AN OUTLINE HISTORY OF THE CATHOLIC CHURCH

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1600s

1. **cultural background and Church-state relations**
   a. introduction
      1) The 1600s and 1700s saw "the growth of religious pluralism … and philosophical empiricism" (Holmes and Bickers 179)
      2) political secularization—"the spread of nationalism and political absolutism"—threatened the authority in the Catholic Church (Holmes and Bickers 174)
      3) political absolutism—monarchs have absolute power as a divine right—"spread throughout Europe … as the best means of maintaining order and preserving national unity. Kings were described as 'the living image of God' by whom they were chosen and from whom they held their authority" (Holmes and Bickers 174)
      4) 1550-1648: Spain and the Empire most influence Church history
      5) 1648-1800: France most influences Church history
   b. 1600-20: Protestant and Catholic attitudes harden, leading to the Thirty Years War (1618-48)
      1) 1600-10: Protestant subjects force some Catholic rulers to grant concessions
      2) Germany
         a) 1606: Protestants in the free city of Donauwörth prevent a Catholic procession
         b) 1607: the Emperor imposes Catholicism on Donauwörth, and Bavaria annexes it
         c) 1608: twelve Protestant princes form a Protestant Union (led by the Elector Frederick IV of the Palatinate; it dissolves in 1621 at the Emperor's demand)
         d) 1609: the Catholic princes form a Catholic League (led by Duke Maximilian of Bavaria)
      3) England
         a) 1603-05: James I (r. 1603-25) disappoints Catholic hopes for toleration
         b) 1605: the Gunpowder Plot
            1. a dozen Catholic conspirators place 1800 pounds of gunpowder under the House of Lords to kill King James I and many Protestant aristocrats
            2. an anonymous letter warning a Catholic parliamentarian leads to discovery and execution of the conspirators (including Guy Fawkes, explosives expert)
            3. the plot's failure is celebrated as "Guy Fawkes Night" (November 5, also known as "Bonfire Night" and "Fireworks Night")
            4. the Gunpowder Plot intensifies persecution of Catholics
         c) papal condemnation of the Oath of Supremacy divides Catholics
            1. some abide by the papal condemnation of the oath
            2. some swear that James is the legitimate king, and the pope cannot depose him

4) the Emperors Matthias (r. 1612-19) and Ferdinand II (r. 1620-37) attempt to restrict concessions previously granted to Protestants

c. Thirty Years War (1618-48)
   1) The war in its early years "led to an extensive restoration of Catholicism in Bohemia and Hungary, Silesia and Austria. … abbeys and monasteries, estates and prince-bishoprics were being restored to the Church" (Holmes and Bickers 171)
   2) "But the attitudes of the popes as well as secular rulers were complicated by the confusion of their political and religious interests" (Holmes and Bickers 171)
      a) 1631: "Urban VIII was prepared to collaborate with the alliance between Protestant Sweden and Catholic France on the basis of dubious Swedish reassurances and because of French threats of schism" (Holmes and Bickers 171)
      b) "Armand Jean du Plessis, Duc de Richelieu, hoped to use both the Hapsburgs and the Protestants in his efforts to weaken them both and was prepared to add the support of France to that of England and Holland in favour of the Union" (Holmes and Bickers 171)
      c) "Ferdinand II for his part secured the powerful help of Spain" (Holmes and Bickers 171)
      d) "this confusion of interest damaged Catholic interests within the Empire" (Holmes and Bickers 171)
   3) September 1631: King Gustavus Adolphus of Sweden's (1594-1632, r. 1611-32) advance into southern Germany (first Protestant victory) reverses many Catholics gains
   4) growing divisions, failures at reunion, increased secularization, and the realization that states will have to tolerate other Christians force Church leaders to seek secular rulers' support

d. 1648: Peace of Westphalia
   1) treaties based on the principle, *Cuius regio*, *eius religio* ("Whose rule, his religion"), give "secular governments the right of reforming the Church which flatly contradicted … Trent" (Holmes and Bickers 173)
   2) tolerance is now extended to Calvinists
      a) 1555: at the Peace of Augsburg, Catholic and Lutheran princes agree to *cuius regio*, *eius religio*; but both persecute Calvinists and Anabaptists
   3) freedom of private and public worship is guaranteed where it existed on 1624-01-01
   4) ecclesiastical property belongs to the group that possessed it on 1624-01-01
   5) "neither Catholic nor Protestant forces could hope in future to destroy the other …, leaving the northern and north-western areas of Europe as almost solidly Protestant" (Holmes and Bickers 173)
   6) relative irrelevance of the papacy
      a) when Pope Innocent X condemns the treaties, he was ignored
      b) papal representatives are excluded from
         1. 1648: the Peace of Westphalia
         2. 1659: the Peace of the Pyrenees
         3. 1697: the Treaty of Ryswick
         4. 1713: the Treaty of Utrecht
         5. 1735: the Treaty of Vienna
         6. 1748: the Peace of Aachen

e. the Papal States (1600s-1700s)

1) the Papal States are generally weak
   a) the Papal States are now one minor power among many
   b) they have a weak economy, a clerical administration, and an impotent military
2) the popes are generally weak
   a) popes are usually elected for political, not religious, reasons
   b) "Neither the secular nor the ecclesiastical authorities, including the cardinals, wanted young, efficient or powerful popes" (Holmes and Bickers 181)
   c) so popes are respectable but "usually old, unimaginative and unenthusiastic, often out of touch with the realities" (Holmes and Bickers 181)
3) nepotism
   a) Italians, who dominate the college of cardinals, make their children cardinals
   b) "cardinal nephews" are "not priests but close relatives in whom the pope had confidence and of whom he was expected to take care" (Holmes and Bickers 181)
   c) Innocent X (1644-55)
      1. Innocent X lets his deceased brother's wife, Olympia Maidalchina, wield power; she "was happy to receive presents in return for favours" (Holmes and Bickers 181)
      2. this caused great scandal, "for which, however, there appears to have been no adequate ground" ("Innocent X")
   d) 1670-76: Clement X (1670-76) "appoints a greedy inefficient uncle of his niece's husband" (Holmes and Bickers 181)
   e) 1676-89: the reaction to Clement X's appointment is so hostile that Innocent XI (1676-1689) refuses to appoint his relations
   f) 1691-1700: Innocent XII (1691-1700) abolishes nepotism
   g) 1775-99: Pius VI (1775-99) restores it

f. England
   1) Charles I (1625-49) sympathizes with his Catholic subjects and has a Catholic wife; but parliament keeps him from helping them
   2) 1642-51: the English Civil War
      a) 1642-45, first civil war; 1648-49, second civil war; 1649-51, third war
      b) Catholics in England and Ireland support the royalists
      c) They "paid the penalty under the harsh rule of the Lord Protector, Oliver Cromwell, who as an Independent believed in a religious toleration that did not embrace Roman Catholics" (Holmes and Bickers 172)
   3) Charles II (1660-85) is well-disposed towards Catholics; he converts to Catholicism on his deathbed
   4) James II (1685-88) had converted to Catholicism (1668 or 1669) and appoints Catholic officials
   5) 1688: the Glorious Revolution: English Protestants persuade William of Orange to invade England (he is James II's nephew and married to James' Protestant daughter Mary); James II flees
   6) 1689: parliament deposes James II and installs Mary and William (1689-1702); a Bill of Rights requires oaths of allegiance and forbids Catholic monarchs and monarchs marrying Catholics

g. France

1) 1643: Louis XIV is king of France ("The Most Christian Sun King"; 1638-1715; r. 1643-1715 [73 years])
2) 1685-10-22: Louis XIV's *Revocation of the Edict of Nantes*
   a) 1598: the Edict of Nantes had granted religious freedom for Huguenots (French Calvinists)
   b) but Louis XIV sees religious diversity as a threat to order and national unity
   c) Huguenots must now violently resist or go into exile
3) Louis XIV "disregarded the claims and rights of the papacy at the very time that he was persecuting the Huguenots" (Holmes and Bickers 174)
4) "even communicating with the papacy during the reign of Louis XIV was [a crime,] and the practice ceased" (Holmes and Bickers 176)
5) 1715: "Louis XIV carefully practised his devotions and religious duties and died in an exemplary way" (Holmes and Bickers 206)

h. 1683: Turks besiege Vienna

2. **heresies and councils**
   a. 1600: Giordano Bruno is burned at the stake (for saying Jesus was not God but a magician, the Holy Spirit is the world soul, etc.)
   b. heliocentrism
      1) 1616: the Roman Inquisition condemns the heliocentrism of Nicholas Copernicus (1473-1543)
      2) 1633: the Roman Inquisition condemns the heliocentrism of Galileo Galilei (1564-1642) for contradicting scripture
         a) up to 1500s: everyone accepts geocentrism (sun, planets, and stars revolve around the earth)
            1. Aristarchus of Samos (310-230 BC) was an exception
            2. one only needed to look up to prove geocentrism
            3. the Bible said the "sun sets" and "rises" (e.g., Mark 1:32, the sun *goes down*)
         b) 1543: Polish priest Nicolaus Copernicus' (1473-1543) *De revolutionibus orbium coelestium* presents arguments for heliocentrism (planets revolve around the sun)
         c) 1543-1600: only ten people are convinced ("Copernicus")
            1. one is the German Johann Kepler (1571-1630)
            2. one is the Italian Galileo Galilei (1564-1642)
            3. Protestant theologians are first to oppose Copernicus, for biblical reasons
         d) 1610s: the Church considers condemning heliocentrism; Galileo reminds the Church "of its standing practice of interpreting Scripture allegorically whenever it came into conflict with scientific truth, quoting patristic authorities and warning that it would be 'a terrible detriment for the souls if people found themselves convinced by proof of something that it was made then a sin to believe'" (de Santillana)
         e) 1616-03-05: Catholic opposition to heliocentrism commences: the Congregation of the Index forbids Copernicus's work "until corrected"
         f) 1620: the Congregation of the Index states the necessary corrections: 9 sentences that affirm the heliocentric system as certain must be removed
         g) 1633: the Inquisition tries Galileo for heresy, forces him to curse heliocentrism, and places him under house arrest for the last eight years of his life
         h) 1758: Benedict XIV (1740-58) removes the corrected book from his revised Index

i) the Galileo case is "the third great catastrophe in Church history" (after the Eastern Schism and the Protestant Reformation) (historian Friedrich Dessauer, qtd. in Lapple)

c. ecclesiological theories that subject the Church to the state
   1) these theories show the determination of "secular rulers to control the Church or treat it as a department of State … Churches everywhere were regarded as useful instruments [for promoting] obedience to local rulers" (Holmes and Bickers 175, 178)
   2) conciliarism
      a) 1663: the *parlement* (law court) of Paris forces the theology faculty to acknowledge that a general council is superior to a pope and to deny papal infallibility
   3) Richerism (France)
      a) Edmond Richer (1559-1631), syndic of the faculty of theology in Paris, is a conciliarist and Gallican
      b) 1610: Robert Bellarmine's *Tractatus de potestate summi pontificis in rebus temporalibus* (*Concerning the Power of the Supreme Pontiff in Temporal Matters*, a treatise on the temporal power of the pope)
         1. "the civil government exists side by side with the ecclesiastical government. Each is complete in its own sphere" (Ward)
         2. "The pope has [the] right to certain interference with the temporal government of states when the principles of religion are at stake" (Ward)
         3. "any interference on the part of the State with ecclesiastical appointments, as, for example, by nomination of bishops [or influencing] the election of the pope, … is conceded by courtesy, in consideration of services rendered and by no means acknowledged as a right" (Ward)
      c) 1610: the *parlement* (law court) of Paris condemns Bellarmine's *Tractatus*
      d) 1611: Richer writes *De ecclesiastica et politica potestate libellus*
         1. "authority in the Church was first given to the faithful who, in turn, entrusted sacerdotal power to the clergy and sovereign jurisdiction to the bishops" (Holmes and Bickers 187 n.)
         2. Holmes and Bickers also refer to "the presbyterianism of Edmond Richer" (Holmes and Bickers 189)
         3. the Church should be an aristocracy, not a monarchy (Goyau)
      e) 1612: a synod at Sens condemns Richer; Maria de' Medici (queen of France, 1573-1642) replaces him with a new syndic
   4) Gallicanism (France)
      a) 1640 on: "the rising influence of the Jansenist party helped to spread the Gallican teaching among the French clergy, and to make them more willing to yield obedience to the king than to the Pope" (MacCaffrey, *History*)
      b) 1682: *Declaration of the Gallican Clergy* (*Four Articles of Gallicanism*)
         1. written by Jacques-Benigne Bossuet, bishop of Meaux, famous preacher, and theologian
         2. the four articles say:
            a. the king is independent in the temporal sphere
            b. general councils have superiority over popes
            c. the Gallican Church's traditional prerogatives must be upheld
            d. papal definitions become infallible only after the Church consents to them

3. Louis XIV demands that all receiving theology degrees sign the articles
4. the pope refuses to accept as a nominee for bishop anyone who has signed
5. by 1688: 35 dioceses lack bishops, and the pope has excommunicated the king
6. 1693-09-14: Louis withdraws the articles
7. The *Declaration of the Gallican Clergy* acknowledges the pope's "universal authority and the position of the pope as the centre of Christian unity … But there were few or no signs of … Ultramontane or centralised notions of papal primacy, at least in countries north of the Alps and especially in France, until the beginning of the nineteenth century" (Holmes and Bickers 175)

c) 1693-1789: "French rulers continued to apply Gallican principles, which also enjoyed wide support among French Catholics" (Holmes and Bickers 176)

d. Jansenism

1) The length of the struggle against Jansenism shows the papacy's weakness in the 1600s
2) 1630s-40s
   a) Cornelius Otto Jansen, bishop of Ypres, Belgium
      1. Augustine said grace constrained the will to do good
      2. Trent had not explained how free will and God's grace are compatible
      3. Jansen, who claimed to have read all of Augustine several times, taught:
         a. after original sin "man was essentially perverted and free only to commit evil" (Holmes and Bickers 184)
         b. after original sin humans need "efficient or all-powerful grace in order to do good or to obey God's commands … [But] such grace was not always given even to those who asked for it" (Holmes and Bickers 184)
         c. "total dependence on God also seemed to imply the doctrine of predestination, and Jansenism itself has in fact been described as a sort of 'Calvinised' Catholicism" (Holmes and Bickers 184)
      4. 1638: Jansen dies
      5. 1640: Jansen's book *Augustinus* is published, causing controversies in Paris and Louvain
      6. 1641: *Augustinus* and publications of both sides are put on the Index
      7. 1642: fierce arguments continue
      8. 1643: Rome again condemns *Augustinus*
   b) other major early Jansenists
      1. Fr. Jean Duvergier de Hauranne (1581-1643)
         a. abbot of the Benedictine monastery of Saint-Cyran
         b. 1633-36: confessor to the convent of Port-Royal, he made it a center of Jansenism
         c. political opponent of Cardinal Armand-Jean du Plessis, Duc de Richelieu (1585-1642; Louis XIII's chief minister, 1624-42)
      2. Fr. Antoine Arnauld (1612-94)
         a. Sorbonne theologian
         b. Arnauld succeeds Duvergier de Hauranne as chaplain of Port-Royal
      3. Mother Jacqueline Marie Angélique Arnauld (1591-1661) (Arnauld's older sister, abbess of the Cistercian convent of Port-Royal)

a. 1608: Francis de Sales (bishop of Geneva) and Mother Angélique reform Port-Royal. By 1630 "Port-Royal was a model reformed convent governed by a saintly abbess with a devout community which was already exerting a powerful influence for good among the Catholic laity as well as religious in the world outside" (Holmes and Bickers 185)
b. 1626: the Abbey of Port-Royal moves to Paris; the old abbey, now called "Port-Royal-des-Champs" ("in the country"), is a retreat for men who open a school for boys
c. "It was at Port-Royal that the Jansenist doctrines of grace and free-will were transformed into those severe and austere moral attitudes which could be contrasted so strongly with the lukewarm and even corrupt attitudes of hostile Catholics. … Jansenism then was developing into a rigorist morality" (Holmes and Bickers 185)

c) Jesuit "laxism" vs. Jansenist rigorism
1. 1600s: "There was at the time a strong reaction in progress against lax moral views, accompanied with positive aspirations towards a life of perfection" (Holmes and Bickers 185)
2. frequent communion
   a. Jesuits advocated frequent communion
   b. Jansenists opposed it
      1) 1643: Arnauld writes *De la communion fréquente*
      2) For Jansenists, "the Eucharist was a sign rather than a means of perfection" (Holmes and Bickers 185)
3. confession
   a. Jesuits were accused of having "a lenient or even lax approach to confession" (e.g., allowing penitents to dance the same day they receive communion). (Holmes and Bickers 185)
   b. Jansenists stressed contrition (sorrow for sin because of love of God) instead of attrition (sorrow for sin because of fear of hell)
4. "Pascal accused the Jesuits of putting 'cushions under the elbows of sinners' and condemned those casuists who allowed priests to take several stipends for one Mass or religious to disobey their superiors, who permitted children to desire the deaths of their parents or servants to take part in the orgies of their masters, and who agreed [185] that creditors could practise usury or debtors escape by fraudulent bankruptcies" (Holmes and Bickers 185-86)
5. The Jansenists "were prepared to suffer much for their beliefs" (Holmes and Bickers 186)
   a. 1638-43: Richelieu imprisons Duvergier de Hauranne
   b. Arnauld had to hide for 12 years

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

(on which the Church can be infallible) and matters of fact (such as whether Jansen actually taught these doctrines). "in matters of fact the Church could only demand respectable silence" (Holmes and Bickers 184-185)

e) 1656: Alexander VII's (1655-67) bull *Ad sacram* declares that the propositions are in fact in *Augustinus*

f) 1657: Blaise Pascal's (1623-62) *Lettres provinciales* (*Provincial Letters*)
   1. His sister was at Port-Royal; his niece was cured there
   2. The *Provincial Letters* bitterly condemn Jesuit laxity
   3. Though banned by Louis XIV (1660) and put on the Index, the book went through 3 editions in 3 years
   4. "Pascal respected the spiritual fervour of his Jansenist friends, [but his was] a more passionate understanding of the love of God" (Holmes and Bickers 186)

g) 1664: Alexander VII's (1655-67) constitution *Regiminus Apostolici*; an anti-Jansenist formulary which French clergy must sign helps detect Jansenism

h) "When Archbishop Fénelon and Bishop Bossuet became involved in the Jansenist controversy they had already been at bitter odds over the question of Quietism" (Holmes and Bickers 186)

i) The French king, Louis XIV (r. 1643-1715), began to suspect Jansenists of opposing his absolutism

j) At least 4 Jansenist bishops "instructed their priests simply to maintain an attitude of respectful silence" (Holmes and Bickers 186)

k) 1669: the "Clementine Peace" This compromise "allowed the bishops to maintain their belief in the purity of Jansen's intentions in private while officially accepting a formula negotiated between Clement IX and Louis XIV" (Holmes and Bickers 186)

l) 1670 on: Jansenism spreads inside and outside France. "Jansenists could be found in parishes and religious houses, colleges and universities while several bishops in the Low Countries … were known to have Jansenist sympathies" (Holmes and Bickers 186-87)

m) 1671: Pasquier Quesnel's (1634-1719) *Réflexions morales sur le Nouveau Testament* (a French New Testament with Jansenist notes)
   1. It was "a combination of Jansenist, Gallican and Richerist theories which became increasingly and more explicitly Jansenist with every new edition" (Holmes and Bickers 187)
   2. Quesnel's *Réflexions* "received the approval of Bishop Louis-Antoine de Noailles" (Holmes and Bickers 187)

3) 1700 on

a) 1701: Louis Périer, Pascal's nephew
   1. Périer "maintained that the five propositions were not in *Augustinus* … maintaining a respectful silence, [he] signed the formula of Alexander VII with that mental reservation" (Holmes and Bickers 187)
   2. 40 Sorbonne doctors claimed that Périer could be given absolution

b) "Louis XIV, increasingly irritated and bored by the whole business, asked his grandson, the king of Spain, to seize Quesnel, who was jailed … [Louis] then asked Pope Clement XI to condemn the Jansenists again" (Holmes and Bickers 187)

c) 1703: Clement XI in *Vineam Domini* "declared that respectful silence was not enough and demanded denial in word and conscience of the five propositions which, he maintained, were part of Jansen's teachings" (Holmes and Bickers 187)
d) "The Assembly of clergy and nuns of Port-Royal only gave qualified assents to the papal condemnations" (Holmes and Bickers 187)
e) 1707: "the king secured an interdict against them. The nuns were dispersed to other convents, bodies in the cemetery were disinterred and the convent itself destroyed" (Holmes and Bickers 187)
f) 1708: Clement XI condemns Quesnel's *Réflexions morales*. Noailles, "by then Cardinal Archbishop of Paris, was ordered to withdraw his approval. The Cardinal hesitated and Quesnel himself tried to win the support of Gallican sympathisers. As a result of the subsequent controversy the king asked the pope again formally to condemn Quesnel's book" (Holmes and Bickers 187)
g) 1713: Clement XI's apostolic constitution *Unigenitus Dei Filius* (condemning both Jansenism and Gallicanism)
    1. *Unigenitus* "occasioned further discussion of papal infallibility and Gallicanism as well as Jansenism" (Holmes and Bickers 187)
    2. "Clement XI and his theological advisers were agreed on the need to distinguish Catholic teaching from that of Protestants who at the time were emphasising the need for good works rather than justification by faith alone" (Holmes and Bickers 187)
    3. So *Unigenitus* condemned ("though not necessarily as heresy") claims
        a. "that the grace of Christ was necessary for every good work,
        b. "that biblical reading was for all,
        c. "that Sunday should be kept holy by devotional reading" (Holmes and Bickers 188)
    4. "Noailles and other bishops therefore refused to accept the Bull without qualifications and appeals were made to a General Council, but the pope retaliated by excommunicating those who appealed to a future council" (Holmes and Bickers 188)
    5. 1781: *Unigenitus* is "annulled in Austria on the grounds that it was an illegal extension of papal power" (Holmes and Bickers 187)
h) "The resistance of the Jansenists strengthened after the death of Louis XIV [d. 1715]" (Holmes and Bickers 188)
i) But "the death of Quesnel in 1719 also widened divisions amongst them" (Holmes and Bickers 188)
j) 1720: "the French Government accepted 'Unigenitus' and some eight years later Noailles himself, by then sick and old, finally submitted" (Holmes and Bickers 188)
k) 1723: "the chapter of Utrecht had elected a bishop and begun the Old Catholic schism of Jansenist Catholics separated from Rome" (Holmes and Bickers 188)
l) 1730: "Louis XV threatened that those churchmen who refused to accept the condemnation of Jansenism would lose their positions and dying Jansenists were refused the sacraments unless they explicitly accepted 'Unigenitus'" (Holmes and Bickers 188)

m) Jansenists "continued to be influential, especially in the Parlements and among the lower clergy, and to trouble the Church in France for the next fifty years. Even in the middle of the century several cardinals who sympathised with Jansenism still expected the condemnations to be withdrawn by a future pope" (Holmes and Bickers 188)

4) Some later Jansenists claimed "to work miracles, to prophesy or to speak with tongues. When the grave of a devout and charitable Jansenist deacon, François de Paris, became the scene of 'miraculous' cures and prophecies, dances and frenzies, convulsions and even sadism, the government closed the cemetery. These and similar exaggerations, coupled with extravagant claims like the justification of illicit sexual relations performed under the influence of 'divine inspiration', eventually helped to discredit the Jansenists in France" (Holmes and Bickers 188)

5) "Of course Jansenism can simply be seen as an ecclesiology supporting the rights of bishops, especially over religious orders, and defending those rights against the interference of pope or king" (Holmes and Bickers 188)

6) "Jansenism was not a homogeneous movement" (Holmes and Bickers 189)
   a) Jansenism was associated "with ecclesiastical and political Gallicanism" (Holmes and Bickers 188)
      1. "there was an obvious temptation for Jansenists to seek the support of Gallicans" (Holmes and Bickers 188)
      2. "both parties were sometimes used to disguise political and ecclesiastical ambitions" (Holmes and Bickers 188)
      3. "However the two bishops who appealed to the pope against the extension of the *régale* were both Jansenists" (Holmes and Bickers 188)
   b) "Jansenism was also associated with the presbyterianism of Edmond Richer" (Holmes and Bickers 189)
   c) "advocates of ecclesiastical reform included . .
      1. "Jansenists and Gallicans . .
      2. "descendants of the Counter-Reformation such as Alphonsus Liguori or Leonard of Port-Maurice . .
      3. "moderate advocates of the Enlightenment" (Holmes and Bickers 189)
   d) "Jansenism itself could not be identified exclusively with the ideas of the nuns of Port-Royal" (Holmes and Bickers 189)
   e) "the attitudes of Saint-Cyran were not even the same as those of Quesnel" (Holmes and Bickers 189)
   f) "Archbishop Malvin de Montazet of Lyons and Bishop Bazins de Bezons of Carcassone were Gallican opponents of moral laxity" (Holmes and Bickers 189)
   g) "Bishops Asensio Salas and José Climent of Barcelona were open to the new ideas of the Enlightenment, opposed to the laxity associated with the Jesuits and advocates of a simplified and reformed liturgy; these policies were also supported by Eusebius Amort in Germany" (Holmes and Bickers 189)
   h) "Italian 'Jansenist' reformers included one of the Vatican librarians, a secretary of the Congregation of Propaganda, and Ludovico Antonio Muratori who was archivist to the Duke of Modena and rector of the seminary of Pistoia" (Holmes and Bickers 189)

7) "Eventually Jansenism became a temper of mind opposed to the exercise of absolute authority either in religion or politics and to the increasing centralisation of power in Church and State: as such it became increasingly irrelevant in the light of future developments" (Holmes and Bickers 189)
8) "But as moral reformers the Jansenists did much to improve standards and the respect in which religion was held. They questioned superstitious practices and encouraged the reading of scripture. At the same time their opposition to frequent confession and communion had an adverse effect on the lives of many Catholics and the controversies over Jansenism undoubtedly further weakened the authority of the Church" (Holmes and Bickers 189)

e. scientism
1) "Luther [1483-1546] joined some of his Catholic opponents in condemning Copernicanism" (Holmes and Bickers 189)
2) "Galileo Galilei [1564-1642] argued that in making … hypotheses about nature it was necessary to appeal to observation and, if necessary, to ignore the claims of authority" [189] "the *Dialogues* of Galileo were still officially prohibited until the middle of the nineteenth century" (Holmes and Bickers 189, 193)
3) "Giordano Bruno [1548-1600], a former Dominican, … accused the Church of being the enemy of scientific progress; a claim which seemed to be justified by the condemnation of Galileo and the death of Bruno who was burnt at the stake as a heretic" (Holmes and Bickers 190)
4) "Francis Bacon [1561-1626] [divorced] faith and knowledge, reason and revelation, natural and revealed religion [189] … He advocated … experimental demonstration as the only real form of proof" (Holmes and Bickers 189-90)

f. quietism
1) "the theories of Jeanne-Marie Bouvier de la Motte" (1648-1717), a.k.a. Madame Guyon (married to Jacques de la Motte Guyon). (Holmes and Bickers 186)
2) "the pope's condemnation of Fenelon [*sic*] was only done reluctantly as a result of pressure from the French government and was by no means as categorical as Bossuet would have wished" (Holmes and Bickers 186)
3) The Quietists overemphasized "indifference, renunciation or abandonment to God which was part of the long and respected tradition of Christian spirituality" (Holmes and Bickers 186)
4) "Quietism advocated the adoption of a passive rather than an active approach to the spiritual life, not only in the case of devotional exercises, but also in resisting temptations" (Holmes and Bickers 186)
5) Quietism's most "extreme claim" was "that if human wills were lost in God and individuals committed sin, they did so without offence" (Holmes and Bickers 186)
6) "In effect Quietism seemed to result in indifference towards religious obligations rather than in abandonment into the hands of God" (Holmes and Bickers 186)

3. **religious orders and missions**

a. older orders: reforms
1) 1664: Armand-Jean Le Bouthillier de Rancé "devoted himself to the task of reforming the Cistercian Order at the abbey of La Trappe in Normany" (Holmes and Bickers 204)

2) The Dominicans, Benedictines, Capuchins, Canons Regular, Recollects "were also reformed" (Holmes and Bickers 204)

b. new orders
   1) 1609: Institute of Mary
   2) 1611: the Oratory (Oratorians); founder, Pierre Bérulle (1575-1629), Augustinian theologian
   3) 1625: Congregation of Priests of the Mission (Lazarists); founder, Vincent de Paul (1580-1660)
   4) 1633: Sisters of Charity of St Vincent de Paul; founders, Vincent de Paul (1580-1660) and Louise de Marillac (1591-1660) (also known as Daughters of Charity, or the "Grey Sisters")
   5) 1642: Society of Saint-Sulpice; founder, Jean-Jacques Olier (1608-57)
   6) c. 1643: Bartholomites; founder, Bartholomew Holzhauser, Salzburg
      a) 1680: Innocent XI approves their rule
      b) they flourish in South Germany, Hungary, Poland, and Spain
      c) 1804: their last house, at Landshut, is suppressed; they cease to exist
   7) 1643: Congregation of Jesus and Mary; founder, John Eudes (1601-80)
      a) 1643-80: the society founds seminaries at Caen (1643), Coutances (1650), Lisieux (1653), Rouen (1658), Evreux (1667), and Rennes (1670)
   8) 1664: Order of Cistercians of the Strict Observance (Trappists, OCSO); founder, Abbot Armand Jean le Bouthillier de Rancé (2007: there are 170 Trappist monasteries, 2500 Trappist monks, and 1800 Trappistine nuns)

c. charitable orders
   1) "the pattern of canonizations during the eighteenth century illustrated how the Church had come to recognise that works of charity as well as mystical contemplation or martyrdom were also signs of holiness" (Holmes and Bickers 204)
   2) "Vincent de Paul [1580-1660] and his colleague Louise de Marillac [1591-1660] became symbols of Christian charity" (Holmes and Bickers 204)
   3) "Religious houses provided pensions and alms, homes, asylums and guesthouses, employment, education and medical treatment" (Holmes and Bickers 204)
   4) "The Capuchins and the Brothers of St John of God were particularly famous for their care of the poor, the sick and the dying" (Holmes and Bickers 204)
   5) 1657: "At Naples … 96 of the one hundred Camillians ministering to the sick died of the plague" (Holmes and Bickers 204)

d. setbacks
   1) 1669: the French government "prohibited the establishment of further religious congregations and, following the later suppression of the Jesuits, adopted measures which resulted in the closure of 400 monasteries" (Holmes and Bickers 204)

e. education
   1) "Religious orders and congregations supported [204] the dramatic extension of education among girls as well as boys, the poor as well as the wealthy" (Holmes and Bickers 204-205)
   2) 1684: "Jean Baptiste de la Salle founded the Brothers of the Christian Schools who now joined in the task of educating the young with Dominicans, Jesuits and Oratorians, the Sisters of Charity and Daughters of Wisdom, the Ursulines and Canonesses

of Saint Augustine, the Order of the Visitation and the Congregation of Notre Dame" (Holmes and Bickers 205)

3) "The Bavarian congregation of the Benedictines helped to promote the education as well as the religious lives of Catholics in the south of Germany" (Holmes and Bickers 205)

f. the Catholic Enlightenment: Catholics and history

1) Maurists
   a) "the monastery of St Maur was becoming a leading centre of historical research" (Holmes and Bickers 194)
   b) "The Maurists helped to lay the foundations of historical scholarship and to establish the principles of historical criticism and methodology. They collected invaluable historical source material and produced important critical editions of the Fathers" (Holmes and Bickers 194)
   c) 1668: "Dom Jean Mabillon produced the first volume of his history of the Benedictines" (Holmes and Bickers 194)
   d) 1667-1701: Mabillon "published an edition of the writings of Bernard of Clairvaux and collaborated in a critical examination of the lives of Benedictine saints" (Holmes and Bickers 194)
2) Bollandists
   a) "At about the same time the 'Bollandists' were beginning their critical examinations of the traditional lives of the saints" (Holmes and Bickers 194)
3) "Other significant ecclesiastical historians" (Holmes and Bickers 194)
   a) Claude Fleury (a Gallican, 1640-1723)
   b) Natalis Alexander, O.P. (1639-1724)
   c) Archbishop Giovanni Domenico Mansi of Lucca (1692-1769)
   d) Martin Gerbert, O.S.B., Prince-Abbot of St. Blaise (1720-1793)

g. the Catholic Enlightenment: France

1) Blaise Pascal (1623-62)
   a) "Pascal was one of the few convincing Catholic apologists, most of whom were unimaginative scholastic theologians" (Holmes and Bickers 192)
   b) "He did not share the naive optimism of many of his contemporaries about the reasonableness, good will and perfectibility of humanity" (Holmes and Bickers 192)
   c) He "was aware of the need for faith, a gift of God, as well as reason" (Holmes and Bickers 192)
   d) 1670: "His *Pensées* first appeared in an incomplete edition … Pascal wrote: … "religion is in no way contrary to reason"" (Holmes and Bickers 192)
   e) "After appealing to an enlightened conscience, Pascal argued that only Christianity could explain the fundamental contradiction in man—a redeemed sinner—before going on to use the more traditional arguments from miracles and prophecy in favour of Christianity" (Holmes and Bickers 192)
2) Richard Simon (Oratorian, 1638-1712)
   a) "one of the first biblical critics" (Holmes and Bickers 192)
   b) He "saw himself as a Catholic apologist against Protestantism" (Holmes and Bickers 193)

c) 1678: *Histoire critique du Vieux Testament* (*Critical History of the New Testament*) (Holmes and Bickers 193)
d) 1693: *Histoire critique du texte du Nouveau Testament* (*Critical History of the Text of the New Testament*) (Holmes and Bickers 193)
e) "Simon recognised that belief in biblical inspiration was quite compatible with the mistakes of those human writers used by God" (Holmes and Bickers 193)
f) "theologians should not employ the Bible to judge scientific truths" (Holmes and Bickers 193)
g) "Simon was condenmed by Catholics as well as by Protestants and expelled from his congregation" (Holmes and Bickers 193)
h) His findings "were later used by Deists and sceptics in their attacks on scripture and revelation" (Holmes and Bickers 193)
i) "The 'solutions' proposed by other apologists to biblical problems were often academically disreputable" (Holmes and Bickers 193)
    1. "Athanasius Kircher, a Jesuit mathematician who died in 1690, was able to date the confusion of tongues at Babel to the year 1984 B.C. He also rejected the notion that the earth moved around the sun" (Holmes and Bickers 193)
    2. "Jean Hardouin maintained that Christ and his apostles preached in Latin, that the ancient classics were written by monks in the thirteenth century and that the Councils preceding Trent were fabrications" (Holmes and Bickers 193)

h. missions
1) unfavourable factors
a) "rivalries between religious orders" (Holmes and Bickers 197)
b) "the poor quality of many missionaries" (Holmes and Bickers 197)
c) "the competition of Protestants" (Holmes and Bickers 197)
d) "some of the decisions of Roman authorities, [such as] the suppression of the Jesuits … it has been estimated that between 1650 and 1700 some five hundred Jesuit missionaries had died from sickness or violence" (Holmes and Bickers 197)
e) "missionaries not only failed to eradicate pagan practices but they also failed to respect native cultures or to adapt Christianity to indigenous civilizations" (Holmes and Bickers 197)
2) Jesuits in China
a) 1615: Jesuit mission in China
a) "The Jesuits won the confidence of Chinese rulers … by their knowledge [197] of science" For example, the Jesuits
    1. "translated Aquinas into Chinese" before 1685, and
    2. "reformed the Chinese calendar" (Holmes and Bickers 198)
b) "Jesuit missionaries appreciated that … there must be some accommodation to … the customs of paying reverence to Confucius and to ancestors which, the Jesuits argued, were social rather than religious customs and were no more incompatible with Christianity than the European custom of praying for the dead" (Holmes and Bickers 198)
c) 1659: the Congregation for the Propagation of the Faith encourages "the formation of a native clergy and the gradual substitution of Christian for heathen customs: "Do not demand of those peoples that they change their ceremonies, customs, and habits if these do not quite obviously contradict religion and decency …

the faith is what you shall bring to them, which neither rejects nor fights against any peoples' customs and traditions"" (Holmes and Bickers 198)

d) "Terrible damage was done to the Far East missions, especially in China, by the struggles among the different missionary orders and by the colonialism of the European "protecting powers"" (Lapple)

e) 1633-1742: Chinese rite controversy (between Jesuits, Franciscans, and Dominicans)
   1. The Jesuits Roberto de Nobili († 1656) in India, Matteo Ricci († 1610) in Japan, and Johann Adam Schall († 1666) in China said "baptized Chinese should be allowed to [continue] venerating their ancestors, including Confucius" (Lapple)
   2. the Franciscans and Dominicans "were highly critical of 'compromises' with paganism and delated the Jesuits to the Inquisition" (Holmes and Bickers 198)
   3. "the Roman authorities were a long way from China and only received insufficient information" (Holmes and Bickers 198)
   4. "Protestants accused the Church of tolerating idolatry in China" (Holmes and Bickers 198)
   5. "Jansenists accused the Jesuits of sanctioning superstition" (Holmes and Bickers 198)
   6. 1714: Clement XI "condemned the Chinese rites of offering sacrifices to Confucius and personal ancestors" (Holmes and Bickers 198)
   7. The Emperor expelled "the legate and other missionaries, withdrawing concessions and prohibiting Christian evangelisation" (Holmes and Bickers 198)
   8. 1742: Benedict XIV's apostolic constitution *Ex quo singulari* disallows ancestor veneration; from then on the mission stagnates and is persecuted
   9. Other reasons "for the slow growth of Christianity in China":
      a. Jesuits were "subjects of a foreign superior" (Holmes and Bickers 198)
      b. Christian (and Muslim) converts were "potential allies of opponents of the imperial regime" (Holmes and Bickers 198)
      c. "the increasing identification of Christianity with the ordinary people, however few converts these were, alienated jealous mandarins and the educated elite" (Holmes and Bickers 198)

f) 1688: "the first Chinese bishop ordained the first Chinese priests in China" (Holmes and Bickers 198)

g) Later, Alexandre de Rhodes "worked in China. He was convinced of the need to establish a native clergy and to adapt Christianity to local cultures, He recruited volunteers from the Jesuits and the secular clergy, and established the Society of the Foreign Missions. De Rhodes also recommended the appointment of vicars-apostolic" (Holmes and Bickers 200)

3) Jesuits in India

b) 1608: Roberto de Nobili, Jesuit, is in India; he becomes a brahmin

a) 1623: "Gregory XV had approved of his activities" (Holmes and Bickers 199)

b) But "the controversy over Chinese rites again raised [doubts] and in due course the Roman authorities also refused to tolerate the Malabar rites" (Holmes and Bickers 199)

c) "Oratorians, Theatines and Carmelites continued to establish institutions for the training of native Indian priests" (Holmes and Bickers 199)

4) Congregation for the Propagation of the Faith
   a) 1627: the Congregation for the Propagation of the Faith is established. (Holmes and Bickers 199)
   b) But "Catholic colonial powers [restricted] its efforts to establish a native clergy or to appoint 'foreign' missionaries" (Holmes and Bickers 199)
   c) "Propaganda was eventually forced to appoint apostolic vicars of episcopal rank in an effort to circumvent Spanish, Portuguese and French rights of patronage over the appointment of missionary bishops. In spite of bitter protests and the opposition of religious orders as well as secular governments, appointments of vicars-apostolic were widely accepted by the end of the seventeenth century" (Holmes and Bickers 199)
5) Catholic missions in the Americas
   a) "After the British conquest of Canada, Protestant immigrants moved into the country and French missionaries were strictly controlled, though the Quebec Act of 1774 guaranteed the religious freedom of French Canadians who had already established bishoprics, seminaries and colleges, and where Jesuits and Sulpicians, Recollects, Hospitallers and Ursulines were working among the Indians and the colonists" (Holmes and Bickers 199)
   b) "The spread of Catholicism in the new world was mainly in Canada and South America, though there were Catholic settlements in Maryland and Louisiana" (Holmes and Bickers 199)
   c) "The Jesuits moved into California as did Dominicans and Franciscans who established missions in Texas, Arizona and New Mexico. Father Junipero Serra, a member of the mission college of San Fernando in Mexico, established a chain of missionary stations all the way to San Francisco" (Holmes and Bickers 199)
   d) "the Caribbean became Christian, at least in name, between 1500 and 1800" (Holmes and Bickers 199)
   e) "Mexico was evangelised by Franciscans and Dominicans, Augustinians and Jesuits" (Holmes and Bickers 199)
   c) Paraguay
      1. 1609: "to protect the native populations from the depredations of the "Christian" conquerors, the Jesuits … built settlements, called reductions, for the Christian Indians in Paraguay" (Lapple)
      1. "The Jesuit missions in Paraguay meanwhile were destroyed as a result of the influence of slave traders and other economic pressure-groups which opposed the establishment of religious settlements or 'reductions' where the social and economic as well as religious interests of the Indians could be protected" (Holmes and Bickers 199)
   f) "The Church in Brazil, largely evangelised by the Jesuits, was Portuguese in origin and character, whereas Spanish influence tended to dominate the rest of South America and Mexico" (Holmes and Bickers 199)
   g) "Colleges for the Propagation of the Faith were set up in Peru, Mexico, Chile and Colombia" (Holmes and Bickers 199)

h) "The Dominicans were the first missionaries in Peru from where they spread to the rest of South America" (Holmes and Bickers 199)

6) In the Philippines, "Augustinians and [199] Dominicans, Franciscans and Jesuits" could be found. (Holmes and Bickers 199-200)
7) In the Antilles, "Dominicans, Jesuits and Capuchins rivalled each other" (Holmes and Bickers 200)
8) "Capuchins and Carmelites worked in the Turkish Empire" (Holmes and Bickers 200)
9) Africa
   a) "400 Capuchins lost their lives in the Congo" (Holmes and Bickers 200)
   b) "missionary activities in Africa were not at all successful until the nineteenth century" (Holmes and Bickers 200)
   c) It was "impeded by the attitudes of Christians towards the slave trade" (Holmes and Bickers 200)
   d) "Nevertheless Lazarists, Franciscans and Trinitarians could be found in North Africa and a few coastal areas were evangelised for a time" (Holmes and Bickers 200)
10) Indo-China
   a) "During the seventeenth century Christianity also took root in Indo-China. … Pierre Lambert de La Motre … established a seminary at Bangkok for the training of foreign missionaries and native priests" (Holmes and Bickers 200)
11) French missionaries
   a) "In France in particular, the clergy and religious, royalty, nobility and middle classes gave material and financial support to the work of missionaries" (Holmes and Bickers 200)
   b) "The Sisters of St Paul, Franciscans and Ursulines were among several female congregations and religious orders which sent missionaries from France" (Holmes and Bickers 200)
   c) 1663: the College for Foreign Missions is set up in Paris. (Holmes and Bickers 200)
   d) c 1700: "Claude Poullard des Places established the Seminary of the Holy Spirit for poor seminarians who would later work as priests in the foreign nhissions or in the home missions of the poorer parishes in France" (Holmes and Bickers 200)

4. **sacraments**: **baptism**
   a. 1600s-1700s: baptism by infusion becomes universal in Catholicism (the Orthodox and some Protestant sects retain immersion)
5. **sacraments**: **confession**
   a. 1650-1750: there was "an increased sense of sin and recognition of the significance of confession" (Holmes and Bickers 205)
6. **sacraments**: **Eucharist**
   a. "Efforts were made, especially in Germany, to increase the participation of the laity in the liturgy" (Holmes and Bickers 205)
   b. 1650-1750: "there was an increased awareness of the Mass as the centre of religious life" (Holmes and Bickers 205)
   c. 1700s: "frequent communion had never been more general" (Holmes and Bickers 205)
7. **feasts**

   a. 1600s-1700s: Immaculate Conception (December 8) is finally celebrated universally in the west
8. **devotions**: **Mary**
   a. "Many devotions in honour of Our Lady originated in Italy at the end of the seventeenth century and spread rapidly into France, Germany and Spain" (Holmes and Bickers 205)
9. **devotions**: **pilgrimages**
   a. "Curative springs were centres of pilgrimage and devotion as they had been before the advent of Christianity … pilgrimages as well as fairs provided opportunities for excessive drinking and physical fighting" (Holmes and Bickers 201)
10. **devotions**: **Blessed Sacrament**
   a. John Eudes (1601-80), Margaret Mary Alacoque (1647-90), and Leonard of Port Maurice (1676-1751) encouraged devotion to the Blessed Sacrament
11. **devotions**: **Sacred Heart**
   a. John Eudes (1601-80), Margaret Mary Alacoque (1647-90), and Leonard of Port Maurice (1676-1751) encouraged devotion to the Sacred Heart
12. **devotions**: **spirituality**
   a. 1650-1750: a Catholic revival in spirituality takes place
   b. Superstitions continued
      1) "Corpses of suicides were not allowed to cross the doors of the houses in which they had died in case they found their way back. They were thrown from windows or carried through holes dug beneath the threshold before being imprisoned, tried and hanged" (Holmes and Bickers 201)
      2) "Christ, Our Lady and the Saints were popularly held to be responsible for both favours and misfortunes. The Blessed Sacrament, or relics of the Saints, were carried in procession to protect crops or to end droughts" (Holmes and Bickers 201)
      3) 1672: "A missionary travelling through Normandy in 1672 complained that the only things he heard about were 'knotted shoe-laces' which were used by witches to make men impotent or sterile" (Holmes and Bickers 201)
      4) 1686: "In 1686 peasants in the Diocese of Autun sacrificed a heifer to the Blessed Virgin in order to secure protection for their cattle against the plague" (Holmes and Bickers 201)
      5) 1689: "The authorities of the same diocese in 1689 tried to end a superstition practised by pregnant women who prayed before a statue of Our Lady and then opened the belly of the statue to gaze on an image of the Child Jesus" (Holmes and Bickers 201)
13. **devotions**: **asceticism**
   a. "it is not always easy to sympathise with or even to understand some of the religious and social attitudes adopted by saints at the time" (Holmes and Bickers 206)
   b. "Benedict Joseph Labre happily abandoned himself, not to a life of poverty under obedience, but to the degradation of life as a beggar" (Holmes and Bickers 206)
   c. "Vincent de Paul, one of the most attractive saints of the time, felt positively relieved by God of his sense of love and affection for his parents" (Holmes and Bickers 206)
   d. "Jane Frances de Chantal deserted her fourteen-year-old son in order to establish the Visitation nuns" (Holmes and Bickers 206)
   e. "Again the mortifications of the flesh that many saints were prepared to endure or to inflict on themselves could only be parallelled by the tortures to which foreign missionar-

ies, especially in North America, were subjected. The sacrifices were genuine and real but it is not easy to reconcile them with later interpretations of a life of Christian perfection" (Holmes and Bickers 206)

14. **morals of the clergy**
    a. In spite of Trent's reforms, clerical abuses continued
        1) conflicts between seculars and regulars
        2) involuntary vocations
        3) childhood vocations
        4) secularized or titular benefices
        5) pluralities
            a) 1638: "Armand-Jean Le Bouthillier de Rancé, then only twelve years old, was already a canon of Paris, abbot of three abbeys and holder of another forty benefices" (Holmes and Bickers 204)
        6) non-residence
        7) worldliness and secularism
        8) ignorance and poverty
        9) concubinage
            a) early 1600s: "an Augustinian superior was executed as an accessory in the murder of the husband of his mistress" (Holmes and Bickers 203)
            b) "A Cistercian abbess, who had twelve children by twelve different fathers, was eventually evicted by the police" (Holmes and Bickers 203)
        10) Bishops had to order "priests, under pain of excommunication, to wear their cassocks and to reside in their parishes, to hear confessions and teach the catechism, to refrain from hunting and from visiting taverns" (Holmes and Bickers 203)
        11) 1643: the archdeacon of Bourges "discovered that many priests did not even know Latin or the words of absolution, and could not validly administer the sacraments" (Holmes and Bickers 203)
    b. reforms
        1) Determined ecclesiastics put the reforms of Trent into effect (e.g., Cardinal François de la Rochefoucauld, 1558-1645)
        2) improvements in clerical education
            a) 1696: Paris's first diocesan seminary
            b) Louis Tronson, third superior general of Saint-Sulpice, "declined a bishopric in order to dedicate his life to the training of priests" (Holmes and Bickers 203)
            c) Jean Bonnet, S.J. (1699-1754) founded seminaries in Italy, France, and Poland
            d) Jacques André Emery (1732-1811) reformed the great seminary of Saint-Sulpice
            e) "However few seminaries enjoyed financial security, and the character as well as the distribution of seminaries was very uneven; the word was used to describe a distinguished college of Turin University as well as a school at Niuro where little boys could simply learn Latin" (Holmes and Bickers 203)
15. **morals of the laity**
    a. 1609: St. Francis de Sales' (1567-1622) *Introduction to a Devout Life* (1609) "became a spiritual classic and was at one stage reprinted almost every year" (Holmes and Bickers 205)
    b. 1650-1750: there is "a remarkable increase in religious publications" (Holmes and Bickers 205)

1) apologetic works, catechetical works, sermons, lives of the saints, devotional works
2) Thomas à Kempis' *The Imitation of Christ* (c. 1427) is popular
3) Ignatius Loyola's *Spiritual Exercises* (1541) is popular
4) 1690: Louis Tronson's (1622-1700) *Examens particuliers* is constantly reprinted

c. lay organizations
1) "The laity became increasingly, if gradually, involved in the charitable and devotional life of the Church and this was reflected in the increasing number of brotherhoods and third orders, confraternities and institutes of devout laity" (Holmes and Bickers 205)
2) 1627: the Company of the Blessed Sacrament is founded. "Although bishops and priests could be members, it was the laity who directed the Company of the Blessed Sacrament, a reform movement involved in practically all types of Catholic activity" (Holmes and Bickers 205)
3) c 1650-1750: "Lay organisations and confraternities, as well as religious institutions and establishments, increased rapidly" (Holmes and Bickers 203)