c. 1420: “the Renaissance period of painting really began with Masaccio” (1401-28) (Bihlmeyer 2: 469)
 - 2) Fra Angelico (the Dominican Giovanni da Fiesole, c. 1387-1455)
 - 3) Carmelite Fra Filippo Lippi (1406-69) is a disciple of Masaccio
 - 4) Sandro Botticelli (1445-1510)
 - c. Venetian school
 - 1) Giovanni Bellini (c.1430-1516)
 - 2) Titian (c. 1490-1576) (disciple of Bellini)
 - d. there were also the Tuscan-Umbrian, Paduan, and Bolognese schools
 - e. c. 1475-1500: high Renaissance
 - 1) Italy
 - a) Leonardo da Vinci (1452-1519) (1495-97, the *Last Supper*)
 - b) Michelangelo Buonarroti (1475-1564) (Sistine Chapel: 1508-12, *Creation and Fall*; 1533-44, *Last Judgment*)
 - c) Correggio (Parma; 1494-1534)
 - d) Raffaele (1483-1520) (1509-10, the *School of Athens*)
 - 2) the Netherlands
 - a) the brothers Hubert (1366-1426) and Jan van Eyck (1385-1441)
 - 3) Germany
 - a) Albrecht Dürer (Nürnberg, 1471-1528)
 - b) Matthias Grünewald (Würzburg, c. 1470-1528)
 - c) Hans Holbein the Younger (Augsburg, 1497-1543)
7. **arts: sculpture**
- a. the Early Renaissance group: Lorenzo Ghiberti († 1455), Donatello (1386-1466), Luca della Robbia († 1482), Andrea del Verrocchio († 1488)
 - b. Michelangelo Buonarroti of Florence (1475-1564)
8. **morals of the laity**
- a. Bibles
 - 1) German
 - a) 1466: a Bible in High German appears (14 editions by 1518)
 - b) a Bible in Low German appears (4 editions by 1518)
 - 2) Latin
 - a) c. 1450-1500: there are almost 100 editions of the Vulgate (and numerous printings of various parts)
 - b) 1455: Gutenberg’s Bible (42-line Bible) begins the mass production of books
 - b. devotional literature
 - 1) 1400s: “a great deal of devotional literature appeared, most of which was dogmatically correct, solidly pious and written in a style that had great popular appeal” (Bihlmeyer 2: 465)

- 2) those with widest circulation have such titles as *The Consolation of the Soul*, *The Way to Heaven*, *Spiritual Treasury*, etc.
- 3) for private devotions many laity use Psalms, Books of Hours (which contained the fixed parts of the liturgy of the hours), the *Hortulus animae* (very popular), and many prayer books
- 4) spiritual poems and hymns (some translations from Latin, others original) are also abundant

1500s

1. cultural background and Church-state relations

- a. European witch craze: development (see 1300s for “beginnings”)
 - 1) 1375-1435
 - a) 1398: the University of Paris theology faculty adopts 28 articles on witchcraft; they affirm the necessity of a pact with the devil for magic to be successful
 - b) trials for diabolism intensify
 1. municipal courts adopt Inquisition techniques
 2. municipal courts no longer require informers to substantiate allegations (previously, false accusers were sometimes drowned)
 - 2) 1435-1500
 - a) treatises on witchcraft increase
 1. 1320-1420 (100 years): 13 treatises on witchcraft are published
 2. 1435-86 (52 years): 28 treatises on witchcraft are published
 3. the invention of printing spreads demonological texts rapidly
 - b) 1435-1500: there are over 100 witch trials (though many are still just for sorcery)
 - c) new charges appear
 1. night meetings of (sometimes hundreds of) witches
 2. witches riding out to meetings
 3. ritual feasting with sexual orgies
 4. ritual murder of children
 5. shape-shifting (demons appear as goats, wolves, dogs, cats, pigs, birds, etc.)
 6. descriptions of the devil similar to modern depictions
 7. but pacts with the devil are rarely mentioned in the 1400s
 8. there is one reference to parodying church services, but nothing like the black mass (“a literary invention of the nineteenth-century occultists,” Russell 253)
 - d) the witches’ sabbat (from French *sabbat*, “sabbath”)
 1. 1475: the first specific reference to a sabbat occurs
 2. sabbats are at night (usually midnight) on Thursdays (later, any day)
 3. meetings are in woods, fields, cemeteries, ruins, houses, or churches
 4. sabbats are most emphasized in Germany and Switzerland
 - e) 1484: Innocent VIII (1484-92) promulgates the bull *Summis desiderantes affectibus* at the request of Heinrich Kramer and Jacob Sprenger (who use it as a preface to their *Malleus Maleficarum*)
 1. it condemns witchcraft and heresy in the Rhine valley and appoints Kramer and Sprenger as inquisitors to root out witchcraft in Germany
 2. the bull is often used to mark the beginning of the witchcraft craze

- f) c. 1486: the *Malleus Maleficarum* (*Hammer of Witches*)
 - 1. the authors are the Dominicans Heinrich Kramer and Jacob Sprenger
 - 2. it provides “a complex demonological model” (Burman 123)
 - 3. it blames sorcery almost entirely on women
 - 4. it does not mention “familiar spirits, the obscene kiss, sabbat orgies, or the devil’s mark” (Russell 232): these are later developments
- 3) 1500-1700
 - a) up to 1500: most charges of witchcraft involve folk doctors and wise women (who know arcane herbs that harm as well cure: e.g., deadly nightshade and henbane) and are prompted by jealousy and anger
 - b) 1500-1700: between 200,000 and 1 million people (mostly women) die in the witchcraft craze
 - c) Protestantism and the witchcraft craze
 - 1. “Luther, Zwingli and Calvin believed in the sabbat and night-flights as firmly as any fifteenth-century inquisitor” (Burman 190)
 - 2. 1571-72: under Calvin’s successor at Geneva (Theodore Beza, 1519-1605), 91 women and 8 men are executed for witchcraft
 - a. of the women, 45 are widows and 14 spinsters: witches are mostly poor
 - b. the men are mostly old and handicapped, criminals, or witches’ relatives
 - 3. 1692: witchcraft trials at Salem (14 miles northeast of Boston) put 20 people to death
 - 4) anthropology considers witchcraft a “social strain gauge”: “witchcraft reached its peak at the maximum moment of wrenching between a medieval world-view and that of a recognizably modern Europe, between the years 1570 and 1630” (Burman 190)
- 2. **heresies and councils**
 - a. Martin Luther (1483-1546)
 - 1) life
 - a) 1505: Luther becomes a monk, joining the Observant Augustinians
 - b) he suffers from scrupulosity
 - 1. 1489-97: Luther endures physical abuse
 - a. his father beat him at home: of his parents he later wrote, “they did not understand the art of adjusting their punishments” (qtd. in Jones 54 n. 9)
 - b. his teachers beat him in school: “Luther was caned 15 times in only one morning for not having mastered the tables of Latin grammar” (Kittelson 37)
 - 2. perhaps because of the abuse, “the question of certainty under God ... drove him to confess his sins so frequently to his fellow monks as to annoy them ... There were moments when Luther hated God ...” (Dillenberger and Welch 16)
 - c) 1512: Luther becomes a doctor of theology and teaches scripture at the University of Wittenberg
 - d) 1515: Luther reads Rom 3:21-31 and has an insight that one is saved by faith, not by works (his so-called “tower experience”)
 - e) 1517: Luther nails his *95 Theses* to the door of the Wittenberg church, opposing indulgences

- f) 1520: Luther publishes three books: *Address to the Christian Nobility* (on the priesthood of all believers); *On the Babylonian Captivity of the Church* (on the sacraments); *On The Freedom of a Christian* (on the relation between justification by faith alone and the doing of good works); and he burns the canon law
 - g) 1521: Leo X's (1513-21) bull *Decet Romanum Pontificem* excommunicates Luther
 - h) 1524: Erasmus attacks Luther in *On the Freedom of the Will*
 - i) 1525: Luther attacks Erasmus in *On the Bondage of the Will*
 - j) 1525: Luther, age 42, marries Katharina von Bora, a former nun; they will have six children
 - k) 1530: Luther approves Phillip Melanchthon's *Augsburg Confession*
 - l) 1530-46: Luther's last years are "marked by extremely harsh polemics ... Turks, Jews, papists, fellow Germans, and hostile rulers were Luther's targets, and he treated them all with equal violence" (Kittelson 270)
- 2) Luther's divergences from Catholic doctrine on grace
- a) severe wounding of human nature after the fall
 - 1. Luther said: "all things in you are altogether blameworthy, sinful, and damnable."
 - 2. Luther said: "we do everything by necessity and nothing by our free will, since the power of the free will is nothing and neither does the good nor is capable of it in the absence of grace . . ."
 - 3. Luther said: "'Free will' after the fall is nothing but a word, and so long as it does what is within it, it is committing deadly sin."
 - b) justification by faith alone
 - 1. Rom 3:21-31, "the righteousness of God has been disclosed, . . . ²²the righteousness of God through faith in Jesus Christ for all who believe. . . . ²⁵God put [Christ] forward as a sacrifice of atonement by his blood, effective through faith. He did this . . . ²⁶to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus. ²⁷Then what becomes of boasting? It is excluded . . . by the law of faith. ²⁸For we hold that a person is justified by faith apart from works prescribed by the law. . . . ³⁰God . . . will justify the circumcised on the ground of faith and the uncircumcised through that same faith. ³¹Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law."
 - 2. "Luther was once again reducing everything in the life of a Christian to the promises of God that called forth trust in his goodwill." (Kittelson 149)
 - 3. Luther said: "faith justifies without and before love."
 - c) justification as forgiveness of sins only (without transformation of human nature also)
 - 1. "By defining justification as the forgiveness of sins, Luther emphasized even more sharply its gratuitous character." (Pelikan 4: 148)
 - 2. Compare Trent, *Decree on Justification* ch. 7: justification "is not merely remission of sins, but also the sanctification and renewal of the interior man . . ." Trent based itself on (among other passages):
 - a. *new creation*: 2 Cor 5:17, "if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!"
 - b. *new self*: Eph 4:23-24, "be renewed in the spirit of your minds, ²⁴[and] clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness."
 - c. *one body*: 1 Cor 10:17, "Because there is one bread, we who are many are one body, for we all partake of the one bread."

- d. *indwelling*: Rom 8:9, 11, “the Spirit of God dwells in you. . . .¹¹If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.”
- d) imputed righteousness
1. “. . . the Father in heaven looks upon Jesus Christ and sees his love and obedience. Christ stands in front of sinful man as a shield so that God the Father no longer sees their sinfulness. In gazing on his beloved Son, he declares the sinner guiltless and justified for the sake of his Son. Justification is a nonimputation of sin for the sake of Christ.” (Schmaus 57-58)
 2. “. . . in Luther’s understanding, one is not yet righteous and needs to be covered by God’s cloak of righteousness.” (Dillenberger and Welch 78)
 3. Luther said (*Gal. 3:6* [1535]): “God reckons imperfect righteousness as perfect righteousness and sin as not sin, even though it really is sin.”
 4. The “alien righteousness of Christ, a righteousness ‘outside ourselves,’ [proves] that justification must be through faith alone . . .” (Pelikan 4.150)
- e) *simul justus et peccator*
1. “*Simul Justus et peccator*” means “at the same time justified and a sinner.”
 2. For Catholicism, “there is a residual sinfulness in the justified man.” In that sense a justified person is at the same time justified and a sinner. (Schmaus 65)
 3. But Luther said: “the Christian who is consecrated by his faith does good works, but the works do not make him holier or more Christian . . .”
 4. A primary effect of the doctrine is that there is no increasing holiness; hence, there are no saints.
- f) good works are useless
1. Luther said: “How can anyone prepare himself to be good with works when he never does a good work without some reluctance or reticence inside him?”
 2. Trent opposed this, citing (among other passages):
 - a. James 2:14-21, “What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? ¹⁵If a brother or sister is naked and lacks daily food, ¹⁶and one of you says to them, “Go in peace; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that? ¹⁷So faith by itself, if it has no works, is dead.”
 - b. 1 Cor 7:19, “obeying the commandments of God is everything.”
 - c. 1 Cor 13:2, “if I have all faith, so as to remove mountains, but do not have love, I am nothing.”
 - d. Gal 5:6, “the only thing that counts is faith working through love.”
 - e. Phil 2:12-13, “work out your own salvation with fear and trembling; ¹³for it is God who is at work in you, enabling you both to will and to work for his good pleasure.”
- 2) Luther’s other divergences Catholic doctrine; according to Luther:
- a) indulgences
 1. the pope can give indulgences only to remit penalties he or the canons of the church have imposed
 2. indulgences do not extend to purgatory
 - b) Church authority
 1. a council is above the pope on matters of doctrine
 2. scripture is above both popes and councils, because all humans can err
 3. so neither ecumenical councils nor popes are infallible
 4. there are two churches: the external (pope, hierarchy, etc.) and the spiritual

5. Luther said: “the papacy is identical with the kingdom of Babylon and the Antichrist itself”
- c) *sola scriptura* (scripture alone)
 1. Andreas Carlstadt (fellow professor at Wittenberg) insisted that only scripture—not Church Fathers, papal decrees, councils, etc.—are authoritative in religion; Luther adopts Carlstadt’s position
 2. Luther removes seven books from the Old Testament (Tobit, Judith, 1-2 Maccabees, Wisdom, Sirach, and Baruch) and four books from the New Testament (Hebrews, James, Jude, and Revelation), claiming they are not inspired; he puts the excised books in appendices after the Old and New Testaments; later Lutherans reinsert the New-Testament books
- d) Church-state relations
 1. all political leaders, from emperor to city council, receive their authority directly from God; therefore, no one can rebel against them
 2. political leaders must reform the Church
- e) baptism
 1. baptism is a ritual whose purpose is to remind us throughout our life of our faith The Eucharist is a sign that points to Christ and so strengthens our faith
- f) reconciliation
 1. 1519: Luther says there are three sacraments: baptism, the Eucharist, and reconciliation
 2. 1520: Luther says there are only two sacraments: baptism and the Eucharist
 3. since Christ only ordered that Christians confess to one another, confessing to a priest was not necessary
- g) the Eucharist
 1. The Church reserved wine to priests for fear the laity might spill it
 2. Luther adopts the Hussite practice of communion in both species
 3. 1524-36: the “sacramentarian controversy” over Christ’s real presence
 - a. Wyclif and Hus said, and some fellow-Protestants (Calvin, Zwingli, Carlstadt, Oecolampadius, Bucer) say, that the bread and wine are mere symbols of Christ’s body and blood
 - b. Luther maintains Christ’s real presence in the Eucharist
 - c. but he denies transubstantiation (the bread and wine cease to be bread and wine and become Christ’s body and blood)
 - d. instead, he says Christ is “in, with, and under” the bread and wine (*Large Catechism*, 1527); this is perhaps consubstantiation (the bread and wine remain bread and wine but become Christ’s body and blood as well)
- b. John Calvin (1509-64)
 - 1) life
 - a) Calvin is a French lawyer who accepts Huldreich Zwingli’s (1484-1531) insistence that what is not explicitly and literally said in scripture must be rejected
 - b) 1535: Calvin is invited by the city of Geneva, Switzerland, to reform it
 - c) 1536: Calvin publishes the first edition of his *Institutes of the Christian Religion* (*Institutio christianae religionis*) (2nd Latin ed., 1539; French trans., 1541; 3rd Latin ed., 1559; the Latin ed. of 1560, with additions by disciples, is commonly used)

- d) 1538: for imposing church leaders and a strict moral code, Calvin is ostracized
 - e) 1540: Calvin is invited back; for many years he is mayor of Geneva, where he attempts to create a theocracy by integrating the church into the city government (all sins are crimes punished by the city)
 - f) 1541: John Knox introduces Calvinism into Scotland; it becomes Presbyterianism
 - g) 1542: a son dies near birth; Calvin's wife dies in 1549
 - h) 1547-53: Geneva sends 76 dissenters into exile puts 58 to death (including the unitarian Michael Servetus, burned at the stake in 1553)
- 2) Calvinism is similar to Lutheranism but is known for several emphases or doctrines
- a) total depravity: humanity's severe wounding is emphasized
 - b) double predestination: from before creation, and not because of their foreseen actions, God wills some to heaven, and God will others to hell
 - c) limited atonement (Christ died only for the elect)
 - d) irresistible grace (graces always achieve their effects)
 - e) perseverance of the saints (a person once in a state of grace will never leave it)
- 3) Reformed confessions
- a) 1566: Second Helvetic Confession (also, Swiss Confession), by Bullinger
 - b) 1559: Gallican Confession (prepared by Calvin, adopted by French Reformed)
 - c) 1561: Belgic Confession, by Guido de Brès
 - d) 1560: Scottish Confession, mostly by John Knox
 - e) 1647: Westminster Confession
- c. 1545-63: the Council of Trent
- 1) Trent is largely a response to Protestantism; it publishes decrees on
- a) the canon of scripture (1546)
 - b) original sin (1546)
 - c) justification (1547)
 - d) the sacraments (1547, 1551, 1562-63)
 - e) purgatory (1563)
 - f) saints, relics, and images (1563)
- 2) 1547: its most important decree is on justification
- a) definition (ch. 7): justification "is not merely remission of sins, but also the sanctification and renewal of the interior man ..., whereby an unjust man becomes a just man, and from being an enemy becomes a friend"
 - b) the essential cause of justification is sanctifying grace (ch. 16): "that justice [here, uprightness or holiness] which is called ours, because we are justified through its inherence in us, that same is [the justice] of God, because it is infused into us by God"
 - c) against severe wounding (chapter 11): it is false that "the just man sins at least venially in every good work, or (what is more intolerable) ... he merits eternal punishments"
 - d) against passivity of the will
 - 1. (ch. 5): a person "does not do nothing at all inasmuch as he can indeed reject [grace]"
 - 2. (canon 4): "man's free will moved and aroused by God does ... cooperate by assenting to God who rouses and calls, whereby it disposes and prepares itself to obtain the grace of justification ... [the will can] dissent, if it wishes"

- e) against faith alone
 - 1. (ch. 11): “no one should [think] that by faith alone he is made an heir and will obtain the inheritance”
 - 2. (canon 19): it is false that “nothing except faith is commanded in the Gospel”
- f) against imputed righteousness (canon 11): “men are [not] justified either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of grace and charity, which is poured forth in their hearts”
- g) faith and works (canon 20): “a man who is justified [is] bound to observe the commandments of God and the Church [and not] only to believe ... the Gospel [is not] a mere absolute promise of eternal life, without the condition of observation of the commandments”
- h) there are degrees of justification (ch. 10): 2 Cor 4:16 (“our inner nature is being renewed day by day”) “is said of the justified ... they increase [in grace] and are further justified”
- i) hence, recognition of saints is reasonable and commendatory
- j) against certainty of salvation (ch. 12): no one should “decide for certain that he is assuredly in the number of the predestined, as if it were true that he who is justified ... cannot sin any more”
- d. 1500s-1700s: some Orthodox groups reunite with the Catholic Church
 - 1) 1551: some Nestorians unite
 - 2) 1596: the Brest-Litovsk Union
 - a) in 1596, the Ukraine belongs to the king of Poland; he demands that Ukrainian Orthodox bishops accept the primacy of the pope, and all but two do so
 - b) some Belorussians also unite
 - c) today, Ruthenians (Belorussians and Ukrainians) who are Eastern Catholics number c. 11 million
 - 3) 1698: some Romanians (Transylvania) unite
 - 4) 1724: some Melchites (Syrian Christians of the Byzantine rite) unite
 - 5) accommodations for Eastern Catholics
 - a) they must accept the Roman Catholic faith, keep the seven sacraments, and recognize the pope’s universal jurisdiction
 - b) but Rome permits Eastern Catholics to have a married clergy
 - c) Rome also permits infants when baptized to immediately receive communion and confirmation
- e. 1534: Henry VIII has himself declared supreme head of the Church of England
- f. 1535: Henry VIII has Thomas More, humanist and jurist, beheaded; Henry made him lord chancellor, but More opposed Henry’s plans to divorce and remarry
- g. 1541: the Calvinist John Knox introduces the Reformation into Scotland
- h. 1545-63: Trent:
 - 1) Protestantism (canon, original sin, justification, sacraments, purgatory, saints and relics)
 - a) Adolf von Harnack, Church historian: “Had the Tridentine decree on justification been in place before, Luther’s appearance would probably have been unnecessary.”
 - 2) reforms (the Catholic renewal “was not, in fact, a response to the demands and activities of the Reformers,” Lapple)

- i. 1562-98: Huguenot Wars
 - j. 1572-08-24: St Bartholomew's Day massacre
 - k. 1598: Edict of Nantes (religious freedom for Huguenots)
2. **clergy**
- a. canon law
 - 1) c. 1500: at Paris the lawyer Jean Chappuis systematizes all earlier collections of canon law
 - 2) 1580: Gregory XIII bestows on Chappuis' work the official title, *Corpus juris canonici*
3. **religious orders and missions**
- a. Theatines (1524)
 - b. Capuchins (1528)
 - c. Jesuits (1534)
 - d. Ignatius Loyola († 1556)
 - e. Francis Xavier († 1552 in China)
 - f. Ursulines (1535)
 - g. Hospitalers (1550)
 - h. Oratorians (1564)
 - i. fl. c. 1550: Spanish mystics Teresa of Avila († 1582) and John of the Cross († 1591)
 - j. 1569: Christianity reaches the Philippines
4. **devotions: the way of the cross**
- a. c. 30-600: pilgrims to Jerusalem follow the actual *Via Crucis* and meditate at points indicated by local tradition
 - b. 1100s: this practice is again possible when the crusades capture Palestine
 - c. 1200s: Dominicans and Franciscans preach devotion to Christ's passion, so the way of the cross in Jerusalem gains in popularity
 - d. 1500s: probably thanks to the mystics (1300s-1400s), the stations of the cross become popular outside Palestine
 - e. the number of stations
 - 1) sometimes there were 34
 - 2) in Germany there were 7 falls, linked to the seven canonical hours
 - 3) 1500s: the Carmelite John Pascha of Louvain († c. 1530) writes a *Spiritual Pilgrimage* (published in 1563) that speaks of 15 stations
 - 4) 1584: describing his pilgrimage to the Holy Land, the priest Christian van Adrichem (Adrichomius) speaks of 12 stations; they correspond to the first 12 of the present form of the devotion
 - f. 1600s-1700s: the Franciscans popularize the present 14 stations
 - g. 1686: Innocent XI indulgences the devotion
5. **arts: vestments**
- a. 1570: Pius V's *Missale Romanum (Roman Missal)*; it prescribes the present vestment-color scheme (white, red, green, violet and black)
6. **morals of the laity:**
- a. Confraternity of Christian Doctrine (CCD)
 - 1) 1536: abbot Castellino da Castello founds a system of Sunday schools in Milan
 - 2) 1562: a wealthy nobleman, Marco de Sadis-Cusani of Milan, having moved to Rome, founds the Confraternity of Christian Doctrine

- 3) 1571: Pius V recommends that bishops establish the Confraternity of Christian Doctrine in every parish
 - 4) 1607: Paul V makes the Confraternity of Christian Doctrine into an archconfraternity, with headquarters in Rome
 - 5) advocates include Robert Bellarmine, Francis de Sales, and Charles Borromeo
- b. Congregation for Catholic Education (CCE)
- 1) 1588 Sixtus V founds the *Congregatio pro universitate studii romani* to supervise studies at the University of Rome, Bologna, Paris, Salamanca, and others
 - 2) 1824: Leo XII renames it the *Congregatio studiorum*
 - 3) 1915: Benedict XV adds seminary oversight and renames it *Congregatio de seminariis et studiorum universitatibus*
 - 4) 1967: Paul VI renames it *Sacra congregatio pro institutione Catholica*
 - 5) 1988: John Paul II (in *Pastor Bonus*) renames it “the Congregation for Catholic Education [in Seminaries and Institutes of Study]”