

# SABELLIANISM

Modalistic Monarchianism of the III Cent.

## I. Development of Christian Dogma prior to the Third Century.

### 1. Influence of Environment on development of Early Church.

#### A. Jewish Influence through early converts.

Tendency to absorb Xtianity into Judaism.

Attachment to Old Law

Desire to enforce observance on Gentiles

Opposition of St. Paul - Apostle of Gentiles

Conflict of Antioch

Judaeo-Christianity - Defection of the Jews

Nararenes - retain orthodox Xtian doctrines

Ebionites - Heretical

Essene Ebionites - Denial of Divinity of Xt

Elkesaites - Xt mere man - Justified and

became Xt. Strict observance of V.T.

#### B. Pagan Influences through early converts.

Attachment to Pagan Philosophers

Incorporation of Revelation into Phil. systems

Gnosticism - Search for deeper meaning of Revelation

Christian Gnosticism - Clement of Alexandria

Pagan Gnosticism - degenerate Platonic and

Pantheistic Philosophies

Multiplicity of Doctrines

Dual Principle of universe

Spirit and Matter -

Docetae - Xt's body not real

Cerinthus - Denial of Xt's Divinity

#### C. Result of these two tendencies on Doctrine

Increased consciousness of two truths of revelation

Divinity of Christ - from denial of Jews

Oneness of God - Unity - from more or less

explicit dualism of Gnostics

Growing awareness of Trinitarian Problem.

If only One God, how properly to

account for Divinity of Christ.

### 2. Trends within the Church which influenced doctrine.

#### A. Montanism - Private Inspiration vs. Hierarchical

and Traditional interpretation of dogma.

Pope Eleutherus, Victor, Zephyrinus

## 2. Tendencies within Church (Cont'd)

- B. The Apologists
  - as Testes Fidei - Orthodox
  - as Doctores - threat of Subordinationism
  - elements of Trinitarian Solution
  - Suspicion of Faithful and Eccl. authorities.
- 3. Position of Church against all these varied elements.
  - A. Traditional character of teaching - St. Irenaeus
    - Tradition as guarded by hierarchy - guide
    - Acknowledgement of supremacy of Rome.
  - B. Via media of official Church against
    - Exaggeration of distortion of Persons
    - Overemphasis on the Oneness or Unity of God.

## II. Monarchianism

(Conflict of this period solved for us by simple formula of St. Creg. Naz. employed by IV Lateran, DB432  
"Alius, alius, alius, sed non aliud.")

- 1. Dynamistic Monarchianism - Misnomer
  - A. Test case - Theodotus - simple denial of Divinity of Xt.
    - End product - Monarchianism
    - Pope Victor I - Excommunication of Theodotus
    - Adoptianism - Artemon - Paul of Samosata
- 2. Modalistic Monarchianism
  - A. Cardinal tenet - One only God - Jesus Xt is true God.
    - Heretical Explanation - Xt is identical with the Father. Verbum is a mode of Pater's exis
    - Denial of real distinction - anti-trinitarian
  - B. Origins of the heresy.
    - Praxeas - opposed by Tertullian (Inside story)
    - Noetus - S. Hippolytus to the fray
    - Monarchian School at Rome
      - Epigonus and Cleomenes
      - Pope Zephyrinus and Callistus (Scandal)
      - Sabellius - New leader of opposition
  - C. Confusion at Rome.
    - Modalism of Sabellians - Patripassiani
    - Opposition of Hippolytus - charged with Dithelism
    - Trinitarian School of Tertullian and Hippolytus
    - Zephyrinus accused of Monarchianism
      - Profession of Faith DB 42a
      - Election of Callistus
      - Schism of Hippolytus - first Anti-Pope
  - D. Excommunication of Sabellius by Pope Callistus
    - End of Sabellianism in the West.

## III. Sabellianism in the East

1. Sabellius after his excommunication
  - A. Disappearance from Roman scene
  - B. Appearance of his Doctrine in the Pentapolis  
Cyrenaica in Africa
  - C. New elements of his doctrine.
    - One only God - called Father-Son
    - Three Modes of His existence - Pater, Verbum, Spirit
    - Avoidance of charges made by Tertullian of  
Patripassianism and Subordinationism.
2. Opposition of Dionysius of Alexandria
  - A. Dionysius incautious in affirming distinction  
of Persons.
  - B. Dionysius accused by Alexandrians to Pope.
  - C. Pope Dionysius
    - condemns Sabellians
    - calls Dionysius to explain his statements.
    - principally his dislike of word homousios
    - use of word creature in re Filius
    - Three distinct hypostases so expressed
    - as to appear he held three Gods.
  - D. "Apologia" of Dionysius
    - Term homousios
3. End of Sabellianism
  - A. Official condemnations
    - Pope Dionysius - DB 48
    - Pope Damasus I - DB 60 circa 382 a.d.
    - Council of Constantinople I - DB 85

## IV. Clarification of Trinitarian Problem prior to Nicea.

1. Real distinction of Divine Terms in God.
  - Tertullian's use of word persona
  - Origen's use of hypostasis
2. Divinity of Verbum inferred from established Divinity  
of Christ. Genitum non factum nec creatum  
Consubstantiality ek tou ousias
3. Problems remaining from Apologists
  - Temporal generation of Filius -
  - Settled by Pope Dionysius - Origen
  - Subordinationism - still to be probed
  - Paul of Samosata.
  - Advent of Arianism.

1.      D.      S.

Homousios - term which will settle the Arian controversy, already known. Understood at Rome to mean same as Tertullian's consubstantia. Had been rejected, however, at Antioch against Paul of Samosata, but in the Sabellian sense of identity of Persons.

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ARIANISMHistory of the Heresy:

Doctrine of the Church with respect to the relationship of the Father to the Son:

- 1) Son is divine and equal to the Father
- 2) Son is personally distinct from the Father

Sabellianism -- stressed unity to such an extent that the personal distinction between the Father and Son was denied.

Subordinationism -- (reaction to Sabellianism) stressed personal distinction to the extent that the Son became a creature.

Arius -- (c. 256-336) A priest of Alexandria. Expert logician and adherent to rational theology. First attained prominence in his dispute with Bishop Alexander of Alexandria around the year 318. His first heretical statement to Alexander was: 'If the Father had begotten the Son, he who was begotten had a beginning of his being, and consequently there was a time when he could not have been; that it also followed that the Son had his beginning from nothing.'

The East was prepared for Arianism because of the general reaction against Sabellianism. Heresy spread rapidly. Arius gained the support of Eusebius of Nicomedia and many other influential bishops. Before Nicaea the leadership of the reaction against Arianism was centered in Bishop Alexander of Alexandria.

In 322 Constantine became master of the entire Roman world. He tried to reconcile Alexander to Arius, but without result. Called the council of Nicaea (325). Pure Arianism was anathematized.

Principal documents containing the doctrine of Arius:

- 1) Epistola Alexandri episcopi Alexandriae, a statement and refutation of Arius' errors for the clergy of Alexandria.
- 2) A second letter of Alexander, similar to the first, but addressed to various bishops of the East.
- 3) Arius, Letter to Eusebius of Nicomedia. Arius himself presents his doctrine.
- 4) Arius, Letter to Alexander. A polite letter to his bishop. Contains Arians more or less in the form of a creed.
- 5) Thalia, written by Arius between 321-325. A banquet song popularizing Arianism.

Doctrine of Arius:

1) Arius' notion of generation:

The Greek term, "agennatos", had a twofold meaning:

Uncreated in opposition to created,

Uningendered in opposition to engendered.

Arius believed that create and engender were synonymous terms.

Arius' fundamental error can be stated as follows:

The Son was engendered by the Father. (all admit)

But, in Divine generation, to engender is to create.

(1. Arius believed that generation implied that the engenderer must be prior to the engendered at least with a priority similar to a priority in time.

2. Arius also believed that the Son could not be of the same substance as the Father, for this would mean that the Divine substance could be divided--and hence would be material. This would contradict the absolute simplicity of God.

3. Hence since the Son could be neither co-eternal nor consubstantial with the Father, the conclusion logically followed.)

Therefore, the Son was created by the Father.

2) The Logos-Demiurge:

Why was the Son begotten (created) by the Father?

The disproportion between the supreme God and simple creatures made immediate creation on the part of God impossible. Therefore a medium was demanded. This medium is the Logos, and He is the Creator of the world.

3) The nature of the Son:

The Son is a creature.

He is not consubstantial with the Father.

He is mutable.

He has an imperfect knowledge of the Father.

He is called God only through denomination.

4) The Arian Trinity.

It is composed of three distinct and separate substances.

The Son was created by the Father--the Holy Ghost was the first and greatest creation of the Son.

The Trinity decreases in the line of perfection.

5) Arian Christology:

Christ was not truly divine (because the Logos is not divine), hence the redemption was that only of a human person.

Christ had a human body, but not a human soul--the Logos was His soul.

### The Foundation of Arianism:

The Arians used three kinds of arguments in support of their doctrine: Scriptural, Patristic and rational.

1. Scriptural -- Arians used any texts (without regard to context) which indicated the inferiority of the Son. Especially they leaned heavily on Proverbs, VIII, 22: "The Lord created Me a beginning of His ways for His works."
2. Patristic -- Arians falsely claimed that Dionysius the Great supported their doctrine. In one unfortunate statement Dionysius had said that the Son was a "work" of the Father; but this was entirely out of harmony with the rest of his writings. Origen also was invoked, especially where he spoke of the Logos as being not "the God," but "God," and not "Goodness itself," but "sharing goodness." As in the case of the Scriptures, the Arians were accustomed to cite the Fathers out of context.
3. Rational -- The fundamental rational arguments of Arius were stated on the previous page.

### Genesis of Arianism:

Three schools of thought seem particularly to have influenced Arius in the formation of his doctrine;

1. Platonism, but through the Alexandrian, Philo. Like Philo, Arius exaggerated the distinction between the world and God; admitted an intermediate being (less than God and the organ of creation); and believed that the Logos was not consubstantial nor co-eternal with the supreme and only true God.
2. Aristotelianism -- The method of argumentation rather than the actual ideas of Aristotle influenced Arius.
3. School of Antioch:  
Paul of Samosata held: (1) that the Logos was impersonal and not distinct from the Father; and (2) that Christ was only a man in whom the Logos dwelt and operated. Paul was excommunicated.  
Lucian, a disciple of Paul of Samosata, renounced the teaching of his master, but, unconsciously at least, retained a streak of heresy by denying that the Son had taken a human soul, but only a human body. Lucian also seemed to hold that the Son was inferior to the Father.  
 Arius admits Lucian's influence, for he calls Eusebius of Nicomedia his "fellow-Lucian."

SEMI-ARIANISMCAUSES of Post-Nicene struggle:

- intervention of Emperor who is considered lawful court of appeal; in the East, if heresy disappears it is because Emperor is a Catholic.
- political parties in Constantinople favored Arianizers.
- adversaries of Nicaea kept up old disputes.
- terms used in Nicenean definitions caused philosophical, theological, and lexicographical difficulties.

Some TERMS:

HOMOUSIOS-consubstantialis; SAME substance; no subordination, no inferiority; used to state SON is of same identical substance as FATHER.(DB54)

HOMIOUSIOS- LIKE substance; some substance, some inferiority; therefore if SON is inferior to FATHER, how can SON be divine; for if HE is not equal to GOD, how can HE be GOD; GOD's substance is absolutely indivisible admitting no multiplication within same species.

OUSIA-to WEST meant substance; to EAST meant substance;  
HYPOSTASIS-to WEST meant substance identical with OUSIA.-cf. anathema DB 54;

-to EAST meant PERSON;

Therefore when WEST said HOMOUSIOS and meant CONSUBSTANTIAL, the EAST suspecting them of meaning SAME PERSON condemned them as being Sabellian.

EUSEBIUS of Nicomedia-leader of the Anti-nicene party, called EUSEBIANS, later to break up into the SEMI-ARIANS and other sects,endeavoured to overthrow Nicene leaders and reinstate Arius and his followers.

ERRORS of MARCELLUS of Ancyra and of PHOTINUS whom Orthodoxy at first upheld helped Eusebius in persuading his followers and Emperor that Orthodoxy was not orthodox.

## MARCELLUS of Ancyra held:

- one person ( ) in divine nature;
- where Sabellius held Father was Son, and Son was Father, Marcellus held Father and Son were mere titles;
- WORD was from all eternity in GOD, being analogous to man's reason;
- the one GOD condescended to expand Himself and we have the LOGOS;
- WORD by means of union with flesh became SON.-400 years have not passed since Word became Son of God?
- after parousia Word will give up His humanity and His kingdom will come to an end according to 1 Cor 15/28;



PHOTINUS, -a disciple of Marcellus, held doctrine of Paul of Samosata-i.e. Word was not a divine Person, but only divine inasmuch as the Divinity adopted Him. He was condemned as unorthodox.

MARCELLUS was upheld by Athanasius and the Nicaeans, by Pope and by Council of Rome where he managed to explain his doctrine to satisfaction of all. Inaccuracy of language seems to have been main cause of his apparent unorthodoxy.

COUNCIL of ROME-341-EUSEBIANS refuse to attend; instead they hold a council of their own; their symbols characterized by two features:-omission of HOMOIOUSIOS  
-strict Arianism condemned.

Thus they oscillate between error and orthodoxy; not affirming error; not proclaiming whole truth.

337-DEATH of CONSTANTINE; his sons receive kingdom-CONSTANTIUS (with Arian sympathies) received the EAST; CONSTANS-the WEST.

EUSEBIUS of NICOMEDIA died 341; his death was occasion of uprisings; CONSTANS hoping for peace calls COUNCIL of SARDICA. EUSEBIANS were present at beginning of Council; then absent themselves. Instead of bringing union, Sardica widened breach.

CONSTANTIUS in 345 tries to come to terms with WEST- MACROSTICH formula presented to West-Son proclaimed to be of hypostasis of Father; perfect and true God by nature; subordinate to HIM. HOMOIOUSIOS omitted; Paul of Samosata, Photinus, Patripassians, Sabellians condemned.

CONSTANS died 350; CONSTANTIUS rules whole empire; this strengthened cause of dissenters and lessened opposition. Unable to agree among themselves on positive doctrine, they broke up; their common opposition to HOMOIOUSIOS had united.

THREE PARTIES were formed:

1. ANOMOEANS- old Arians insisting on ANOMIOS ( )  
UNLIKE as their symbol-Son unlike to Father in substance.
2. SEMI-ARIANS or HOMOIOUSIANS-insisting on term HOMOIOUSIOS; these insisted on some subordination of Son to Father; while Arians admitted Son to be a creature, Semi-arians held He was not a creature, and they would not admit He was generated from the Divine substance; they held for something between creation and generation.

SEMI-ARIAN creed involved contradictions in terms, parallel to those of which orthodoxy was accused;-Son was born before all times, yet not eternal; not a creature, yet not GOD; of His substance, yet not the same in substance; and His exact and perfect resemblance in all things yet not a second Deity.

Among these SEMI-ARIANS were many who were really orthodox, but because of lack of exactness in meaning of OUSIA and HYPOSTASIS, they feared HOMOIOUSIOS as favouring Sabellianism.

Some of this group were later to become PNEUMATOMACHI (of. infra)

3. HOMOIANS- apolitical party desirous to keep peace by avoiding all precise formulae-their motto was HOMOIOS-i.e. Son was like to Father according to the Scriptures.

In 357 ANOMOEANS drew up "BLASPHEMY of SIRMIMUM"-a scandalous utterance wherein both HOMOIOUSIOS and HOMOIOUSIOS were rejected; Son declared to be unquestionably inferior to Father in honor, dignity, and majesty, and subject to HIM; Holy Ghost was said to be "per Filium".

This BLASPHEMY caused their condemnation by the SEMI-ARIANS; Anomoeans then joined up with the Homoians.

At Councils of RIMINI and SELEUCIA, both Semi-arians and Orthodox forced to sign ARIAN formulae. ANOMOEANS and HOMOIANS, now one party, were left for time supreme; it was at this time St. Jerome exclaimed-"Ingenuit totus orbis et se esse Arianum miratus".

ARIANISM had really spent itself in the West; in 360 Council of Paris won entire West to Orthodoxy; Athanasius in Antioch and Alexandria won over remaining heretics. CAPPADOCIANS brought back the heretics of Asia Minor and Constantinople.

SEMI-ARIANISM leaving discussions of relation of Father and Son had come out with a HOLY GHOST heresy-given name PNEUMATOMACHI (Macedonianism):

- HOLY GHOST is first creature of Son, and only figuratively called God in Scripture;
- complete subordination in Trinity-Father-maximus; Filius-major; S, Spiritus-magnus;

CAPPADOCIANS were successful in winning recognition of the Origenistic distinction of OUSIA and HYPOSTASIS.

BASIL says "OUSIA is that which is common to individuals of the same species; OUSIA completed and determined by individuating characteristics gives us an HYPOSTASIS"

CAPPADOCIANS held HOMOOUSIOS with respect to the Father, Son, and Holy Ghost. However from their writings we see the way Greek theology looked at the Trinity and in them the notion of the FILIOQUE is not always apparent.

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    -De communibus notionibus;

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B.V.V.H.

### APOLLINARIANISM

#### I Early Christological Errors

Gnostics - human nature essentially bad

Docetae - body of Christ just an appearance

Marcion, Saturninus, Basilides

Later development - body of Christ real, but not from earthly matter

Ptolemy - body formed by demi-gods from pure celestial matter

Lucien of Antioch

Arian doctrine ; Eudoxius and Anomeans ; purpose of their teaching  
Flesh only taken; the soul is supplied by Verbum  
Christ just a super-angelic spirit with a human body

#### II Apollinaris of Laodicea 280-340

His background as an educator and writer

An able theologian; vigorous champion of the Nicene faith

Friend and collaborator of Athanasius

Testimony of St. Jerome to his work for the Church

Apology against Porphyry - 30 bks.

Apology Against Julian

Gospel dialogues on classical models

"Innumerable volumes on the Scriptures"

Psalms in form of odes

Pentateuch in epic poetry

Refutation of Eunomius

#### III Origin of His Doctrine on Christ

Reaction to the Arian doctrine on Christ

Apollinaris sought to safeguard the doctrine of the Divinity and Oneness

Antagonism to views of Diodorus of Tarsus, bishop of Antioch and precursor of Nestorius.

His views are based on two suppositions:

1. Union of complete God and complete man is impossible. He anticipates modern view that personality equals consciousness. ONENESS

2. A rational soul he considered as always liable to sin. In order to save Christ's impeccability, he would have to eliminate the rational soul and supply its functions by the Verbum. DIVINITY

Gradual evolution of his doctrine apparent. Its seeming orthodoxy and the author's great reputation won followers immediately. Errors when perceived were attributed to the misunderstanding of the Master's teaching.

Devout use of Scripture, Ambiguous use of orthodox terms and the apparent zeal for safeguarding Catholic doctrine saved Apollinarists from condemnation for years.

Nestorian Heresy

did succeed Trinitarian problems

- also defended divinity of Christ  
- also defended humanity of Christ

problem of one person in Christ  
problem of two natures in Christ

Alexandria - founder c. 200  
of Clement

Basil the Great  
Gregory of Nazianzus  
Gregory of Nyssa

1. divinity of Christ  
2. interpretation

(Euticheanism)

after c. 260

persons,

metaphorical

adopted

of

to a  
human soul-  
one person

(c. 375)

Son of God - son by nature  
Son of David, God's  
temple, - son by grace  
two natures, two persons

#### IV Development of Doctrine

Perfect unity of Christ necessary for soteriology. A God alone could redeem mankind. Hence the divinity and humanity in Christ must constitute one nature performing human and divine works.

His false concept of person : - complete nature must be a person. If God who is perfect, unites to Himself a perfect man, there are two Sons of God; one by nature and one by adoption.

At first Apollinaris taught that there was no soul in Christ. Later he modified this to a Platonic trichotomy: body; soul; spirit. He then admitted a animal, sensitive soul, but no rational soul in Christ. Intellectual and volitional activities supplied by the Verbum. Human reason always implies sin, but Christ must be safeguarded.

#### V Consequences of the Doctrine

His humanity is not consubstantial with ours: homoiousa - homodusia. Salvation of the body by Christ; soul saved by imitation of Him. Unity of nature in Christ; whole Apollinarian system built on it. Apollinaris did not mean a blend nor a transformation into a new nature, but rather that the Word, a nature complete in itself before the Incarnation, unites with a body which "does not constitute a nature by itself; for it does not live by itself, and it cannot be separated from the Word by whom it is vivified."

No other new nature, but a former nature existing in another way through the addition of a new element.

Hence also unity of will and operation in Christ. Aristotelean theory of the *Moens* also used, especially by disciples. He realized that his doctrine presented difficulties; he kept some orthodox views even though logically he should have denied them.

Doctrines falsely attributed to Apollinaris

Pre-existence of the body	Theopaschitism
Body of divine origin	Subordinationism
B.V.M. a mere channel for body : <i>ek gumnikos kata sarka</i> he says.	
Incarnation an eternal state, and the birth a mere manifestation	
Millenarianism accusation has foundation.	

#### VI Spread of the Heresy

Leitzmann dates origin from 352; Apollinaris' fight against Arians led him to formulate doctrine opposed to theirs. First record of it, 362. His name never mentioned in early accounts; after 377 a new period in the controversy begins. Roman councils 377, 381 openly condemn views. Various Fathers join in the battle (biblioz.). Basil : "All who read his works were won by the charm of his thought and style." Sozomen, "All provinces of the Orient from Cilesia to Phoenecia embraced Apoll." People admired monks for their works and virtues; accepted their doctrine

## VII His Disciples

Vitalis of Antioch: became 4th bishop in A. one of most faithful to the doctrine of the Master. Deceived Pope Damasus in Rome. Later condemned (376). Entered into controversy with St. Epiphanius. He held that Jesus was a perfect man; truly born of the Virgin; had a soul (psukhai) but not a human intelligence (noos)

Synousiasts: rigorous school of followers; did not hesitate to depart from established terminology and attacked popes and leading doctors. They held absolute unity of will and active principle; unity of substance and nature in Christ. Flesh is consubstantial with Divinity. Timothy: first leader of the Synousiasts; close friend of Athanasius, welcomed at Rome; later Apollinarian bishop of Heraclea; exiled in 388 to Thrace. Others in the Synousiasts who were outstanding: Polemon (defender of Monophysites), Julian, Bishop Jobius, Eudonius B.

Moderates: condemned the violent language of the opposite group, and their doctrine of consubstantiality of the body and divinity; tried rather to smooth away any differences between their own and Catholic views. They held union of nature but explained it as were u. of person. Valentinus was leader; strong party in Egypt. Bishop Hormionius.

Disputes and varying interpretations of the words of "The Master" led to disunion @ 390-400. Some came back to Church 416; rest drifted along and into Monophysitism.

## VIII Condemnations and Opposition

Council of Alexandria (362) led by Athanasius; just of doctrine Tome ad Antiochos, 7, 11.

Athanasius to Epictetus in 371; Contra Apollinarium (373-7)  
Epiphanius 374, 377; Basil 377; Greg. Naz.; Greg. Nyssa  
Council at Rome 377 openly condemns and deposes Apoll. and Timothy  
Council of Constantinople 381. Council of Rome 381  
Damasus tried to effect reconciliation in 382; trick on St. Jerome played by Apollinarians  
Emperor Theodosius repressed it in 383-4; 388

## IX Apollinarian Writings

Apollinarian himself wrote extensively. Most of them lost. Disciples issued some under names of Athanasius, Pope Julius, Greg. Thaumaturg. etc. and some of these have survived in fragments.

Exposition of Faith

On the Incarnation

On Unity in Christ

Dialogues on the Trinity

Letters

Fragments of works by disciples

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- |            |                                  |         |       |             |
|------------|----------------------------------|---------|-------|-------------|
| Soocrates  | <u>Historia Ecclesiastica-IV</u> | P. Gr.  | v. 67 | col. 463f.  |
| Sozomen    | <u>Historia Ecclesiastica-VI</u> |         | v. 67 | col. 1357f. |
| Theodoeret | <u>Historia Ecclesiastica -V</u> |         | v. 82 | col. 1198f  |
| Rufinus    | <u>Historia Ecclesiastica</u>    | P. Lat. | v. 21 | col 461 f.  |

Apollinarianism - "This is what comes of Reasoning in the province of theology, unless in the first place we inquire our way by Scripture and Tradition, and then proceed to reason under the information thus afforded us."

J. H. Newman



### Nestorian Heresy

Christological problems succeed Trinitarian problems

Trinitarian

Nicaea (325) - also defended divinity of Christ

Constantinople (381) - also defended humanity of Christ

Christological

Ephesus (431) - problem of one person in Christ

Chalcedon (451) - problem of two natures in Christ

Two Schools of Thought

Alexandria - Clement of Alexandria - founder c. 200

Origen - pupil of Clement

St. Athanasius

3 Cappadocians: St. Basil the Great

St. Gregory of Nazianzus

St. Gregory of Nyssa

St. Cyril of Alexandria

Philosophy - Platonic: divine ideas

Theology - emphasized unity of God, divinity of Christ

Exegesis - allegorical and mystical interpretation

(Christological heresy - Apollinarism; Euticheanism)

Antioch - St. Lucian of Antioch - founder c. 260

Diodorus of Tarsus

Theodore of Mopsuestia

St. John Chrysostom

Theodoret of Cyrus

Philosophy - Aristotelian: inductive

Theology - emphasized distinction of Divine Persons,  
humanity of Christ

Exegesis - literal sense, either proper or metaphorical

(Christological heresy - Nestorianism)

Antecedent Christological Heresies

Adoptionism - Theodotus the Elder (c. 190) Jesus is adopted  
son; son by grace.

- Paul of Samosata (c. 260) God's attribute of  
wisdom manifested in the man Jesus

Arianism - Arius (c. 325) Personal logos, a demiurge,  
became incarnate in Jesus

Apollinarism - Apollinaris (c. 375) Word is united to a  
body without intelligent human soul.

(Alexandrian one nature, one person  
School)

(Nestorianism before Nestorius)

- Diodorus of Tarsus (c. 375)

(Antiochean  
School)

Son of God - son by nature

Son of David, God's

temple, - son by grace

two natures, two persons

Diodorus of Tarsus ( ? - 390 ) Bp. of Tarsus, 378-390  
disciples - St. John Chrysostom  
Theodore of Mopsuestia  
regarded as pillar of orthodoxy during life  
writings contain seeds of whole Nestorian heresy

Theodore of Mopsuestia ( 360-428 ) Bp. of Mopsuestia, 392-428  
esteemed writer and exegete  
the true Nestorian - the theorist of Nestorianism

St. Cyril of Alexandria ( ? - 444 ) Patr. of Alex., 412-444  
Doctor of the Incarnation  
the providentially sent opponent of Nestorianism

Unsettled Terminology in Christology  
Ordinary (unscientific) terminology  
physis - nature  
hypostasis - substance  
prosopon - person

<u>Alexandria</u> - the words tended	<u>Antioch</u> - the words tended
toward the	toward the
physis } meaning of:	physis } meaning of:
hypostasis } - concrete	hypostasis } - concrete
prosopon } <u>person</u>	<u>substance</u> , (nature)
	with its essential properties and faculties.
	prosopon - person, freq. in broad or vague sense.

Ergo! one person = mia physis = one nature

Theodoret of Cyrus  
orthodox opponent of Cyril in School of Antioch

Nestorius ( ? - 451 ) Patr. of Constantinople, 426-430  
428, Patriarch of Constantinople  
Sermons on Theotokos  
Attacked by Cyril; condemned by Pope Celestine, 430  
Anathematizations of Cyril; Counter-anathematizations of Nestorius

Nestorius' Doctrine  
2 natures (= persons) in Christ  
Christ is one as a result of (not in spite of!) the  
union between the two  
Prosopon of union joins the Word to the humanity;  
(prosopon henwsews) it is a mere connection (sunapheia)  
between the two  
Therefore, the person of Christ is not the person of  
the Word. Christ is not the son of God, except by  
a figure of speech.  
Therefore, there can be no communication of idioms in  
the strict sense; the Word did not die for us;  
Mary is not Theotokos.

Council of Ephesus (431)

Presided over by Cyril before arrival of Pope's representatives

Nestorius condemned by the Council, and exiled

Formula of Union (433)

Unity restored between Cyril and Antiocheans

Cyril's expression, mia physis

Later History of Nestorianism

Book of Heraclides of Damascus, Nestorius' defense of himself, written in exile.

Nestorianism banished from the Empire by the Emperor

1st refuge of the heresy -

School of Edessa, in Syria

2nd refuge -

School of Nisibis, in Persia

Barsumas and Narses gave Nestorianism its real beginning, in the Chaldean Christian countries

Persian Church (Nestorianism) became autonomous - broke away from union with Constantinople

Flourished, spread as far as China

7th century, broken up by Mohammedanism

13th, 14th centuries, broken up by Turks

(quot. cont. form p. 4.)

Si uterque esset Filius et Dominus, secundum naturam, possemus utique dicere duos Filios et duos Dominos secundum numerum personarum sed cum unus sit Filius et Dominus secundum naturam, alter vero nequaquam sit Filius vel Dominus secundum naturam, credimus hunc recipere hujusmodi appellationes propter suam intimam unionem cum Unigenito Deo Verbo, et ita tenemus hic esse unum Filium tantum, intelligimusque eum, qui est verus Filius et Dominus, illum ipsum esse qui hujusmodi attributa possidet; in mente autem nostra addimus templum, in quo ille habitat et in quo semper et inseparabiliter remansurus est secundum inseparabilem unionem, quae alterum cum altero conjungit, et propter quam credimus illum esse simul Filium et Dominum.

- Theodore of Mopsuestia (Jugie, Theol.Orient.7, p.103.)

Manifestum est nostros beatos Patres (Nicens) non docere divinam naturam unigeniti ex muliere natam esse, quasi ex ea suum habuisset initium, quia non dixerunt illum qui ex suo Patre ante omnia saecula natus est quique ab eo et cum eo aeternaliter est, initium habuisse ex Maria, sed libros sacros secuti sunt, qui de naturis diverse loquuntur, dum ad unam personam illas referunt secundum aeternam unionem, quae inter eas facta est, ita ut credendi non sint separasse perfectam unionem inter eum qui assumptus est et eum qui assumpsit. Si huiusmodi unio destrueretur, qui assumptus est nihil amplius esset quam simplex homo nobis similis. Libri sacri duo nomina (= naturas) quasi ad unum filium referunt, ut in eadem fide simul indicare possint gloriam Unigeniti et honorem hominis, quem assumpsit. Unde, postquam beatus Paulus dixit. Ex quibus est Christus, addidit. secundum carnem, ut naturas separaret et ostenderet se loqui de Christo, qui est ex Iudeis secundum carnem, neque nominare naturam divinitatis Unigeniti, neque Deum Verbum, qui a principio erat cum Deo et in aeternum est in sinu Patris sui, sed formam hominis quem ille assumpsit. . . . Addidit autem propositionem sequentem: Qui est super omnia Deus benedictus in saecula, ut ostenderet gloriam Christi, quae est ex Deo Verbo, qui illum assumpsit et sibi ipsi univit, estque omnium causa et dominus super omnia. Et propter intimam unionem quam hic homo habet cum Deo Filio, ab omni creatura honoratur et adoratur. . . . Nemo credit eum, qui ex Iudeis est secundum carnem, esse naturam Deum, <sup>neque Deum</sup> qui est super omnia, ex Iudeis esse secundum naturam. Utrumque tamen simul dixit, ut ostenderet aeternam unionem, quae facta est inter eum qui assumptus est et eum qui assumpsit. . . .

- Theodore of Mopsuestia (Jugie, Theol. Orient. V, p. 99.)

Ex hoc quod duas naturas dicimus, non cogimur dicere duos dominos vel duos filios. hoc enim stultissimum esset. Quaecumque enim sub uno respectu sunt duo, et sub altero unum, eorum unio, quae sunt unum, naturarum distinctionem non tollit; distinctio vero naturarum impedit quominus sint unum. Sic in effato: Ego et Pater unum sumus, vox unum non tollit: Ego et Pater meus, qui sunt duo. In alio loco dicit de viro et muliere quod non sunt amplius duo, sed una caro. Quod vir et mulier sunt una caro, hoc non impedit eos esse duo; sed manent duo, quatenus sunt duo; sunt vero unum, quatenus sunt unum, et non duo. Eodem modo hic (in incarnatione) sunt duo respectu naturae, et unus ex unione. duo secundum naturam, quia hic magna est differentia inter naturas; sed sunt unus secundum unionem, quia adoratio illi exhibita qui fuit assumptus nondiffert ab ea quae ei, qui illum assumpsit, offertur, quatenus ille est templum, a quo recedere non potest is qui in eo habitat. . . . (cont. on p. 3.)

AMDG.

BVMH.

EUTYCHIANISMEUTYCHES, THE LAM

Life - Born about 378. Little is known about him. Taught by a certain Maximus. At the age of thirty, archimandrite of a large monastery outside of Constantinople. Follows the doctrine of Cyril and the Alexandrians.

- Fought the Nestorians, and thus enjoys a good reputation with Cyril. Enjoyed political influence by the grace of Chrysaphius.

Character - Stubborn, ignorant and unlettered in Theology.

Condemnation - In 448 accused by Iulianus of Dorylaeum, who over thirty years ago had been the first to accuse Nestorius of error.

- The Synod of Constantinople condemns, excommunicates, and deposes him because of equivocal, contradictory tenets and his stubborn adherence to them.

- In 449 received and reinstated by Dioscorus, Archbishop of Alexandria. Acquitted by the Robber Synod.

- In 451 his doctrine was condemned by the Council of Chalcedon, and he was condemned and deposed by the emperor.

DOCTRINE

N.B. Doctrine - Contradictory, equivocal, unexplained, but open to many interpretations.

He is orthodox in that he recognizes:

- 1) one nature-person in Jesus Christ
- 2) that the Word has taken true flesh of the Virgin Mary, and at the same time He is perfect God and perfect man
- 3) that the Virgin Mary is consubstantial with us.
- 4) that there is no mixture of the divinity and humanity, - the Word remains without change
- 5) that the Docetists (Valentine, Apollinaris, and those who attribute celestial flesh to Christ) are worthy of anathema.

That he was condemned of Docetism and gross Monophysitism is explained by the following statements:

- 1) I confess that our Lord Savior has been of two natures before the union, but after the union, I recognize only one nature.
- 2) Jesus Christ is not consubstantial with us.

Analysis

During the fourth and fifth centuries (even as early as the second) there is a virus that brings to destruction all who do not follow closely the tradition of the church. In the different environment of the two prominent schools of thought, the School of Alexandria and the school of Antioch, this germ cell develops into different and contrary forms which are equally destructive of the true faith.

A.A.D.G.

B.V.L.H.

Analysis (con't.)

## SCHOOL OF ANTIOCH

## SCHOOL OF ALEXANDRIA

Environment: Literal exegesis of  
scripture  
Stress on the three  
Persons  
Stress on the humanity  
of Christ

Contemplation  
Stress on the Unity  
of the Godhead  
Stress on the divinity and  
unity of Christ

In the Trinitarian disputes:AriusSabellius

Germ cell  
or principle: Every substance (Individual essence) is an hypostasis.

Result: Subordinationism Modalism

(propter hypostases, simul cum  
eis substantiam dividit.) (propter substantiam, in unam  
hypostasim confundit hypostases.)  
Leontius, Contra Nestor. et Eutych., PG, 86, 1, 1275.

In the Christological disputes:NestoriusEutyches

Point of departure: Christ is true man. Christ is true God.

Principle: Every individual nature is a person, i.e., hypostasis.

(According to Boethius: "in omnibus naturis posse dici personam."  
Contra Nestor. et Eutych., PL, 64, 1345.)

(As stated by Leontius: "natura autem non est sine hypostasi."  
-with conclusion: "cum concludit quod non est sine hypostasi  
hypostasim esse." Ibid. 1275 et 1278.

Further reasoning: But there are two natures in Christ But there is only one person in Christ

Conclusion: Two persons in Christ One nature in Christ

Or as Leontius puts it:  
.....eodem argumento usi sunt

illi...ut cum naturis  
inferant hypostases

alii...per hypostases  
naturas tollerunt.

Nobis enim unum commune certamen contra utroque est. Ibid.

OUR CONCLUSION: Hence, we see that Eutychianism is not born as a reaction to Nestorianism, even though it might have been the occasion for it. The error was prevalent before the time of Nestorius, and was bound to creep up after his time. Yet, Eutyches is important because he was the occasion for the pronouncement of the orthodox doctrine by Leo and by Chalcedon. From now on every one would have to show his colors in the light of Chalcedon. But the mere statement of the correct doctrine was hardly enough to eradicate the error. The proper concept of person would have to be evolved before it could be uprooted completely.

MDG.

BVMH.

Formulation of the Decree of Chalcedon: (Though the Tome of Leo enuntiates the doctrine clearly and seems to take care, in some way, all the heresies that would follow, still Chalcedon is more direct.)  
 - Following, therefore the holy Fathers, we all teach with one accord one and the same Son, our Lord Jesus Christ, perfect in His Godhead and perfect in His manhood, true God and true man, consisting of a reasonable soul and of a body, of one substance with the Father as touching the Godhead, and of one substance with us as touching the manhood, like unto us in everything, sin excepted, according to the Godhead begotten of the Father before all time, but in the last days, for us men and for our salvation, according to the manhood, born of the Virgin Mary.... confessed in two nature, without confusion,.... and both concur in one Person and Hypostasis." Hefele, II, p. 348.

#### KINDS OF MONOPHYSITISM

(A logical division taken from Cayre, Manual of Patrology and  
 from Jugie, Theologia Dogmatica Christianorum Orientalium, V. )

All the Monophysites are agreed in opposing the Nestorians (or Nestorian tendencies) and especially in opposing the Catholic doctrine which was formulated at Chalcedon.

According to Cayre Monophysitism may be divided into two heads, Strict Monophysitism and Mitigated Monophysitism, while Jugie makes a threefold division, namely, Real Monophysitism, Nominal Monophysitism, and Trinitarian Monophysitism.

STRICT MONOPHYSITISM (for the most part this is equal to Eutychianism.)

- that which takes the word 'phusis' literally and teaches that after the union in Christ there is a unity of nature, in the strict sense of the word. THE RADICAL FORM IS CALLED EUTYCHIANISM ALTHOUGH IT IS DIFFICULT TO KNOW JUST WHAT EUTYCH'S REALLY THOUGHT.

A. According to the way in which the unity of the nature was explained:

1. Absorption of the human nature by the divine nature, which alone subsists, as a drop of honey is absorbed by the sea in which it is dissolved.
  - a. Corollary: Suffering must be attributed to the Divine Nature. Theopaschites - Peter Fuller at Antioch was accused of this.
2. Disappearance of the Word in the humanity according to St. Paul's phrase, *Exinanivit semetipsum*. KENOSIS.
  - a. Real metamorphosis: Comparison of moisture being condensed into water.
  - b. Apparent metamorphosis: PHANTASIASTS
3. A mixture of the divine and human natures, which results in a theandric nature, - in Christ there exists only one essence. SERGIUS, THE GRAMMARIAN.

ADG.

BVMH.

4. Composition in a natural whole without confusion of the humanity and the divinity, just as two incomplete substances, the body and the soul, unite to form man, a new and complete substance. In the Incarnation the theandric composition supposes that the two elements are and remain complete.  
- The most subtle form. Derived from apollinarism.

B. Forms derived from tenet that Christ is not consubstantial with us.

1. The Actistetae,- the body of Christ like His divinity is uncreated.
2. The Phantasiasts,- Christ has but an apparent body.
3. The Aphthardocetae,- Christ's body is incorruptible and impassible. Julian of Halicarnassus.
4. The Niobites,- it is impossible to distinguish the human nature from the divine. Stephen Niobos.
5. The Agnoetae,- They exaggerated the natural infirmities of Christ. Thus, Christ had only human knowledge.

#### MITIGATED OR NOMINAL MONOPHYSITISM

- To a great extent this is political rather than dogmatic. They claimed that they abided by the teaching of St. Cyril, but they refused to accept the teaching of Chalcedon. (Almost all had a tendency to diminish Christ's human nature.)

A. Severian Monophysitism. Led by Severus of Antioch.

B. Acephali,- they merely refused the Henoticon.

#### TRINITARIAN MONOPHYSITISM

- Just as in Christ there is a unity of nature because of the unity of hypostasis, so there are three natures in the Trinity because there are three hypostases. John Philoponus and Stephen Gobarus.

- Later denying that they taught three Gods, the followers under the leadership of Damian fell into Modalism.

N.B. The Jacobites: Monophysitism was kept alive in an organized way in Asia Minor by Jacob Baradaï of Syria, who during his thirty years as a bishop went about ordaining and consecrating priests and bishops. Their headquarters are in Antioch.



AMDG

### MANICHAELISM

BVMH

"Pius X declared Modernism a synthesis of all heresies. Manichaeism deserves the like appellation. There is perhaps not one article of the Creed on which the Manichee, or the Modernist either, is sound." Rickaby

LIFE OF MANI: Much of the actual life of Mani is conjecture; but we are certain that he did live and that he died by crucifixion in the year 276-77.

#### MANI'S WORKS AND THEIR REFUTATION:

##### A. WORKS

1. THE BOOK OF MYSTERIES, a work combating the Law and the Prophets
2. THE BOOK OF GIANTS, a legend of giants founded on texts of Genesis, developed with a Gnostic touch
3. THE BOOK OF PRECEPTS, a moral treatise (perhaps the same as Fundamental Epistle)
4. THE SHAPURAKAN, eschatology of the Manichaeans
5. TREASURE OF VIVIFICATION, recounts the worldly battle of Light and Darkness, showing how Light particles are to be liberated from flesh
6. THE FARAKMATEIA or PRAGMATEIA, a moral treatise of which we have no certain knowledge
7. THE GOSPEL, a re-working of our Gospels to meet the teaching of Mani

##### B. CHRISTIAN OPPONENTS

St. Ephraemi syri...opera selecta (Overbeck, 1865)  
Eutychius, Chronicle (Pococke, 1682)  
Eusebius, Ecclesiastica Historia: Acta Disputationis  
Archelai cum Manete (P.G. X)  
St. Augustine, Ten treatises (P.L.)

#### ORIGIN AND SPREAD OF MANICHAELISM:

The heresy is essentially pagan, taking its fundamental doctrines from the naturalism of the Chaldaean religion and mixing in bits of other Oriental paganism. However, Christian elements probably crept in from the very start. The doctrine quickly permeated Asia into China and India. West, it spread through Africa, into Spain and Italy until the barbarian invasions forced it below the surface. It will bubble forth later, though, during the Middle Ages.

## DOCTRINE OF MANICHAEISM

Satan is author of Old Testament. Parts of Gospel are false

De Revelatione

Manichaeans had their own Church

De Ecclesia

God is corporeal and mutable, has many emanations, notably the souls of all creatures

De Deo Uno

Son and H. Spirit appear to be inferior to Father

De Deo Trino

a) Two creators: Good and Evil personified

De Creatione

b) Creation ex materia praejacente

c) First man generated, not created

a) No Fall nor Elevation; man part God (anima), part Devil (corpus)

De Elevatione

b) Two souls; one from Devil responsible for sin

c) Body will not rise

a) Christ had phantom body

De Verbo Incarnato

b) Only apparently suffered and died

Grace is unthinkable

De Gratia

a) Marriage opposed because parts of God (Luminis) confined in Darkness (Flesh) by conception

De Sacramentis

b) Baptism no salutary value

c) Refused to use wine in Mass

## NEO - MANICHAEISM

Priscillianism in Fifth Century Spain

Albigenses of Eleventh and Twelfth Century Europe

Manichaean errors still found in Protestantism

A. M. D. G.

## PELAGIANISM

### HISTORY

Origins: Remote, Eastern dualism, Stoicism  
Proximate, Theodore of Mopsuestia, Rufinus the Syrian

Leaders: PLEAGIUS - "vir bonus et praedicandus", cold, shrewd, deceitful, argumentative, supercilious, little depth of mind or soul, a spiritual father impatient with failures of those he directed.

COELESTIUS - Roman lawyer, subtle, analytical mind, vivid succinct style, frank, candid, open, stubborn, tenacious, "incredibly loquacious"

JULIAN OF ECLANUM \* bishop, vain, stubborn, little depth, flighty, unstable, shrewd, alert, uncrupulous, critical intelligence.

Events: FIRST PERIOD - Alaric's sack of Rome (410) started Pelagius and Coelestius on public careers. Coelestius denounced at Carthage, excommunicated, flees, ordained at Ephesus. Pelagius, indicted before John of Jerusalem by Paul Orosius. SYNOD OF JERUSALEM. Silence imposed on Pelagius. Heros and Lazarus, exiled French bishops, delay Pelagius to Eulogius of Caesarea. COUNCIL OF DIOSPOLIS (415). "a miserable synod", Pelagian tenets condemned, Pelagius personally exonerated. COUNCILS OF CARTHAGE AND MILEVE (416) condemned, sought confirmation from Innocent I. Innocent confirmed their canons. "Causa finita est".

SECOND PERIOD - Zosimus succeeds Innocent. Inclined to indulgence, blames African bishops for precipitation. GREAT COUNCIL OF CARTHAGE (418), 200 bishops. Acts of Council often listed as of "SECOND council OF MILEVE". Zosimus impressed, summons Coelestius. C. flees Rome. Zosimus issues TRACTORIA in which he makes his own canons of Carthage, mentions Pelagius and Coelestius by name, calls on all bishops to accept and affirm adherence to his Tractoria.

THIRD PERIOD - Julian, Bishop of Eclanum refuses to sign Tractoria, leads 17 bishops into schism. He and they are expelled by secular arm, wander through the East, find haven only with Theodore of Mopsuestia. Carries on a bitter, shrewd controversy with Augustine, forces Augustine to evolve and make consistent his doctrine on Original Sin and Grace. Julian ends as a schoolmaster in a poor, unknown hamlet of Sicily. The end of the heresy as an organized force comes with the condemnation of Ephesus.

## P E L A G I A N I S M (2)

### DOCTRINAL ERRORS

#### Principles:

- 1) It is of the essence of human nature to have free will
- 2) It is of the essence of free will to be an equilibrium between two "res" - the good and the evil
- 3) An act in accord with a nature can never change that nature
- 4) Any change in a nature destroys that nature

I. ORIGINAL SIN - Adam's sin was wrong, but still a natural act of the will. A natural act can never be detrimental to the nature that placed it. Adam's sin could never have consequences for human nature at large.

Therefore: (consequenter) Original Sin, is inconceivable as a change in the status of human nature wrought by Adam's sin.

Therefore: (antecedenter) Original Sin, conceived as involving a bias towards evil, is impossible. Any bias would destroy the essential equilibrium of free will and would thus destroy free will itself.

COROLLARIES: 1) Neither can Death be a punishment wrought in mankind by Adam's sin. A natural act could not be detrimental to the nature that placed it. Therefore, "adam, sive peccasset, sive non peccasset, moriturus erat".

2) Habits of sin, are impossible. Sin is natural, cannot disrupt, cannot work to the detriment of nature, cannot give a bias to our nature.

3) Universal sinfulness of mankind must be explained by the bad example of the first parent primarily.

II. GRACE - Grace, as orthodox theologians conceive it, would be an inclining of the will towards the good. Whatever inclines the will one way or another, destroys its essential equilibrium, changes the nature of free will, destroys it.

Therefore: Grace, in the sense of good inclination, is impossible.

Therefore: Grace is not needed. The will by its nature stands ready to choose either the good or the evil. If it needed grace to choose the good, it would already have a bias to evil and thus would not be free to sin.

COROLLARIES: 1) A man, with "free will" (sensu pelagiano) and unaided, can reach a state of perfect sinlessness. Abel and many pagan philosophers did so.

2) Saints say "Pater Noster" out of "humility" or for others.

3) Sacramental system is not needed.

4) Christ's death is redemption only as a counter-balance of good example, against Adam's pernicious example

5) Man is completely emancipated from God. Practical atheism.

Effugia on the matter of grace.

1) Human nature, free will etc. are gratis data, i.e. graces.

2) The Law, the Gospel, miracles, example of Christ are given gratis, and they do help ad FACILIUS agendum, i.e. graces.

3) Pelagius seems to have admitted a certain divine illumination of the intellect, which he called grace. This illumination was never an aid for the will. AND it was always as a reward for merits AND it was only ad FACILIUS AGENDUM.

(cont.)

## PELAGIANISM (3)

### DOCTRINAL ERRORS (cont.)

III. MORAL RIGORISM - Any choice offered to the will must be a choice between a good and an evil.

Therefore, whoever does not chose that which is most good, chooses evil and will be damned for his choice. Idle words, refusal to turn the other cheek, to give one's goods to the poor etc. are serious matter.

### BIBLIOGRAPHY:

The works of Pelagius, Coelestius, Julian are very imperfectly preserved. Father J. Garnier S. J. (1612-1681) has collected what there is of them and attempted to reconstruct many of them from fragments quoted by Augustine, Jerome, Marius Mercator.

Complete or fairly complete works:

Expositionum in Epistolas Pauli libri XIV - PL xxx, 545-902

Epistola ad Demetriadem - PL xxx, 15-45

Libellus fidei ad Innocentium - PL xlviii, 488-91

Reconstructions:

Testimoniorum liber unus - PL xlviii, 593-95

De natura - PL xlviii, 599-606

Liber ad viduam consolatorius PL xlviii 598

Epistola ad Augustinum - PL xlviii, 606

Epistola ad Innocentium - PL xlviii, 610-11

De libero arbitrio - PL xlviii, 611-613

Coelestius:

Reconstructions:

Definitiones - PL xlviii, 617-22

Libellus fidei - PL xlviii, 498-505

Breviarium epistolae - PL xlviii, 506-8

Julian:

Reconstructions:

cf. PL xlviii, 533-34 and 623-26

Libri IV adversus primum librum, Li  
librum Augustini de nuptiis et  
bri octo adversus secundum  
concupiscentia  
- PL xlviii, 121-72

### WORKS AGAINST PELAGIANISM:

Augustine - PL xlv, xlv

Marius Mercator - PL xlviii

Jerome - PL xxiii

### WORKS ON PELAGIANISM:

"Pelagianisme", R. Hedde et E. Amann,

D. T. C., t. 12, p. 1, col. 675-715

"Saint Augustine", Portet, D. T. C., t. 1, p. 2, col. 2280-84  
col. 2380-83

"St. Augustine and Pelagianism", Tixeront, History of Dogma  
Vol. II, p. 432sc.

"Dissertationes", J. Garnier S. J., PL xlviii 255-698

"Introductory Essay", B.B. Warfield, D. D., Post-Nicene  
Fathers, Vol. 5. Note: This volume contains  
selected treatises of Augustine against  
Pelagianism.

"Holy See and Pelagianism", Chapman, Dublin Review

120(1897), 88-111, 99-224

Historie des Conciles, C. J. Hefele, t. II, p.1, nn 118-9

Natur und Gnaed, M. J. Scheeben

SEMIPELAGIANISM

Semipelagianism--in general, a doctrine of grace advocated by monks of Southern Gaul, chiefly at St. Victor, Marseilles, and on Island of Lerins--a compromise between the two extremes of Pelagianism and Augustinism.

Began about 428 and was finally condemned definitely by Second Synod of Orange in 529, approved by Boniface II in 531.

Name--in Christian antiquity and during Middle Ages this heresy was called "reliquiae Pelagianorum". Word Semipelagianism coined between 1590-1600 in connexion with Molina's doctrine on grace.

Occasioned by Augustine--proposed by Cassian, championed by Vincent of Lerins, Faustus of Riez--opposed by Prosper of Aquitaine, Fulgentius of Ruspe, Caesarius of Arles--condemned by Second Synod of Orange.

Augustine (354-430)

1st outbreak--Vitalis of Carthage--420.

2nd outbreak--Monks of Hadrumentum--424.

3rd outbreak--Monks of St. Victor--John Cassian--428.

Works: Epist. 194--Ad Sixtum--PL 33, 874-891. (418)

Epist. 217--Ad Vitalem--PL 33, 978-989. (422)

De gratia et libero arbitrio--PL 44, 881-914. (426)

De correptione et gratia--PL 44, 915-958. (427)

De praedestinatione sanctorum--PL 44, 959-992. (428)

De dono perseverantiae--PL 44, 993-1034. (429)

Main points of Augustine's teaching on grace:

- 1) due to original sin human race a massa perditionis;
- 2) need for supernatural activity of a grace which will not only aid will but gives free will;
- 3) absolute gratuity of first graces and perseverance;
- 4) gratuitous predestination of elect to faith, holiness, glory; others abandoned to perdition;
- 5) God's will to save all men, which is limited.

Points of De correptione et gratia:

- 1) correction is not superfluous;
- 2) true freedom of will is that effected by grace;
- 3) he to whom God has given gratuitous perseverance will infallibly persevere;
- 4) number of predestined is determined and certain from eternity.

John Cassian (ca. 360-ca. 435)

Abbot of St. Victor--trained by St. John Chrysostom--strongly emphasized power and freedom of will.

"If God does everything, where is our merit? And if we can do nothing, without grace, what becomes of our liberty?"

Work: De protectione Dei--Collat. XIII--PL 49, 897-948. (428)

Main points of Cassian's teaching on grace:

- 1) confusion of natural and supernatural;
- 2) free will contributes something in dispensation of grace by God;
- 3) initium fidei produced by soul alone;
- 4) grace is an auxilium sine quo non volumus and not an auxilium quo volumus;
- 5) yet gratuitous mercy of God has part in all;
- 6) God wants salvation of all--no such thing as praedestinatio ante praevisa merita;
- 7) final perseverance is in our hands;
- 8) no predestination and no reprobation except in consequence of men's own free actions.

Provençal teaching on grace from letters of Prosper and Hilarius:

- 1) man is able, without grace, to desire and will, but not to perform supernaturally good deeds; he can begin to believe, but he cannot impart to himself a complete faith;
- 2) God wills all men to be saved and offers to all the grace of salvation. All can cooperate with His grace and persevere in it, if they will;
- 3) there is no absolute predestination; predestination and reprobation, considered in God, are consequent upon His foreknowledge of the merits and demerits of each individual; considered in man, they are merely the consequences of his conduct.

Prosper of Aquitaine: (d. ca. 463)

A learned layman--called Augustine's most ardent and loyal disciple. Prosper took controversy to Pope Celestine I in 431. The Indiculus (D.E. 129-142) is the result of this visit.

Works: Epistola ad Rufinum--PL 51, 77-90.

Epistola ad Augustinum--PL 33, 1002-1007.

Pori Axariston, Hoc est De Ingratis Carmen--PL 51, 91-148.

Pro Augustino responsiones ad excerpta Genuensium--PL 51, 187-202.

Pro Aug. resp. ad capitula obj. Gallorum callumniantium--PL 51, 155-175.

Pro Aug. resp. ad capitula obj. vincentianorum--PL 51, 171-186.

De gratia et libero arbitrio liber contra Collatorem--PL 51, 213-276.

Doctrine:

Human Nature and Free Will: nature absolutely incapable of beginning work of salvation, no initium fidei except through Holy Ghost; all men not called indifferently; through grace we can cooperate with grace--auxilium quo.

Salvific Will: does not distinguish between antecedent and consequent will; God wills all to be saved, but Prosper admits exceptions--we cannot grasp God's reasons for these exceptions.

Predestination: does not separate predestination to grace and to glory; elect are predestined gratuitously independently of their good works; reprobates predestined to damnation only in consequence of God's foreknowledge of sins.

Faustus of Riez: (ca. 403-ca. 490)

Lucidus, one of Faustus' priests, was condemned at Arles and at Lyons for heretical predestinationism. Faustus was asked to formulate a scientific refutation of the heresy. Much dispute as to whether Faustus was Semi-pelagian only in words or actually in doctrine too.

Work: De gratia libri duo--PL 58, 783-838. (c. 476)

Doctrine: (Reducible to Cassian's)

- 1) free will has capability of desiring, helping, and calling grace it needs;
- 2) all graces seem to be reduced to external helps;
- 3) grace compels no one; men freely choose final end; hence, no problem of predestination.

Fulgentius of Ruspe: (468-533)

Scythian Monks under John Maxentius brought up question of Faustus' orthodoxy along with Christological problem. Appeal to African bishops exiled in Sardinia. Fulgentius answered appeal for assembled bishops.

Work: Liber de incarnatione et gratia D.N.J.C.--PL 65, 451-493. (523)

Doctrine:

- 1) free will incapable of tending toward any good, even purely moral good; man cannot please God without theological faith;
- 2) necessity of prevenient, cooperating, and subsequent grace for beginning, progress, and conclusion of good works and salvation;
- 3) divine graces are absolutely gratuitous; grace of itself is efficacious;
- 4) eternal bliss is the crown of the divine gifts here below; damnation is just punishment of our faults;
- 5) absolute predestination ante praevisa merita--number of elect is determined and unchangeable;  
negative reprobation is also ante praevisa demerita--before positive reprobation God considers sins committed.

Caesarius of Arles: (470-543)

Educated at Lerins but accepted Augustinian doctrine on grace. In 527 Caesarius was attacked by Burgundian bishops because of Augustinian leanings. He defended himself by proxy, but to forestall a second attack Caesarius sent his teachings to Rome for approval. Amended by Pope Felix IV Caesarius' teachings plus some sententiae of Prosper were incorporated in the Second Synod of Orange as the condemnation of Semipelagianism.

Work: Capitula Sancti Augustini in rebus Romae transmissa--Mansi, Concil. VIII,

Doctrine: practically same as Augustine's and Prosper's. 722-728.

Found in Canons of Second Synod of Orange: D.E. 174-200.

Second Synod of Orange: (529)

In 529 fourteen bishops had gathered at Orange for the consecration of a new church put up by Liberius, Praefectus Praetorio for Gaul. Caesarius submitted his teachings along with the changes of Felix IV. Without delay the bishops passed their approval on July 3, 529. On January 25, 531, Pope Boniface II sent a letter of approval for this Synod.

Doctrine:

1. The sin of Adam has injured not only the body, but also the soul of man.
2. The sin of Adam has injured not only himself but his posterity; and not merely the death of the body, but also sin, the death of the soul.
3. Grace is not only granted when we pray for it, but grace itself works in us to pray for it.
4. God does not wait for our desire to be cleansed from sin, but He works this desire in us Himself by means of His Spirit.
5. As the growth, so also the beginning of faith, the disposition for faith, is wrought by grace, and is not in us by nature. Were this faith naturally in us, then all who are not Christians would necessarily be believers.
6. It is not correct to say that the divine mercy is imparted to us when we (by our own strength) believe, knock, etc. Rather it is divine grace which works in us, so that we believe, knock, etc. Grace not merely helps the humility and obedience of man, but it is the gift of grace that he is humble and obedient.
7. Without grace, and merely from natural powers, we can do nothing which belongs to eternal salvation; neither think nor will in a proper manner (ut expedit), nor consent to the preaching of the gospel.
8. It is not correct to say that some attain to the grace of baptism by the mercy of God, others by their own free will, which was weakened in Adam's sin.

Propositions 9-25 affirm powerlessness of free will for good when left alone, and restate the necessity of grace and its gratuitousness.

So much for Council of Orange: "Unquestionably, St. Augustine, on the whole, came out victorious. He is the doctor of grace, and the substance of his teaching has become the Church's. However, the efforts of his opponents have not been useless. By upholding the claims of nature, they forestalled the official adoption of his too rigorous conclusions and thereby aided in preserving the humane character of the Church's teaching."

(Tixeront, Vol. III, pp. 300-301.)

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A. M. D. G.

## Monothelitism

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### I. Introduction:

- A. Definition: Christological heresy of 7th Century which admits only one active, spontaneous will in Christ--divine.
- B. Different types:
  - 1. Moral--human and divine wills really distinct, but morally one because of harmony in action,
    - a. in one person--ORTHODOX
    - b. in two persons--Nestorian.
  - 2. Physical--only Divine will acts.
    - a. because only one nature--Monophysites.
    - b. because only one person--Monothelites strictly so-called.

### II. Historical Background.

- A. Reaction to Chalcedon (451)
  - 1. political unrest because Dioscoros considered head of Egyptian nation.
  - 2. religious strife because of terminology of St. Leo, suspected as heretical by followers of St. Cyril.
- B. Peace measures--martial law gives place to imperial edicts.
  - 1. Encyclion--(474) Basiliscus condemned Eutyches and Chalcedon.
  - 2. Anti-Encyclion--(476)--cancelled Encyclion, but did not uphold Chalcedon.
  - 3. Henoticon--(482) ignored Chalcedon completely, condemned Eutyches, accepted the terminology of St. Cyril.
  - 4. Justinian's Efforts (527-565)
    - a. formula--"one of the Trinity suffered in the flesh"
    - b. Three Chapters, condemnation of Theodore of Mopsuestia (theorist of Nestorianism), Theodoret of Cyr and Ibas, the two latter having been reinstated by Chalcedon.
  - 5. Persian menace under Chosroes I (590-628)
    - a. Antioch fell in 611; Damascus in 613; Jerusalem in 614; Alexandria in 617.
    - b. Orthodox, considered by Persian invaders as pro-imperial, oppressed to profit of Monophysites, considered as anti-imperialistic.

### III. Development of Monothelitism.

- A. Occasion--need of bringing religious peace to territories reconquered from Persians by Heraclius (610-641)
- B. Basis--faith of Chalcedon in terms of the Monophysites.
  - One operation in Christ; as one faculty of operation, so one faculty of choice, will.
- C. Origin
  - 1. Sergius of Constantinople won to the formula influential bishops, e.g., Cyrus of Phasis, Theodore of Pharan.
  - 2. Act of Union of 633--under Theodore of Pharan, then bishop of Alexandria, reconciliation of Monophysites. Basis: One Theandric Operation in Christ.
- D. Spread under imperial backing.
  - 1. Sergius-Honorius correspondence--carried on because Sophronius of Jerusalem protested to Rome about Sergius' formula.

D. Spread under imperial backing (cont)

2. Ecthesis--(638) edict codified the formula that in Christ there is but one active will.
3. Typus--(648) followed papal condemnation of Ecthesis.
  - a. upheld as orthodox doctrine of Ecthesis.
  - b. forbade under severe penalties any discussion on question whether there were one or two wills in Christ.
  - c. condemned by Pope Martin, whose severe persecution put finishing touches to opposition during reign of Constans II.

F. Council of Constantinople III (680-681)

1. Constantine IV (668-685), owing peaceable succession to Pope Vitalian, pigeonholed Typus, and suggested council.
2. Delay, owing to short reigns of Popes.
3. Pope Agatho holds council at Rome, and calls General Council at Constantinople.
4. Condemnation by 174 bishops of Sergius and Monothelitism; also of Pope Honorius, because of neglect, not because of heresy.

IV. Doctrinal Position.

- A. Principles: 1. Faith of Chalcedon in monophysite terminology.  
2. "Actiones sunt suppositorum."
- B. Interpretation:
  1. Act of Union--Christ performs divine and human by one, theandric, action.
  2. Sergius--Christ's will acted always under the direct influence of the divine. Admits existence of human faculty, but not of its spontaneous activity.
  3. Ecthesis--the human will never exercised its natural activity independently of Logos.
- C. Evaluation of Heresy:
  1. Originality--holding duality of nature, unity of person, but not a mixed unity, they are partly dyophysites, partly monophysites.
  2. Essence: ignoring completely the principium quo of operation, Monothelitism admitted the existence of the human will, but denied its free operation. Hence, physical union of wills in the divine.
  3. Importance: political rather than doctrinal, for condemned by Constantinople and deprived of Imperial support, it disappeared as a distinct heresy.

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## A. M. P. G.

## ANGLICANISM

### A TAINTED STOCK.

#### 1485 - The Battle of Bosworth

Richard III, last of Plantagenets, killed.

Henry VII, founder of the Royal Tudor Family, usurped throne.

a) MOTHER - Margaret Beaufort, illegitimate Plantagenet.

b) FATHER - Edmund Tudor, illegitimate son of

1. Catherine Valois, widow of Henry V of England.

2. Owen Tudor, commoner and Welsh groom at court.

c) WIFE - Elizabeth, heiress of the Plantagenets and niece of the childless Edward IV.

d) CHILDREN -

1. ARTHUR - boy-husband of Catherine of Aragon.

2. MARGARET - wife of James IV of Scotland  
grandmother of Mary, Queen of Scots.

3. MARY - wife of Louis XII of France and C. Brandon.

4. HENRY VIII

Cath. of Aragon.

Ann Boleyn

Jane Seymore

Ann of Cleves

Mary Tudor

Elizabeth.

Edward VI

Catherine Howard

Catherine Parr

### ENGLAND OF HENRY VIII.

Scotland and most of Ireland free.

Population about 4, 000, 000.

London only large town, pop. 150, 000.

People solidly Catholic and farmers.

Church independent of political powers.

King absolute power in temporal matters.

Parliament not a governing body - raised money for wars, etc..

Small but powerful among nations because of wealth.

### THE DIVORCE: The occasion not the cause of the schism.

#### I. GROUNDS ON WHICH DIVORCE WAS SOUGHT.

a) Affinity, according to Henry of divine origin.

OUT because marriage between Arthur and Catherine  
"ratum et non consummatum".

b) Defect in form of dispensation.

OUT because of brief from the Pope covering all  
possible flaws and lapses in the original dispensation.

#### II. Cause of the divorce.

Henry's unsatisfied passion for Ann Boleyn.

#### III. MAIN CHARACTERS IN THE DIVORCE ACTION.

CARDINAL WOLSEY - Chancellor of the Kingdom and Papal Legate.

Sought the divorce for the following reasons.

1. Henry in return would secure the papacy for him.

2. Wanted Henry to marry Renne, sister of French King.

3. Wanted to unite Eng. and France against Emperor,  
who had blocked previous attempts to become pope.

#### ARCHBISHOP CRANMER

Chaplain to Ann Boleyn

Always heretic at heart, twice married.

Suggested Henry's appeal to Universities - not original.

Declared Henry's marriage with Cath. null, with Ann valid.

Crowned Ann, baptized Elizabeth.

Author of Book of Common Prayer & 42 Articles of Edward.

THOMAS CROMWELL - money lender, student of Machiavelli, agent of  
Wolsey

Suggested schism and engineered break with Rome.  
Declared Henry head of Church in England.  
Acted as Henry's vicar in matters spiritual.  
Stripped Church of Property.  
As a Catholic died on the scaffold because of  
Ann of Cleves' lack of beauty.

POPE CLEMENT VII

#### METHODS USED TO OBTAIN THE DIVORCE.

1. Crommer pleads case at Rome.
2. Decree sought from the Universities of Europe.
3. Wolsey seeks unanimous decree from Bishops of Eng- blocked by J. Fischer.
4. Wolsey seeks divorce from Cardinals during the imprisonment of Clement.
5. Trial in London, Wolsey and Gard. Campeggio judges.
6. At Catherine's demand case recalled to Rome. All hope lost.

#### SCHISMATICAL CHURCH OF HENRY VIII.

Ann begins to live with Henry in September, 1532.

Christmas of same year she is with child.

January 1533. Ann and King secretly married.

March 1533, Crommer, consecrated Archbishop with papal approbation,  
summons Catherine before his court, on her refusal to  
appear declares her marriage invalid, Ann's valid, crowns Ann.

July 11, 1533. Clement declares the marriage with Ann invalid,  
excommunicates King, effect suspended until later date.

Jan. 1534. Act of Royal Supremacy. Schism complete.

March 23, 1534, Sentence of Excommunication read in Consistory.

1534 - People forced to take Oath of Succession.

Cromwell made head of church affairs, begins to strip church.

1535 - Henry attempts to form confederacy with German Princes.

Act Abolishing Diversity of Belief.

Book of Six Articles.

1. Belief in 3 Creeds necessary for salvation.

2. Baptism, auricular confession and communion are the  
ordinary means of justification.

3. Doctrine of Transubstantiation true. Communion under  
one species sufficient.

4. Clergy must be celibate, vow of chastity valid.

5. Private Mass useful for souls in purgatory.

6. Images, prayer to saints, ceremonies good and are to be  
retained.

May 19, 1536 - Ann beheaded on charges of adultery and incest.

1537 - German Theologians come to England. Doctrine displeases King.

"The Godly and Pious Institutions of the Christian Man",  
orthodox explanation of creed, sacraments, purgatory, etc.

Tyndal Bible.

Jan. 29, 1547 - DEATH OF HENRY VIII.

#### HERETICAL CHURCH OF EDWARD VI.

Jan. 31, 1547 - Edward, nine-year-old son by Jane Seymour, is King.

1547 - Edward Seymour, Duke of Somerset and Uncle of the King, made  
Protector of the King and Guardian of the Realm  
by Crommer and other guardians appointed in  
Henry's will.

1547 - Oaths of Supremacy and Allegiance administered to all important people.

Remaining property of Church confiscated.

Six Articles of Henry and his ban on bible repealed.

1548 - Bishops ordered to abolish the following "Romish Customs".

1. Bearing of candles on Candelmas Day.
2. Reception of ashes on Ash Wednesday.
3. Bearing of Palms on Palm Sunday.
4. Images.
5. Administration of Sacraments in Latin.
6. Private confession - general confession substituted.

1549 - Cranmer composes Book of Common Prayer. Not a translation of the Mass. Lutheran in form and spirit, not an oblation.

1550 - Ordinal of Edward VI. Lutheran, sacrificial character of the priesthood destroyed, ordained to preach the word, marriage permitted to the clergy.

Jan. 25, 1551 - Act of Parliament ordering the destruction of all statues.

Nov. 2, 1552 - New Book of Common Prayer. Doctrine the work of Martin Bucer and Peter Martyr.

1552 - New Ordinal. Tradition of Instruments suppressed.

Cranmer prepares the 42 Articles Of Religion. Admixture of Lutheranism, Calvinism, Zwinglianism. Basis of 39 Arts.

July 6, 1553 - DEATH OF EDWARD VI.

MARY TUDOR - QUEEN - SEPTEMBER 30, 1553 TO NOVEMBER 17, 1558.

#### HERETICAL CHURCH OF ELIZABETH.

Nov. 17, 1558 - Archbishop Heath, Chancellor, declares Eliz. Queen. 1 week later Lord Cecil presents to Queen a detailed plan for the restoration of the National Religion. Elizabeth fears Mary, Queen of Scots and a Catholic, and accepts.

Jan. 15, 1559 - Bishop of Carlisle crown Elizabeth. All other Bishops refuse the honor because of intended change of religion.

Jan. 25, 1559 - First Parliament of Eliz.

1. First Fruits and property restored to Pope and Church by Mary reconfiscated.
2. Queen declared Supreme Regulator of Church.
3. Book of Common Prayer made obligatory for all.

N.B. At this time the Oath of Supremacy was administered to all the Bishops and priests. All but one Bishop refused and were imprisoned until death. Their successors were consecrated according to the Edwardian Ritual by Bishop Barlow, himself of doubtful consecration. These two facts form the basis of the papal rejection of Anglican Orders in 1896.

1563 - Archbishop Parker in convocation with other divines prepares the 39 Articles of Religion. These form the essential doctrine of the Church of England today. Not a first-rate theologian in the convocation, the doctrines are borrowed from orthodox Catholicism and the different Continental Heresies. Many of the Articles are but a translation of the Lutheran Confessions of Augsburg.

- Penal Statute against the Catholics. No Catholic can hold office or enter the Universities.

1570 - Pope Pius V pronounces Elizabeth guilty of heresy, deprives her of her pretended right to the crown of England, absolves her subjects of their allegiance and excommunicates the Queen. The Bull of Excommunication is ignored by the foreign Catholic powers. Among English Catholics it served only to breed doubts and dismay.

March 24, 1603 - DEATH OF ELIZABETH.

THE THIRTY NINE ARTICLES OF RELIGION

- Art. 1 - 5. Orthodox restatement of the doctrine of the Nicene Creed.
- Art. 6 - All things necessary for salvation found only in Scripture.  
Deutero-canonical Books are rejected as inspired.
- Art. 7.- N. T. is the fulfillment of the O. T.  
Only moral parts of the O. T. binding on Christians.
- Art. 8 - Apostles', Nicene and Athanasian Creeds are to be believed because  
their doctrine can be proved from Scripture.
- Art. 9- Original sin is the corruption of the nature of every man.  
Concupiscence has the nature of sin.  
No condemnation for those who believe and are baptized.
- Art 10 - Man by his own natural strength and works can not prepare himself for  
faith or the calling upon God. The free grace of God is necessary.
- Art. 11 - Justification is by faith alone.
- Art. 12 - Good works are the fruit and signs of a lively faith, but they  
have no value for the remission of sin.
- Art. 13. - Works done before justification are not pleasing to God and  
do not make men deserve the grace of congruity (meritum de congruo)  
Since they are not done as God has commanded them to be done,  
they have the nature of sin;
- Art. 14 - Works of Supererogation are blasphemous.
- Art. 15 - Christ, true man, alone of all men is without sin. This is an implicit  
denial of the doctrine of the Immaculate Conception.
- Art. 16 - Sins can be committed after Baptism, and such sins are not against the  
Holy Ghost but can be forgiven. Against the Anabaptists and Novatians.
- Art. 17 - Predestination:  
From all eternity for reasons unknown to us God has chosen  
to bring certain men through Christ to everlasting salvation.  
These chosen are given a special grace which enables them to  
obey that calling. They are justified freely. This is a source  
of great consolation to the godly, but of despair for the  
sinner that will drive him on to worse crimes.
- Art. 18 - It is neither the law nor the sect that save man, but the name of  
Christ, i. e. the Christian revelation.
- Art 19 - The visible church is known by the preaching of the word of God and the  
administration of the sacraments.  
Rome like Jerusalem and Alexandria erred in faith.
- Art. 20 - Church may not teach anything not found in Scripture as necessary for  
salvation.
- Art. 21 - General Councils may not be held without the permission of princes,  
and as they are but an assembly of men they may err and have erred.
- Art. 22 - Purgatory, adoration and worshipping of images and relics and the  
invocation of saints are not found in Scripture and are contrary to  
the word of God.

- Art. 23 - All preachers and ministers of the sacraments must be called and sent, i.e. ordained and have jurisdiction from a bishop.
- Art. 24 - As in the Primitive Church, all public services must be in the vernacular.
- Art. 25 - Only two sacraments, Baptism and the Lord's Supper. All others are ways of life permitted in the scriptures or have grown from the corrupt following of the Apostles.  
Sacraments were not ordained to be gazed upon and carried about.  
They must be received worthily before they produce their effect.
- Art. 26 - Grace of the sacraments does not depend upon the worthiness of minister.
- Art. 27 - Baptism.  
Instrument by which baptized are grafted to the church.  
The promises of the forgiveness of sin and our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed.  
Faith is confirmed, and grace increased by virtue of prayer unto God.  
Baptism of young children is to be retained.
- Art. 28 - Doctrine of transubstantiation is against the words of scripture.  
The Body of Christ is received only in a heavenly and spiritual manner, and the means whereby the body of Christ is received and eaten in the Supper is FAITH.  
The Lord's Supper was not ordained to be reserved, carried about, lifted up and worshipped.
- Art. 29 - The wicked and faithless do not press the Body of Christ with their teeth but do eat and drink the SIGN OR SACRAMENT to their condemnation.
- Art. 30 - Communion must be given under both species.
- Art. 31 - The Sacrifice of Christ on the Cross was complete and perfect, so the Masses offered for the quick and the dead are blasphemous.
- Art. 32 - Clergy may marry if they think it more in accord with Godliness.
- Art. 33 - Violator of Church law is "excommunicatus vitandus".
- Art. 34 - Every National Church has the right to change and abandon rites and ceremonies, and these may even vary from place to place so long as nothing is done contrary to the word of God, against church authority or will scandalize the weaker brethren.
- Art. 35 - True doctrine is to be found in the Second Book of Homilies, which are to be read frequently in churches.
- Art. 36 - The Edwardian "ritual contains all things necessary for valid consecrations and ordinations.
- Art. 37 - The Queen has complete jurisdiction, the pope none. Christian men may be forced to bear arms.
- Art. 38 - Every man has a right to private property: ought to give to the poor.
- Art. 39 - Magistrates can require an oath from Christian men.

## B I B L I O G R A P H Y

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MOURRETT - THOMPSON: Church History Vol. V.

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MSGR. R. KNOX: Spiritual Aeneid

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" For Anglicanism, generally speaking, is not a system of religion nor a body of truth, but a feeling, a tradition, its roots intertwined with associations of national history and of family life; you do not learn it, you grow into it; you do not forget it, you grow out of it."

Msgr. R. Knox.

Spiritual Aeneid.



PART I  
CAUSES OF LUTHER'S DOWNFALL

I SELF RELIANCE:

1. Circumstances of his entrance into religion
2. Humility, obedience, docility lacking
3. Too much trust in his own powers

II. SADNESS AND SCRUPULOSITY:

1. Inability to arrive at sanctity in his way caused sadness and depression
2. Scrupulosity led him to think he was all wickedness and corruption; God the Master of wrath and vengeance
3. This anger could be averted only by his "own righteousness"

III. MYSTICISM:

1. John Tauler, O.P.:
  - a) interior calmness with which we are to receive God's operations; (complete passivity and self-annihilation)
  - b) darkness which fills the soul of the pious (fear and melancholy)
2. Anonymous writer: praised sole domination of God in soul that suffers for Him
3. Discontinued good works and abandoned himself to God

IV ABANDONMENT OF LIFE OF PIETY 1516 (an important year)

1. First expression of divergent views on nature, grace and free will
2. Abandons practice of religious life
3. Helpless in overcoming sins of the flesh
4. Convinced that chastity impossible

PART II

DOCTRINAL ERRORS

I JUSTIFICATION:

1. Disputation of 1516 - man's utter moral incompetence - even when he does his best, he sins
2. Disputation of 1517 - 97 theses against Scholasticism and Aristotle; added: "sole disposition for grace is predestination, eternal election by God"
3. Commentary on Romans: 1515-1516
  - a) Rom. 3/20: "By the law is the knowledge of sin"
 

Luther: "ONLY the knowledge of sin"

Rom. 4/15: "The law worketh wrath"

Luther: "ONLY wrath".

Paul is made to say that the commandments are given to show us the impossibility of keeping them.
  - b) Rom. 3/28: "We account a man to be justified by faith without the works of the law"
 

Luther: "by faith ALONE"

Text refers to law of Moses which cannot justify. From it Luther drew a twofold false conclusion:
 
    - i) denial of natural powers of man
    - ii) purely external imputation of merits of Christ
  - c) Rom. 3/25-26 - a serious difficulty for Luther
 

"For God showed Him publicly dying as a sacrifice of reconciliation to be taken advantage of through faith. This was to vindicate his own justice (for in his forbearance he passed over men's former sins) - to vindicate his justice at the present time and show that he is upright himself and that he makes those who have faith in Jesus Christ"

upright also". (Chicago version)

Paul says: God is just in Himself, makes others just by His justice which flows into the soul of man (man becomes a consors naturae divinae); hence there is no mere external imputation of justice.

Luther: makes two changes

- i) "To vindicate his own justice" becomes "the offering of his justice which is reputed as such before him". The justice of God, of which Paul speaks is not God's own justice but the "golden coat of grace".
  - ii) God "ALONE" is just
4. Justice of God is synonymous with the manifestation of His wrath
  5. Human nature cannot do anything good; it is so corrupt that it can never be regenerated, not even by grace.
  6. Sin always remains in the soul of the just but God does not look at the sin, but covers it with the merits of Christ.
  7. Faith comes solely from the H.G. without our cooperation.
  8. Qualities of "special faith":
    - a) includes traditional element - adds firm confidence in God
    - b) described as fear, humility, desperate abandon of self into arms of God, conviction that one is covered with sin.
    - c) by confessing our sinfulness we justify God; in return faith is our justification
    - d) It includes certainty of salvation, absolute confidence in individual predestination with no respect to man's cooperation with grace.
    - e) Fiducial faith alone produces justification. Contrition based on love of God not only superfluous but impossible.
    - f) Augustine: ama et fac quod vis  
Luther: crede et fac quod vis
  9. Summary: In order to be justified you must believe that you are justified. The inward consciousness which every christian must evolve in his soul gives certainty to this belief.

## II. GOOD WORKS:

1. "Sermon on Good Works" - tried to show his doctrine not opposed to
2. Faith is the pillar of good works. The true / good works christian is subject to no law, yet his very faith impells him to do good works spontaneously.
3. It is natural for man to turn to good works in troubles of conscience. Such works give worldly righteousness. It is necessary to do them because we have to live in human society.
4. He misquotes, alters texts of Aug. Finally he abandons his attempts to find grounds for his doctrine in Aug.'s writings.
5. Conclusion: the idea of good works is entirely forced into his theology. He never shows their real foundation; he places them in such a light that there is no reason why Christ recommended them and promised an eternal reward for their performance.

III FREEDOM OF THE WILL: "De servo arbitrio", 1525, an answer to Erasmus' "Diatriba". By way of preface, Luther states:  
Reason has nothing to do with faith and should be excluded from theology.

Part one: answer to Erasmus' arguments: If the will is not free,

a) Who will try to live a good life?

Ans: Nobody. This is not in man's powers. Freedom of the will has nothing to do with whether a man is saved or not

- b) Why would God give laws He knows are impossible to keep?  
Would not this be mockery?  
Ans: God does not expect this. He gave His commandments to show us the absolute impossibility of keeping them and to destroy our pride.
- c) How can God punish men if man is not free?  
Ans: There is no causal connection between man's actions and punishment or reward.
- Q Does not God will all men to be saved?  
R By His revealed word (will of God as manifest to us) C by His inscrutable will (hidden from us) N

Part two: Luther's "proof" from Holy Scripture

- a) No text states explicitly: man has a free will  
b) omnipotence and foreknowledge of God destroy free will  
c) moral evil is explained by fact that HG is working with a thoroughly bad instrument

#### IV ORIGINAL SIN:

1. Gifts of original justice pertain to essence of man; objectively they are supernatural, but subjectively they are natural. Without them man cannot "bene esse", cannot do anything good.
2. After fall, human nature manca and mala, essentially corrupt, faculties intrinsically distorted, will not only flows from God but hates Him and tries to live without Him. All natural acts are therefore sinful because they proceed from corrupt principle.
3. Original sin is concupiscence. Commenting on this Luther states correctly that according to Scholastics, it is a privation of original justice which was in the will, but incorrectly states that according to Paul it is not a privation of a quality of the will nor of light in the intellect, but a privation of all rectitude, of all strength of both body and soul, of the whole man interiorly and exteriorly.
4. This concupiscence is a true sin and remains after Baptism. The sin is remitted *quoad reatum* but not *quoad actum*. After Baptism it is not imputed to just on account of the merits of Christ.
5. Adam was not our moral head; we are contained seminaliter in him hence sinned in him.
6. Original sin is transmitted by "libido" of parents.

#### V. GRACE:

1. Actual grace: he speaks of direction of God in us, of continual operation of HG but he meant God Himself. Denied created grace because it was too human, too cold and took away from immediate contact with God.
2. Habitual grace: he rejected "habitus" because he could not feel the effects of grace. It was not a physical reality created by God and making the soul holy, but God's good will towards the soul by which He regards it, though unholy, as though it were holy.

Church: God for Christ's sake IMPARTS holiness to sinners  
Luther: God for Christ's sake IMPUTES holiness to sinners

#### VI BIBLE:

1. Bible sole rule of faith - "formal principle of Lutheranism"
2. Interpretation takes place under illumination of HG - sets aside authority of the Church
3. Inspiration:
  - a) no detailed theory - sometimes seems to destroy the very idea of inspiration; other times seems to hold verbal inspiration.
  - b) Writers inspired in same way as preachers of Word.

- c) inspiration of NT writers a part of their office - not a special power independent of it.
  - d) in passages not relating to faith (historical passages) tools of the HG can and did err.
4. Canonicity:
- a) determined by inward testimony of H Spirit. He must teach it is divine.
  - b) Luther's criterion: does this book agree with my doctrine
  - c) John who deals more with Christ's teachings and less with His works is preferable to Synoptics who stress works of Christ. By same norm Epistles of Paul and Peter are above Synptics.

## VII SACRAMENTS: (Captivitas Babylonica 1521)

1. Destroyed their efficacy by making them wholly subjective - the effect is produced by recipient himself in virtue of faith. They are not means of imparting grace but symbols for strengthening faith.
2. Reduced number to two: Baptism and Lord's Supper
3. Baptism: insisted it be given in usual way, in name of Trinity, even to infants.  
A difficulty: How can infants be baptized since they are incapable of faith?  
Answer: On account of faith of congregation, God, at moment of bap. gives children use of reason and fills them with grace. At times he held infants had hidden faith.
4. Eucharist:
  - a) insisted on literal sense of "This is My Body"
  - b) retained doctrine of Real Presence:
    - i) because it did not call for moderation to fit new doctrine
    - ii) mysticism of earlier years may have contributed to acknowledgement of "mysterium tremendum"
    - iii) denial of chalice to laity a mutilation of Eucharist
    - iv) sole aim and effect is to inspire faith in personal forgiveness of sin.
    - v) impanation - substance of bread remains and Christ is present with the bread - no transubstantiation.
    - vi) Ubiquity - Body of Christ present at right hand of God Fr; right hand of Fr. is everywhere; ergo Christ is present in consecrated Bread and Wine. But He does not allow Himself to be laid hold of and seized everywhere "because it is one thing to be present and another for Him to be present to you".
  - c) Mass:
    - i) no sacrifice, no meritorious work - merely a memorial on part of congregation and gives public testimony to God's glory.
    - ii) Christ's sacrifice on Cross made insufficient by Papists and Mass set up in its place.
    - iii) No sacrament, sacrifice, or priesthood can assist a soul in clothing itself with the "golden coat" of Christ's merits.
5. Confession:
  - a) not a sacrament but the exercise of virtue of baptism
  - b) absolution could be received from lips of pastor or some other brother.
  - c) no need to confess all mortal sins, but only those which oppress most. Main reason for keeping confession was to instruct.
  - d) absolution comforts the heart and confirms it in faith.
6. Matrimony:
  - a) no scriptural proof that it is a sacrament
  - b) impediments and dispensations are impious human laws
  - c) obligatory on every individual:
    - i) "increase and multiply" Gen. 1/28
    - ii) chastity impossible except in marriage
  - d) matrimonial affairs belong exclusively to secular authority

- e) conjugal act always a sin, but not imputed to married people
- f) 4 causes for "lawful divorce": subsequent impotency, wilful desertion, adultery, persistent refusal of cohabitum

#### VIII AUTHORITY OF CHURCH:

1. Baptism makes christian; therefore neither Pope nor Bishop has any right to impose anything on christian without his consent.
2. No need for authority of Church since faith makes everyone interiorly certain
3. "Thou art Peter" refers to all christians with Peter. The creed of the congregation is the rock upon which church of Christ is built.
4. Power of keys is imaginary power. Sins are forgiven by the word of grace entrusted to congregation; hence if any sins are to be retained, congregation must cooperate as co-judge

#### IX LYING:

1. Held correct doctrine until 1534
2. "Lie of service" permissible for following reasons: to prevent fury of devil; if it serves honor, life, welfare of fellow man; to promote God's glory; to destroy the Papacy.

#### X. PURGATORY:

1. Faith covers everything - no distinction between mortal and venial sin. When person dies, he either has faith or not - Heaven or hell.
2. Dead fall into deep sleep from which they will be awakened on judgment day.
3. Had no answer to 2 Mach 12/45, hence scratched it off list of canonical books.
4. Pope made purgatory a doctrine of faith in order to enrich himself and his followers by masses for the dead.

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CALVINISM

## FUNDAMENTAL DOCTRINES OF CALVIN

## The INSTITUTES

The principle source for Calvin's doctrine is the Institutes of Christian Religion. The first edition was published in 1534; the final and definitive edition, in 1559.

Purpose: "My design in this work has been to prepare and qualify students of theology for the reading of the divine word, that they may have an easy introduction to it, and be able to proceed in it without obstruction." Instit. Author's Preface

Divisions: It is divided into four books corresponding to the four divisions of the Apostles' Creed.

- Book I - God the Father - Creation, Conservation, Government.
- Book II - God the Redeemer - Fall of Man, Original Sin and its Effects. Works of Christ, Incarnation, Redemption.
- Book III - God the Holy Spirit - Unity with Christ, Justification Faith, Prayer, Predestination, Reprobation, Heaven and Hell.
- Book IV - The Church, Sacraments, Civil Government.

Importance: "The Institutes, by John Calvin, constitutes a landmark in Christian Theology, It is not only the first systematic presentation of Protestantism; it forms the doctrinal basis of the Churches of the Reformed faith." Instit. Foreword.

Criticism: The Institutes is not original. Calvin borrowed from Catholic Dogma, from Luther, Zwingli, Melancon, etc. It lacks logic, although Calvin's main purpose was to present a logical religion. Its style is clear, concise, persuasive.

## DOCTRINE:

I have limited myself to the four fundamental doctrines of Calvin and Calvinism: Scripture, Original Sin, Justification by Faith, and Predestination. All other doctrines were chosen, changed, or divided as conclusions of these four.

Scripture:

Revelation was necessary that fallen man come to a proper knowledge of God and of himself, Reason ineffectual

The Catholic Church has no right to pronounce regarding the authenticity of Scripture, for the Church is founded thereon.

The elect, by a private inspiration of the Holy Spirit, are given both the knowledge of what is the word of God and its correct interpretation.

Scripture is the sole font of all doctrine.

Original Sin:

State of Original Justice: Man was created with a body and soul and endowed with integrity. These three essentials constituted man. Integrity not only governed the senses, but also gave to intellect the capacity of discerning good from evil, and to the will the ability to do good or avoid evil.

Adam fell not because his will was not free, but because God did not sustain him with the power of perseverance.

State of Fallen Nature: Adam lost for himself and his posterity, integrity. His nature with its faculties became evil. They had been deprived of their principle for good.

The will could do nothing but evil. It was no longer free, but it retained the ability to choose between materially good or evil objects. Both of these are rendered formally evil by the will. The elect lose freedom of choice when they are given irresistible grace.

Definition of Original Sin: "Original sin appears to be an hereditary pravity and corruption of our nature, diffused through all parts of the soul, rendering us obnoxious to the Divine wrath, and producing in us works of evil." Instit. II i 8

Justification by Faith:

Redemption: Second Person of the Trinity became Man and suffered death so that by his merits, and by his alone, in the sight of God we are made righteous.

Justification: "He is said to be justified in the sight of God who in the divine judgment is reputed righteous and accepted on account of his righteousness. He is justified who is considered not as a sinner ... who stands in safety before the tribunal of God." Instit. III xi 2

Faith: "a steady and certain knowledge of the divine benevolence towards us ..." Instit. III ii 7

Justification by Faith is the certain knowledge of justification that is inspired into the elect. This knowledge is given to those who seek it in Scripture.

Faith and Repentance are "perpetually and indissolubly united".

"The fruits of repentance are the duties of piety towards God, and of charity towards men, with sanctity and purity in our whole life." Instit. III iii 16.

Justification by Faith is the motivating doctrine of Calvinism.

Prededatination:

"By an eternal and immutable counsel, God has once and for all determined, both whom he would admit to salvation, and whom he would condemn to destruction." Instit. III xxiv 11

"The elect are not gathered into the fold of Christ by calling, immediately from their birth, nor all at the same time, but according as God is pleased to dispense his grace to them."

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History of Dogma. Vol II. Otten, S.J.

Christian Denominations, by Konrad Algermissen. 1946



\*\* OTHER PROTESTANT SECTS \*\*

256 Religious Bodies in U.S. in 1946 -- Yearbook of American Churches.

Many disappear each decade.

Only a few groups remain in existence for any length of time.

400 different brands of Protestants in world.

I. Protestantism is essentially a "reform agency."

- a) In morals and in doctrinal teaching.
- b) Luther regrets trends Reformation takes in his day.

II. Opinions of three modern Protestant theologians:

- a) Protestantism magnifies freedom; Catholicism, unity.
- b) Sectarianism necessary to bring out fullness of Christianity.
- c) Sectarianism necessary for the needs of the human spirit.

III. DISINTEGRATION: -- the distinguishing mark of Protestantism.

- a) Germs of disintegration in Protestantism system.
  - 1) Rejection of all authority.
  - 2) Sole sufficiency of Faith.
  - 3) Sole sufficiency of the Bible.
- b) "Catholics differ from Protestants because they deny right of private judgment."

IV. Two reactionary groups:

- a) ANTINOMIANISM: stressing justification by faith alone.
- b) PIETISM: Opposing justification by faith alone.

V. Religious quarrels from 1525 to 1567:

- a) The Antinomian quarrel: on the binding power of moral law.
  - 1) Johannes Agricola: "Evil works do not hinder salvation."
- b) The Adiaphoristic Controversy: Are certain Catholic customs useful or destructive of Protestant faith?
- c) The Osiandrist Dispute: Does justification by faith mean that Christ really indwells in believer?
- d) The Majoristic Dispute: Are good works necessary to salvation at least as evidence of vital faith?
- e) The Synergistic Dispute: Is co-operation of sinner necessary in process of justification?

VI. Multiplicity of Sects:

- a) Schwenckfeldians.
- b) Anti-Trinitarian errors.
- c) Supralapsarian and infralapsarian groups.
- d) Puritans.
- e) Presbyterians: eliminate bishops.
- f) Congregationalists: eliminate priests; each congregation independent.
- g) Quintomonarchians: special kingdom of Holy Ghost.
- h) Perfectionists.
- i) Erastians: Church not independent of State.
- j) Latitudinarians: to unite all groups.

VII. PIETISM: reaction against the prevailing laxity of morals.

a) Jacob Spener (1635-1705) founded collegia pietatis, to stir up piety of people.

b) Stress on emotional; departs from faith of Protestantism.

1) Brotherhood of Herrnhut: personal piety, community life.

2) Angelic Brethren: invisible Church.

3) Gewissens: conscience norm of religion.

4) Buttler Sect: millennial Kingdom of Christ.

5) Zionist Community: chiliasm.

6) Michelines, "Legalists," "The Groaners": methodical ways of sanctification; serious view of life.

7) BAPTISTS: (1525; 1600 in England): founded by apostate Premonstratensian, Blaurock; repetition of Baptism; only adult baptism is valid; Calvinistic predestination; ethical rigorists; justification by good works.

8) LENNONITES: (1525) founded by apostate Frisian priest, Monno Simon; mitigated form of Calvinism; adult baptism, kingdom of God only in spiritual sense; obedience to Christ's Gospel the only means of salvation.

c) In England.

1) Quakers: founded by George Fox of Leicestershire, 1649; inner light is the norm of all religion; Church's magisterium, priesthood, all sacraments, oaths, war, military service, worldly pleasures are rejected.

2) Methodism: (1739) founded by JOHN WESLEY, Anglican priest who formed "Holy Club" for cultivation of religious life; minutely exact order followed in religious exercises -- so "Methodists"; adopted pietistic ideas of Herrnhut Brethren; clear consciousness of being saved; frequent private conferences with individual members; strong organization. 25 million in world today. Wesley: "A Protestant Ignatius Loyola, great practical religious and legislative genius."

3) Walters: founded by Ann Lee; developed religious dance, and called "Shakers," "Holy Jumpers."

d) In France.

1) Labadists: founded by former Jesuit, Jean de la Badie; possessions in common, religious dancing.

VIII. Age of Enlightenment.

a) Impetus given by Gotthold Lessing (1729-1781) in poem, Nathan, the Wise.

1) Ideal religion is creedless religion of reason in the sense of humanitarianism.

b) "The original, purely biblical and rational Christianity had been falsified by Church and burdened with irrational elements."

1) Christ becomes Jesus, the model man;

2) Christ's death, simply the death of a hero.

3) Concept of original sin and all sense of moral guilt disappeared.

4) Trinity was due to influence of Plato on Church Fathers.

5) Miracles were misinterpreted natural happenings.

6) Last remnants of Catholic worship disappeared.

7) Bible relegated to background by sentimental hymns and moralizing devotional books.

## IX. Ethical Christianity.

- a) The Salvation Army: founded by William Booth, Methodist minister, to help sick, poor, and labor classes in 1878. A military and autocratic constitution with strong centralization. Doctrine is Methodism with all sacraments eliminated. "Save your soul includes save your neighbor's soul." Professes divinity of Christ, eternity of hell; has adopted many Pelagian errors. Posses a separate religious doctrinal system. Fundamental in doctrine is belief in a Holy God, a Holy Bible, and a holy people.

X. Friedrich Schleiermacher: "The Father of Modern Theology."

- a) Frees theology from its rationalist enslavement.
- b) Has had greatest influence on modern Protestantism.
- c) In two volume work: "The Christian Faith according to the Principles of Evangelical Theology," he taught that religious faith is not a matter of intellectual knowledge, but merely a question of feeling. "Piety is a meeting with God in emotion.... Dogmas are the conceptions of pious, Christian emotional states, differing in their presentation according to individuals and times."

XI. The Revival Movement.

- a) Again puts stress on emotional values; aimed at overcoming rationalism.
- b) Exodus Communities: await second coming of Christ.
- c) Free Church of Scotland, the Geneva Free Church, the Nazarenes, the Waldenströmians.
- d) Apocalyptic and eschatological groups: Plymouth Brethren, the Catholic Apostolic Society, the New Apostolic Church, the Mormons, Adventists, Earnest Bible Students (Jehovah's Witnesses).
- e) Other movements against rationalism.
  - 1) Pectoral theology: (Neander and Tholuk): "Pectus est quod facit theologum."
  - 2) Confessional theology: interpretation of Bible according to original Lutheran creed.
  - 3) Mediatorial theology: to unite liberal and confessional theology.

## XII. The Nineteenth and Early Twentieth Centuries.

- a) Study of the history of religions and psychology of religions:
  - 1) Albrecht Ritschl, Adolf von Harnack, Ernst Troeltsch, David Strauss, Eduard Zeller, Charles Gore.
- b) FUNDAMENTALISM: belief in inerrancy of Scripture and Biblical miracles is fundamental to Christianity.
- c) Protestantism gradually succumbs to radical liberalism.

## XIII. Sectarianism at the present time.

- a) Several successful made to federate and unify.
  - 1) Federal Council of Churches of Christ in U.S.
  - 2) United Church of Canada.
  - 3) World Alliance for Promoting International Friendship through the Churches.
  - 4) Little remains of historic Protestantism; repugnance to anything savoring of dogma; an absorption in "good works" and the "good life."

Changes in the Protestant Concept of FAITH

Luther: Faith is "assurance of salvation": fiducia, trust. "Belief is an act of confidence, the act of a child-like heart."

Calvin: "Faith is a firm and certain knowledge of divine benevolence toward ourselves revealed to our minds and indicated to our hearts."

Calanchetta: "Faith is a trust in the gratuitous mercy of God."

Spinoza: ways of salvation -- way of reason.

-- way of Faith (for those not able to reason well enough to accept the thinkers' conclusions)

Somler: religion is twofold -- Public (drug to ease people's conscience; may not be changed)

-- Private (for one's personal life; individual may add or subtract acc. to his conscience.)

Lessing: A deep sentiment of truth in Bible. "Contradictions ought not to prevent our believing." "Even if one were not able to refute all the objections against the Bible, religion would always remain intact in the heart of those Christians who had acquired a deep sentiment of those truths."

Kant: There really is nothing beyond reason.

SCHLEIERMACHER: God and divine things are to be interpreted by an analysis of actual experience. "Religious faith is merely a question of feeling, not of conviction; it is a sentiment, an affair of the heart."

Ritschl: No confession of faith amounts to anything, except as an expression for the Christian consciousness of a community. Each believer makes his own set of beliefs.

Atvillie: "Liberal Protestantism is a religion without dogmas ... It includes men who retain a considerable number of traditional doctrines together with others who profess a spiritualistic Pantheism... Together with all true free-thinking it rejects every religious authority external to man."

Mcneogee: "Salvation by faith independently of beliefs."

Sabatier: "Religion of Authority and the Religion of the Spirit."

"Any external authority in religion of what kind so ever, -- be it book, or hierarchy, or pope, or fixed ministry, or sacrament, or creed, or ritual -- is all from beginning to end opposed to the 'Religion of the Spirit' promulgated by Christ."

Fordick: "Creedal subscription to ancient confessions of faith is a practice dangerous to the welfare of the Church and to the integrity of the individual conscience."

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## THE DOCTRINE OF BAIUS

The doctrine of Baius is contained in a series of pamphlets written rather to popularize his ideas than to expound them scientifically. From the pamphlets, the first sixty propositions condemned by Pius V, in his Bull "Ex omnibus afflictionibus," are taken in the following order:

Prop.	Source in Baius' Works	
1 - 20	from "Meritorious Works"	The last nineteen propositions represent the oral teaching of Baius' disciples as reported by the ecclesiastical authorities who asked for the condemnation. Although the Bull does not arrange these propositions in strict logical sequence, it is possible to construct from these an orderly and complete outline of Baius' theological system.
21 - 24	"Man's Original Integrity"	
25 - 30	"The Virtues of the Wicked"	
31 - 38	"Charity"	
39 - 41	"Free Will"	
42 - 44	"Justice"	
45	"Sacrifice"	
46 - 55	"Original Sin"	
56 - 58	"Prayers for the Dead"	
59 - 60	"Indulgences"	

In the preface to Man's Original Integrity, Baius says: "What was in the beginning the integrity natural to man? Without that question one can understand neither the first corruption of nature (by original sin) nor its reparation by the grace of Christ." These words give us the sequence of Baianism: (1) the state of innocent nature; (2) the state of fallen nature; (3) the state of redeemed nature. The question itself suggests the misconception which, in the opinion of many, is the source of all Baius' errors.

### I. Baius' understanding and use of the terms supernatural and natural:

1. He correctly understood these terms and used them according to their true and traditional meaning. Thus natural means to him what is due, and supernatural what is not due nature according to its proper excellence (cf. props. 21, 23).
2. But Baius considered the gifts of original justice to be due the first man before his sin, and therefore he thought them natural with respect to innocent human nature (cf. prop. 55).
3. Thus it is in his predication of these terms that Baius goes wrong. The fundamental reason for this false attribution to innocent nature of an exigency for the gifts of original justice seems to be his sincere and blind assumption that whatever is possessed at birth - by origin - must be considered due by nature (cf. props. 23, 24).

II. THE STATE OF INNOCENT NATURE - In the primitive state, man's destination to heaven, the indwelling of the Holy Spirit, immunity from ignorance, suffering, and death, the power of meriting - all, according to Baius, were so natural to man that none of these can be called a gratuitous gift, or grace.

1. The beatific vision, to the first man as to the angels, is a reward and not a grace (prop. 3).
2. The indwelling of the Holy Spirit must be called natural and not supernatural (prop. 21); so also the virtues of faith, hope, charity (prop. 23).
3. Man's natural destination to eternal life and his exalted union with the Holy Spirit in earthly life (before the Fall) demand the gifts of integrity (prop. 26).
4. And these endowments are so necessary to man that, once lost, man can do nothing but sin (props. 27, 50-53, 67).
5. Indeed they are so necessary to man's original condition that God could not have created man without them (prop. 55).
6. Furthermore, to man is due the inherent natural power of meriting (props. 1, 7, 11, 13, 15).

7. This power is the virtue of Charity, with which man is able to obey the law (prop 16), without which he cannot; given Charity, every work by its nature is good and therefore meritorious (props. 2, 38).
8. Justice itself depends on Charity because Justice formally consists in obedience to the law, and not in the gift of sanctifying grace (prop. 42).

III. THE STATE OF FALLEN NATURE - When Adam freely chose to disobey he destroyed entirely his natural rectitude, rendered his nature positively unworthy of its high endowments, and God in punishment, not only deprived him of these gifts, but, as it were, bound him to his sin, making Adam's single act of concupiscence a habit of the human will so that from that time man can no longer choose between good and evil, but by the domination of habitual concupiscence he is intrinsically necessitated to evil.

1. By the sin of Adam is destroyed the natural freedom of the human will so that man no longer is capable of moral good (props. 25, 27, 35).
2. Despite the fact that man is thus necessitated to moral evil, he retains sufficient freedom for all his acts to be formal sins, because:
  - (a) only coercion is repugnant to the natural liberty of man (props. 39, 41, 66)
  - (b) neither liberty of indifference nor even simple voluntaricity is required for the commission of sin (props. 46, 47, 67).
3. Man in all his actions is dominated by concupiscence (props. 40, 48), which is itself a sin (props. 51, 74), so that:
  - (a) even children, when they attain the use of reason, actually hate God, blaspheme Him, and spurn His laws (prop 49);
  - (b) evil desires, even though not consented to, are formal sins (props. 50, 75);
  - (c) purely negative infidelity in those to whom Christ has not been preached is a formal sin (props. 25, 68);
  - (d) and all sins are by their nature mortal (prop. 20);
  - (e) thus fallen man merits hell by every act and is unable to resist any temptation (prop. 30).

IV. THE STATE OF REDEEMED NATURE - Although in the primitive state all good things were merited by man and nothing strictly could be called a grace; and although in the state of fallen nature all good things were lost and nothing could be merited; still by the grace of Christ man was repaired - but not perfectly, nor by the restoration of powers once natural to him - but most imperfectly and by the supernatural help of extrinsic graces.

1. By the merits of His suffering and death Christ moved God to help us (pr. 10, 11).
2. But the help that God has given does not consist in sanctifying grace or any renovation intrinsic to our nature, but is extrinsic and comes per modum actus direct from God (prop. 42).
3. This help consists wholly in the supernatural gift of Charity which the Holy Spirit pours into our hearts and without which we cannot obey the law (props 13, 15, 38, 69).
4. This gift of Charity:
  - (a) is not sanctifying grace (props. 42, 63);
  - (b) nor the inherent natural power of Charity which man enjoyed before the fall (prop. 23);
  - (c) it is supernatural in the sense that: (i) it comes from God (prop. 38); (ii) it aids man extrinsically (prop. 63); (iii) it does not raise his nature to a more perfect state (prop. 75); (iv) it frees man's will from the slavery of concupiscence, but by dominating the will even more completely, thus rendering the influence of concupiscence for the most part ineffectual (props. 38, 75).

5. By this extrinsic power of charity we are again enabled to obey the law (prop. 16); and since justice consists formally in obedience to the law (prop. 42), we are justified more directly by Charity than by the merits of Christ (prop. 11), or by the indwelling of the Holy Spirit (prop. 63).
6. Further, although in the redeemed no good merit can be found which has not been conferred through the grace of Christ (prop. 8), the primary reason for the renewal of God's gifts is not the merit of Christ (prop. 11), or because we are once more made children of God (prop. 13), or because the Holy Spirit dwells in us (prop. 15), but only this: that man once more obeys the law (props. 13, 15, 11, 42, 69).
7. Baius speaks of the remission of sin as necessary for justification, but this is only a fictio juris (prop. 71). In fact: (a) a catechumen before Baptism, or a sinner before absolution and while living in mortal sin, can have Charity and thus be justified (props. 33, 43, 70); (b) the sacraments of Baptism and Penance are capable - ex opere operato - only of remitting the punishment due to sin; God alone, by inspiring to penance through Charity, removes the guilt of sin and justifies the sinner (props. 43, 57, 58).
8. Even the Sacrifice of the Mass has no other sacrificial value than that of being a good moral action drawing us close to God (prop. 45).
9. It is only by our good works - and these only because they are observance of the law in Charity - that we progress in justification. But even these bring us no increase in virtue (prop. 44).

V. CONCLUDING REMARKS - A quick reading of the above sketch cannot fail to reveal a strong mixture of Pelagianism, Lutheranism, and Calvinism. Baius is a Pelagian in his concept of the primitive state of man. He is a Calvinist in his presentation of the downfall. He is more than a Lutheran in his theory of redemption. Critics know that all these errors were in a manner harmonized in Baius' mind, but they are not agreed as to what may have been the ultimate principle of that theological formation. Still, the lines of disagreement seem to be finely drawn, and seem to result from emphasis of Baius' thought (1) in the abstract; (2) as colored by his sentimental temperament; (3) as prejudiced by his theological training. Thus:

1. Some find the key to all his errors in the 38th proposition, which implies the loss of free will and therefore the principal effect of original sin, asserts the domination of concupiscence - his distinctive characteristic of the fallen state - and the domination of charity - no less distinctive of the redeemed state.
2. Others think the source of error is optimism in appraising man's native condition. This tendency is reflected most clearly in the 21st and 22nd propositions, which assert the exigency of human nature for the gifts of original justice. Others emphasize the corresponding pessimism in gauging man's condition after sin. The 52nd proposition expresses most forcefully this aspect of Baius' temperament: "Omne scelus est eius conditionis..." Whichever of these tendencies is emphasized, the result is the same with regard to Baius' doctrine of the Redemption; in fact both tendencies are clearly manifested in the 11th proposition, his most explicit statement of the ratio of salvation.
3. Finally, some critics assign as the main cause of Baius' errors his moral and intellectual development. Thus intellectual pride and a dislike amounting almost to abhorrence for scholastic thought and method, together with an enthusiasm out of all proportion for the writings of St. Augustine, produced a mania in him that blinded him to all except to what he thought Augustine said. Certainly this is the cause at least of his blindness to defined dogma and of his half-revolts against the living Magisterium.

## THE DOCTRINE OF JANSENIUS

4

The classical exposition of Baianist as well as Jansenist theology is the famous Augustinus of Cornelius Jansonius, which - as its sub-title declares - purports to expound the true doctrine of St. Augustine "de humanae naturae, aegritudine, medicina, adversus Pelagianos et Massilienses". This extensive work is divided into three volumes, of which the first, chiefly historical, is an exposition in eight books of Pelagianism; the second, after an introductory study of the limitations of human reason, devotes one book to the state of innocence or the grace of Adam and the Angels, four books to the state of fallen nature, three to the state of pure nature; the third volume treats in ten books of the "Grace of Christ the Saviour," and concludes with a parallel between the errors of the semi-Pelagians and that of "certain moderns," who are no other than the Molinists.

The general development of doctrine as presented in the Augustinus thus falls under four heads: I. Innocence and the Grace of Adam. II. Sin and Concupiscence. III. The Loss of Free Will and the Grace of Christ. IV. The Salvific Will and the Distribution of Graces.

### I. INNOCENCE AND THE GRACE OF ADAM:

1. Adam was created in grace and justice (II, bk.1, ch.1); without concupiscence (ibid., ch.2); without any motions or temptations of pride (ibid., ch.3); he was immortal (ibid., ch.4); impassible and ver happy (ibid., ch.5). That all the gifts of original justice were natural to man by right of exigence is developed in great detail in Books 6, 7, 8 as a running carollary to the general thesis that a state of pure nature is impossible.
2. Man's most distinctive and precious endowment in the state of innocence was the gift of free will (II, bk. 1, ch.6); by his own free choice Adam could live justly (ibid., ch.7); and in justice could persevere (ibid., ch.8); but for this, he needed the help of grace (ibid., ch.10); and this help was necessary, not only for perseverance, but for single acts (ibid., ch. 12); it consisted, not in habitual grace or natural concursus (ibid., ch.12); but in actual, exciting grace (ibid., ch.13).
3. This grace was an adiutorium sine quo non, and therefore differs from the grace of the just after Adam's fall; for the grace which God gives now is an adiutorium quo (ibid., ch.14).
4. The grace of Adam was the same as that of the Angels (ibid., ch.15); but because it was only and instrument needed to complete the power of Adam's will, it is right to attribute good works, perseverance, the power to merit, even the attainment of beatitude to the will and not to grace. It is the opposite with us because the grace of Christ itself works in our will as the sole effective power for good and indeed forces the will to act. (ibid., ch.16).
5. Nevertheless, the reward and merits of the Angels and of innocent man were in a true sense gifts of God and graces (ibid., ch.18); as were also nature itself and the primal endowment of freedom (ibid., ch.19); and the divine love which excited and onflamed Adam's will to do good, without which he could not persevere or merit his just reward (ibid., ch.20).

### II. SIN AND CONCUPISCENCE:

1. By his sin, Adam lost all the admirable prerogatives of his nature, but especially the grace without which his will could not be free; for by sinning, the act of concupiscence became established in his will as a habit, and this habit was only less criminal than the act itself (II, bk.2, ch.1).
2. Habitual concupiscence destroyed the harmony in Adam's soul and dominated his will (ibid., ch.2).



3. This is a positive force turning the soul from God to creatures; thus enslaved, the soul becomes subject to disordered loves and this torrestrial delocation can be overcome only by the heavenly delocation of grace (*ibid.*, ch. 3).
4. The voluntaricity of original sin is not personal to Adam's posterity but comes from the will of Adam, which - by its malice - has vitiated human nature through and through (*ibid.*, ch. 4).
5. This vitiation is concupiscence itself; it is transmitted along with nature; in the concrete, it is lust of the flesh, which is found in the most holy and manifests itself in the most innocent, especially in the use of marriage (*ibid.*, ch. 5).
6. In the act of conception, God communicates the nature; the devil communicates concupiscence, and his evil influence is manifest in the carnal act of intercourse. Thus in the act of generation the active concupiscence of the parents is transmitted by the devil to the child virtually existing in the seed (*ibid.*, ch. 6).
7. Thus is explained how even baptized parents transmit original sin, for even the baptised generate their children in concupiscence (*ibid.*, ch. 7).
8. The effects of original sin are innumerable, but their roots are ignorance, concupiscence, loss of free will (II, bk. 3, ch. 1).
9. Ignorance necessarily rises from original sin; it is invincible by human efforts, yet does not excuse from sin (*ibid.*, ch. 2). It can be lessened or suppressed only by grace (*ibid.*, ch. 3); it does not excuse because it is a punishment, its penal character consisting precisely in that it does not excuse from sin (*ibid.*, ch. 4). Invincible ignorance of fact always excuses, of divine positive law - may possibly excuse; but ignorance of the natural law, vincible or invincible, never excuses from sin (*ibid.*, ch. 6).
10. Concupiscence is the corruption produced in the soul by sin which infects all its powers and spoils all its actions; it is a leaden weight which inclines the soul to rest in creatures, a sickness of mind which gives rise to thoughts of evil and hinders thoughts of good; it is a derangement, a complete disordering of the harmony established in the soul by God (*ibid.*, ch. 7).
11. Concupiscence infects all the senses (*ibid.*, ch. 9). It is not a sin in itself but comes from sin and leads to sin (*ibid.*, ch. 10). It is never permitted to consent to concupiscence for itself. For instance, the conjugal act may be permitted only for procreation; never for the allaying of concupiscence. But if concupiscence is dominant (as it always is when grace is wanting), the will cannot refuse consent; thus every act of concupiscence is a sin (*ibid.*, ch. 13).
12. Thus is seen the intimate relation of concupiscence and sin. In short, the habit of concupiscence is not a sin, but every act of concupiscence is; since every human act, without grace, is motivated by concupiscence, every human act is necessarily a sin (*ibid.*, ch. 14).
13. The necessitating influence of concupiscence does not remove from the will the freedom which formal sin requires because by concupiscence the will is not necessitated to any particular sin; therefore it is free to choose one "good" rather than another, but even a thing that is materially good remains formally evil; even the fulfillment of the Commandments proceeds from concupiscence, and thus is elicited by sinful motives and is directed to an evil end. (II, bk. 5, ch. 20).
14. Thus, even though dominated by concupiscence, the will is free in exercise; is necessitated only in specification. Indifference is not the essential element of moral freedom. It is sufficient that a man be free to sin; not that he be free to sin or not to sin. The latter is a perfection of moral integrity, true; but without it, freedom to choose between sin and sin is sufficient to establish formal guilt (*ibid.*, ch. 21).

## III - FREE WILL AND THE GRACE OF CHRIST:

1. The grace that God gave Adam perfectly fits the definition of sufficient grace as conceived by the scholastics; even the semi-Pelagians admitted this grace.<sup>1</sup>
  - (a) it gives the posse agere to the will (III, bk.2, ch.1);
  - (b) it leaves the will perfectly free to act or not to act (ibid., ch.2);
  - (c) yet it is a true help because without it Adam's will could not act in any way for good (ibid., ch.3);
  - (d) it is not an actual grace - therefore not a habit of the will (ibid., ch.4).
2. But the Grace of Christ is very different:
  - (a) It is a help by which sinful man can do good and persevere; hence it gives both the posse and the velle of moral action (ibid., ch.4);
  - (b) it necessitates the will, dominates it, and thus frees it from concupiscence and sin (ibid., ch.5).
  - (c) Hence it may be compared to the concept of efficacious grace taught by the Thomists, for the Grace of Christ, to a certain extent, physically pre-determines the will. It is a more logical concept, however, for - unlike the Thomistic notion - it is not always efficacious for good and hence allows room for the commission of formal sin, e.g., when the grace is wanting or when it is not strong enough to overcome concupiscence, and it does not destroy the freedom of the will as the Thomistic concept does (ibid., ch.14).
3. In its fulness, the grace of Christ:
  - (a) is all-powerful to persuade and accomplish the will of God;
  - (b) it induces the will with a desire for good so sweet and strong that it can not help but act, and acts with extreme pleasure and complete liberty;
  - (c) it is called victorious for it overcomes all obstacles; the will cannot resist it, and by it God works in our hearts what he wills.<sup>2</sup>
  - (d) It never awaits the consent of the will; on the contrary, it forces consent (ibid., ch.24).
4. But this grace is not always given in its fulness. Not every grace of Charity is equal, nor is this grace given always with reference to salvation. It is therefore always efficacious in the sense that it always produces the effect which God intends, but God does not always give grace as a means to salvation; thus sometimes:
  - (a) it produces only desire for the good without being strong enough to detach the will from creatures. This is given to humble the soul and to reveal to it the necessity of grace - and sometimes merely to manifest the omnipotence of God and man's helplessness.
  - (b) Such graces, in so far as we associate them all with perseverance and salvation, are feeble indeed; yet even these infallibly fulfill their purpose and many of them are given to prepare the soul for the fulness of grace.
  - (c) They are called imperfect, little graces; with them we cannot do good, but by them we are made ready to receive the power to do good (ibid., ch.34).

## IV. THE SALVIFIC WILL AND THE DISTRIBUTION OF GRACES:

## A. ECONOMY OF GRACE:

1. In the third book of The Grace of Christ the Saviour, Jansenius presents a detailed criticism of the concept of sufficient grace. In sum he says that a concept of grace which in itself suffices only for the posse agere and is rendered efficacious only by free consent, is a product of pure and futile speculation and has no foundation in reality (III, bk.3, ch.1).

<sup>1</sup>The fourth of the five propositions condemned by Innocent X in the Constitution Cum Occasione, May 31, 1653 (DB 1092-1096) - barely indicated in these notes (III, 1, and 2 above) - is found explicitly stated and defended in Augustinus I, Bk. 8, ch. 6. The second proposition is found in Vol. III, Bk. 3, ch. 24 - cf. these notes immediately above (III, 3, ad c).

- (a) It was invented to save the scholastic theory of the freedom of the will;
  - (b) but the very freedom that it saves, namely indifference, was destroyed by original sin (*ibid.*, ch. 2).
  - (c) As an aid to man it is a mockery - similar to throwing open the prison-door of a captive, but leaving him chained hand and foot to the dungeon wall (*ibid.*, ch.3).
2. The true concept of the medicinal grace of Christ - the only kind of grace that is truly sufficient for the needs of fallen man - is the efficacious grace of Charity, for this grace alone frees man from the slavery of sin (*ibid.*, ch.4).
3. The modern scholastics are wrong in saying that sufficient grace, remote or proximate, is given to all men, for:
- (a) grace relatively sufficient as they describe it was given only to Adam;
  - (b) grace absolutely sufficient enables us to obey the Law in letter, but not in spirit because it is insufficient to allay concupiscence;
  - (c) grace relatively sufficient to the overcoming of concupiscence - by giving the velle as well as the posse - in a word, efficacious grace, is not given to all men (*ibid.*, ch.5).<sup>1</sup>
4. Grace of a kind was given to the Jews in the Law of Moses. This removed ignorance, but gave neither freedom nor faith nor charity. The Infidels lack even grace of the Law; they live practically as animals, yet by every human act they commit sin. Of the Faithful, sinners have the grace of Faith, but even this, the first true grace, is not truly sufficient in itself; it illuminates the mind and inspires to a life of Christian virtue, but unless Charity is given with it, Faith remains inefficacious so far as the practice of virtue is concerned. The just people among the Faithful are those who have Charity in fulness, but for how long they will have it only God in His providence knows; yet these alone, in so far as they have perfect Charity, have truly sufficient grace, for this grace alone frees from concupiscence and enables the soul to love God sicut oportet. (*ibid.*, ch.12).
5. From what has been said about the classes of men, it follows that for each of these - even for the Just - the laws of God are at least sometimes impossible. Thus, among the faithful, even the Just may at times be denied the power to obey the Law, and this withdrawal of grace may take place despite the most fervent and sincere desire to fulfill the Law. Besides, no one can ever be sure that he has this power of perfect Charity; therefore we must always pray for it, and never presume that our works are holy in God's eyes (*ibid.*, ch.15).<sup>2</sup>
- B.- THE SALVIFIC WILL:
6. (a) According to their interpretation of St. Paul to Timothy: "Dous omnes homines vult salvos fieri," the Scholastics - Lessius, Suarez, Bellarmine, Molina, etc., - say that God, antecedently to death in the state of sin, desires the salvation of all men; the fact that some are lost should be attributed, according to this interpretation, not to a denial of grace, but to the failure to cooperate with the grace that is given. This explanation is semi-Pelagian, for it grants to the human will the effective part in the work of salvation.
- (b) This view cannot be reconciled with fact. For example, infants, baptised or not, are saved or damned; but their eternal fate cannot depend on their cooperation because they cannot cooperate. Nor can the text of St. Paul include infants - this for the same reason. Therefore the text cannot mean that all are saved de facto, nor that God desires the salvation of all without exception.

<sup>1</sup> A clearer indication of the fourth proposition is indicated here (III, 3, c); and from what follows (in 4, 5, 6) the relation of this proposition with the first (in 5) and fifth (in 6) becomes somewhat clear.

<sup>2</sup> Here (in III, 5) the first proposition of Jansenius, DB 1092, is stated explicitly. In the Augustinus, it appears in III, Bk. 3, ch. 15.

## 6. THE SALVIFIC WILL (cont'd):

- (c) None of the Patristic interpretations of the text is literal on this point. Augustine in particular gives three meanings, and all of them allow for exceptions:
- i. "all" - i.e., all whom God wills to save;
  - ii. "all" - i.e., some from all nations, ages, classes of men;
  - iii. "all" - i.e., God wishes us to desire, pray for, and hope in the salvation of all (III, bk. 3, ch. 18)
7. It was not Christ's will to die for all. He died "for the redemption of many," as St. Mathew says (20/28), but not efficaciously for all. His passion was infinitely meritorious; therefore sufficient for the salvation of all, but Christ did not will to save all; if He had, all necessarily would be saved. (*ibid.*, ch. 19).
8. To assert that the grace needed for salvation is given to all without exception, is semi-Pelagian and worse, for on the one hand it attributes to man the effective part in his salvation, and on the other it positively denies the efficacy of the Work of Christ (*ibid.*, ch. 21).<sup>1</sup>
9. Predestination is the cause and principle of grace: "Grace is given as the means necessary for the predestined to attain their appointed end. Hence:
- (a) Predestination is God's Providence toward the Elect;  
Reprobation is God's Providence toward the rejected.
  - (b) Grace is given in its fulness only to the Elect, and this means is not only sufficient but infallibly efficacious;  
Merit - or just reward - is given only to the rejected.
10. Mercy and Justice are the reasons which move God to save some and damn others, but the ultimate reason why this man is chosen is a mystery. In so far as we can know it, the ultimate reason why the non-elect are damned to hell is original sin, by which all men are engulfed in the mass of perdition.
11. The proximate cause of reprobation is the withholding of grace, and the consequent unworthiness of man for anything save eternal punishment. The ultimate cause may be positive - would seem to be - but we cannot know, for the ultimate reason of God's Will is a mystery to us. (*ibid.*, bks. 9 and 10).

V. IN SUMMARY - The fundamental ideas of Jansenius' doctrine add up to the following: There are two states and two kinds of grace; in the state of innocence man was entirely free and grace was subject to his will; by the sin of Adam he was overwhelmed by a miserable necessity to sin, so that all his actions without grace are sinful. In this new and evil state, to do good he is in absolute need of a grace that will give him supernaturally the power which was once his by nature. By the grace of Christ something of this power is returned, but the freedom to use it or not to use it is reserved; this grace is not given always, nor given to all, so that for all it is sometimes impossible to observe the Commandments even though we desire to obey them, and for some it is always impossible to obey them (PROP. 1).

Nevertheless, when this grace is given it cannot be resisted (PROP. 2).

Although it dominates the will, it imposes internal necessity only; freedom from coercion remains, and thus is left intact the will's power to merit or demerit even when subject to the sweet yoke of grace (PROP. 3).

To hold a grace that the will can resist at its good pleasure attributes the effective part in the work of salvation to the will of man and positively denies the efficacy of the Work of Christ; therefore to hold such a grace is semi-Pelagian and heretical (PROP. 4).

<sup>1</sup>In this chapter of the *Augustinus* (III, bk. 8, ch. 21) Jansenius gives his reasons for holding the fourth of the condemned propositions (DB 1095).

In the state of fallen nature, then, all men - without grace - are culpable before God and can merit nothing but damnation, nor would God be unjust to let all perish in punishment of original sin. Predestination is a purely gratuitous gift; it cannot be merited, nor is it universal in its effect. Before original sin, God intended to save all men, but now He has limited the exercise of His intention to the chosen few. These receive grace in fulness and so their salvation is guaranteed; the rest of mankind receive at most only inefficacious graces, not strong enough to overcome concupiscence, or temporary grace which will forsake them before the end. Any other doctrine of the economy of grace is heretical. To hold, for instance, that Christ died for all men is the equivalent of saying that His will to save all is inefficacious and that the efficacy of grace is wholly dependent on man's cooperation. Since this is semi-Pelagian, it is semi-Pelagian also to hold the premise from which it follows. Christ died only for the Elect; to say otherwise is heretical (PROP. 5).

**CONCLUDING REMARKS** - To this summary statement of Jansenius' doctrine, as to the Augustinus itself, Baius would have been proud to sign his name. Certainly on all essential points Baius and Jansenius are in complete accord. It can be said almost without qualification that Jansenius does nothing more than coordinate, refine, and extend to logical conclusions the ideas which Baius expressed pamphlet by pamphlet in unsystematic form.

Jansenius centered the system around the treatise on Grace, and based it on what he considered the foundation of St. Augustine's teaching, namely, the concept of two kinds of grace: adiutorium quo and adiutorium sine quo non. In his development and application of this central and fundamental concept, he made refinements of Baius' doctrine along two major lines:

1. He gave degrees to Baius' notions of sin in the fallen state and of grace in the redeemed state.
2. He toned down the thesis that the gifts of original justice were naturally due to innocent man. Baius had said they were natural by right of exigency; Jansenius says by right of fitness or decentia.

In moral and intellectual character, Jansenius is similarly a refinement of Baius. His pride was greater than that of Baius in proportion to his superior capacity as a theologian. He was even more anti-scholastic and anti-authoritarian, so that once he had fastened on St. Augustine, neither doctors, nor popes, nor councils, not even the words of Augustine himself, could shake him from what he wanted Augustine to say. The Augustinus gives us what he wanted; how close it is and yet how far from the truth he read is a miracle of self-deception. It is enough to drive the most brilliant defenders of St. Augustine to violence. Even Beraza, who is seldom moved to the point of using a personal adjective, calls Jansenius "a poisonous font" from which all truth that goes in comes out polluted.

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MODERNISM

## INTRODUCTION

OMNIPOTENCE OF NATUREIMPOTENCE OF NATURE

Pelagius

-- GRACE --

Luther

Rationalism - mind

SUPERNATURAL

- - KNOWLEDGE - -

Fideism

Agnosticism - phenomena

## MODERNISM

Natural faculty for  
arriving at divinity:  
Religious Sentiment

Divine is  
unknowable

## WHAT IT IS

"Modernism is the synthesis of all heresies", Pius X

"The avowed Modernists form a fairly definite group of  
thinking men united in the common desire to adapt Cath-  
olicism to the intellectual, moral, and social needs  
of today", Loisy

A Philosophical method rather than a doctrine or religion  
Dogmas constantly evolving

## CAUSES OF MODERNISM

False philosophies of the last century - Rationalism, Agnost.  
Infiltration of these philosophies into Catholic seminaries  
Opposition to authority within and without Church

## PERSONALITIES

Germany - Harnack, Guenther, Schleiermacher - "Father of  
Modernism -- all precursors of true Modernism

France - Blondel, Hebert, Houtin, Paul and Auguste Sabatier,  
LeRoy, Loisy - "Biblical Modernism"

Italy - Murri, Minocchi, Fogazzaro, Alfieri

England - Founders of Theological Modernism - Tyrrell,  
Baron von Hugel (disputed)

Tyrrell - Born 1861, Convert, Jesuit, Professor of theology  
and philosophy, devotional writer, Apostate, Excommuni-  
cated, Dies unreconciled - 1909.

Loisy - 1857 - 1940. Priest, lost faith long before leaving  
Church, Dies unreconciled.

Most Modernists try to remain loyal to Church, externally

## CONDEMNATION

Decree "Lamentabili" July 3, 1907 - 65 errors condemned  
(DB 2001 - 2035)

Encyclical "Pascendi" Sept. 8, 1907 (DB 2071 - 2139)

Clarification of tenets for Modernists themselves

"Excommunication and honor for heroes" - Loisy

# THE MODERNIST AS PHILOSOPHER

Modernist philosophy is fundamentally agnosticism - knowledge from phenomena only

God unknowable from phenomena, ERGO from within

Vital Immanence - necessity or impulse of the heart

FAITH - necessity or need for the divine

TRANSFIGURATION and DISFIGURATION

Sentiment does not give faithful representation of reality

Transfiguration - idealization by religious sentiment

Disfiguration - idea made real by putting in actual conditions of time, place, education, character, etc.

CHRIST OF FAITH - as known from religious sentiment: Transfigured

CHRIST OF HISTORY - as known from phenomena: Disfigured  
Catholicism - development of religious consciousness, especially in the Second Century

Intellect ponders Faith, reflects on phenomena

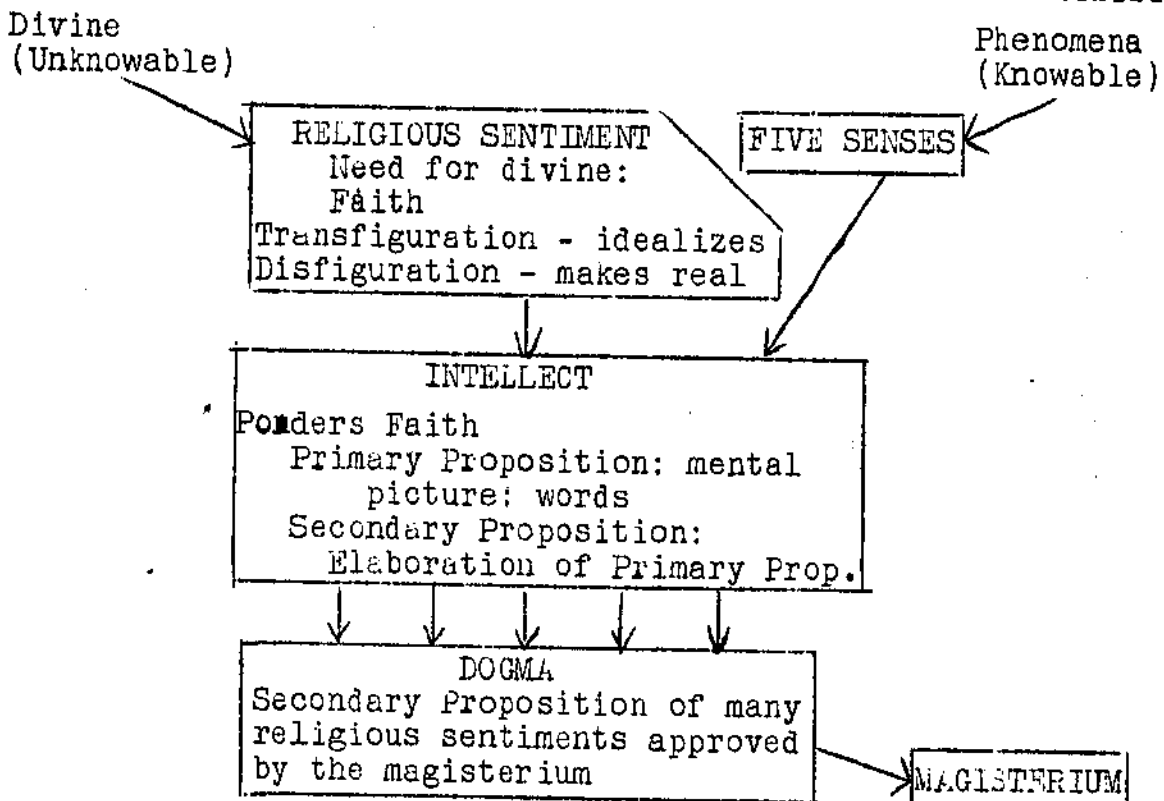
Transforms vital phenomena into mental pictures or words

DOGMA - an elaborated proposition of the religious sentiment approved by the magisterium of the Church

Merely an expression of the common consciousness

RELIGIOUS FORMULAE - Mental pictures of religious truth

Internal counterpart of Dogma



# THE MODERNIST AS BELIEVER

Divine exists outside sentiment even though known only through sentiment, because of common consciousness

All religions equally true

Truth determined by peace for religious feelings

**Divinity of Christ**

Historically He was mere man - Christ of History  
According to Faith He was God - Christ of Faith  
Christ is greatest of the prophets  
Strong religious consciousness, so strong that He must be  
source of all consciousness, ERGO - God.  
Creed recited, but not believed. "Amo", not "Credo"

**THE MODERNIST AS THEOLOGIAN**

The principle of Faith is immanent  
Atqui the principle of Faith is God - Believer  
ERGO God is immanent - Theologian

**THEOLOGICAL IMMANENTISM** understood in three ways:

1. God is more intimately present to man than man is to himself
2. Action of the First Cause, God, is equal to and synonymous with the action of the second cause, man.  
Ergo no need for the supernatural
3. Logical conclusion - Pantheism. Man's actions are synonymous with God's actions.

**SACRAMENTS**

Arise from twofold need or necessity:

1. Sensible manifestation of religion - symbols
2. Means of propagation of Faith - symbols

**SCRIPTURE**

Scripture is a collection of religious experiences.  
Inspiration distinguished from ordinary impulse merely  
by its vehemence

**DE ECCLESIA**

Church born of double need experienced by early Christians:

1. Need of communication of Faith to others
2. Need to propagate and guard common good

"The Church is the product of collective consciences, in which, by virtue of the principle of vital permanence, all depend on one first believer, who for Catholics is Christ"

Authority from within the individual - ERGO the Church  
should change to democracy  
Church subject to the State

Evolution of Dogma - Church must adapt itself to present  
needs

**MIRACLES**

"Never in the whole of human history has there been a  
real supernatural miracle"

**THE MODERNIST AS HISTORIAN AND CRITIC**

History deals only with phenomena

Everything not in harmony with the circumstances of Christ's  
life is relegated to Faith - development of early Christian  
Fact is posterior to the need



THE MODERNIST AS APOLOGIST

Depends on philosopher for laws and principles  
Therefore a priori judgments on facts  
Catholic dogma not exempt from error  
Religion and morals expected to contradict history  
because of different sources of information

THE MODERNIST AS REFORMER

Scholastic philosophy to be merely included in History  
of philosophy  
External devotions to be reduced  
Ecclesiastical government to be less dogmatic and more democ.  
Active virtues more important than passive

REMEDIES SUGGESTED BY PIUS X

Study of Scholastic Philosophy  
Diligence in seminaries, philosophical and theological  
Episcopal vigilance over publications.  
Strict censorship of publications  
Priests rarely as editors of publications, only with permission  
Congresses and Diocesan Watch Committees

INFLUENCE OF MODERNISM AFTER CONDEMNATION

Historical Criticism along Modernist lines  
Change in Protestant theology from FAITH to GOOD WORKS  
Prevent unity between Rome and Anglican Church by drawing  
Anglicans farther from orthodoxy  
Subtle influence within Catholic Church

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## AMDG BYMH SEMINAR CHURCH COUNCILS THE COUNCIL OF NICEA 325 AD

For more detailed treatment of: HISTOIRE DE L'EGLISE (Ed. Fliche-Martin (v. II) 1936) HISTORY OF CHRISTIAN COUNCILS, Hefele (Trans. Clark, 1894) Vols. I, II; CHURCH HISTORY Poulet-Raemers, I, (Briefer but well done); HISTORY OF DOGMA, Tixeront, II; HISTORY OF THE CATHOLIC CHURCH, Mourret, II; CATH. ENCY. "Nicea" (Leclercq); Dictionnaire Catholique, "Arianisme" V. I, 2a, cols. 1779-1863 (Bachelet); "Nicea, I Council, NT, 1a Extended bibliographical note bringing matters to date, Fliche-Martin, op. cit., 36-71

This paper attempts to give a summary account of the backgrounds of the Council, the Council itself, the events which followed during the years 325-350.

IA HISTORICAL PICTURE of times; Diocletian persecutions over; Constantine emperor in West, Licinius in East; Edict of Toleration, 313; Troubles in Africa, the Donatists; Friction between Constantine and Licinius about Toleration of Catholicism, War between them, 324; Constantine sole emperor; Increasing rumors about quarrels in Alexandria between Bishop Alexander and his priest Arius, "something about Trinity". Constantine begs peace, "forget your little disputes", "agree". Attitude of many non-Catholic historians, similar.

IB ARIANISM (Documents--Couple of letters of Arius, fragments of his Thalia, many creeds of Arians & semi-Arians, works of Athanasius etc.

DOCTRINE: "Begotten means created; begotten means a beginning" Logos, subordinate, not co-eternal or consubstantial; a time when Father not Father; Son was not till begotten; priority not of time exactly but something similar.

ORIGINS: Uses Philo (exaggerating distinction between God and Material World), perhaps Lucian (Son not Eternal)?; Aristotelian dialectic.

HIS PROOFS: Proverbs 8/22; Rom 8/11/ 8/29; Col. 1/15; John 17/3; 14/28; 5/19 etc of that type of text; Patristic argument from Origen, Tertullian, Apologists, making capital of their incautious and inaccurate statements. Above all the Arians were clever boys with the syllogisms.

BEGINNINGS OF THE MOVEMENT 318 or 323? Bishop Alexander with synod makes clear Arian error; Arius continues to teach, makes friends with bishops outside Egypt. Alexander also starts letter-writing career. Constantine intervenes, sends Hosius (Spanish Bishop) to investigate. Somebody gets bright idea of general Council; Constantine sets about organizing it.

ARIUS HIMSELF: Born in Lybia 250? 260?--anyway an old man at Nicea--ascetic looking; smooth personality--clever dialectician; could propagandize--seemingly highly respected by bishop before quarrel.

## II COUNCIL OF NICEA May-June 325.

DOCUMENTS--Creed, 20 Canons, Synodal Letter, from Council itself. Accounts of members like Eusebius, Athanasius. Later historians like Socrates (440), Sozomen (444), Theodorot (450), Philostorgius (430); apologists like Hilary of Poitiers (cr. 360). Gelasius of Cyzicus, his documents most regard as not authentic.

MEMBERS: number, 270 (Eustathius); 300? 318? (Athanasius) Traditional--318. Varied group the saintly, well-educated, simple souls, slickers. Mostly from East; Hosius of Cordova, and 2 representatives from Pope. FORMAL OPENING with Constantine.

PROCEDURE--not clearly known, at least evident that there was much discussion and Arian doctrine clearly understood by those present.

RADICAL ARIANISM immediately condemned. Athanasius unyielding adversary of Arius. Arius' friends try to escape exact formula. Eusebius of Caesarea offers his creed. It's rejected. Homoeousios (Consubstantial) becomes the touchstone of orthodoxy, but term is fought by many Easterners because of its abuse by Paul of Samosata (260-270) Constantine favors homoeousios--all sign except two bishops & Arius, those exiled.

TWO OTHER MATTERS DEALT WITH BY COUNCIL: a) Attempt to settle the EASTER controversy (That day to celebrate Feast) not entirely successful; b) THE MENETIAN SCHISM in Egypt--apparently settled--Molotius deprived of authority; molotian clergy mixed with Catholic clergy. Trouble will come later.

BRIEF RESUME OF CANONS (Cf. Cath. Ency. "Nicea"); mostly disciplinary. Arianism seems dead. Council ends (traditional date) June 19th 325.

## III WHAT HAPPENED NEXT 325-350. Very brief summary of some highlights.

325-337 THE ARIAN REACTION AGAINST NICEA. Protestants use this as argument proving Trinitarian belief formulated at Nicea was not traditional. In answer we point out two general circumstances which explain the situation:

a) Constantine did not continue his opposition to the Arian party but was swung round in favor of different Arian bishops, especially the clique of Eusebius of Nicomedia. The celebration in honor of St. Lucian (327). Arius gets back in favor.

b) The second circumstance--the CONDUCT OF CONCILIED BISHOPS--those who signed unwillingly. They formed small clique--did not go back to radical Arianism but would not admit homoousios; kept dragging red-herring of "Sabellianism" into all synods and councils. Chief villain was Eusebius of Nicomedia. Eusebius of N. had two chief aims--1) pick off one by one the leading Niceans and 2) re-instate Arius publicly. Between 325-335 they almost succeeded. They got rid of many bishops by deposing them in Arian-packed Councils or by mere Imperial order. Athanasius is their Public Enemy No. 1. Arians ally with Melitians in Egypt; Council of Tyre in 335 exiles Athanasius; appeal to Emperor of no avail. Attempted re-instatement publicly of Arius in 335-336 is cut short by apparently providential, sudden death of Arius in Constantinople under very peculiar circumstances.

337-343 DEATH OF CONSTANTINE (337): two sons finally succeed him; one in East favors Arianism. But Athanasius allowed to return. Then Eusebian party starts same tactics lies, flattery of emperor etc. Athanasius driven out by usurping Gregory of Cappadocia (339). ROME STARTS TO INVESTIGATE thoroughly. Athanasius declared innocent by Roman synod (340). SYNOD AT ANTIOCH, produce 4 different creeds; all veer away from radical Arianism; all afraid of homoousios. Eusebius of Nicomedia dies (341). GREAT COUNCIL OF SARDICA (343) Easterns leave Council; Westerners o.k. Athanasius.

343-350 Things begin to look better for Niceans. Athanasius returns. Western emperor who favors Niceans has influence on Eastern one. Then in 350 another unexpected thing happens. (cf. next seminar paper).

#### CREED OF EUSEBIUS

We believe in one only God Father Almighty  
 Creator of things visible and invisible  
 And in the Lord Jesus Christ, for He is  
 the Logos of God

God of God, Light of Light, Life of Life, His  
 only Son, the first-born of all creatures  
~~begotten of the Father before all time,~~  
 By whom also everything was created, who  
 became flesh for our redemption, who  
 lived and suffered amongst men, rose  
 again the third day, returned to the  
 Father and will come again to judge the  
 living and the dead.

We believe also in the Holy Ghost  
 We believe that each of these three is and  
 subsists: the Father truly as Father; the  
 Son truly as Son; the Holy Ghost truly as  
 Holy Ghost; as Our Lord also said when He  
 sent His disciples to preach: Go and  
 teach all nations and baptize them in  
 the name of the Father and of the Son  
 and of the Holy Ghost

#### AS COMPARED WITH

#### CREED OF NICEA.

We believe in one God the Father Almighty  
 Creator of things visible and invisible  
 And in one Lord Jesus Christ the Son of  
 God, only-begotten of the Father that is  
of the substance of the Father

God of God, Light of Light, Very God of  
 very God, begotten not made, being of the  
same substance with the Father  
 By whom all things were made in heaven  
 and in earth, who for us men and for our  
 salvation came down from heaven, was  
 incarnate, was made man, suffered, rose  
 again the third day, ascended into the  
 Heavens, and He will come again to  
 judge the living and the dead.

And in the Holy Ghost.

Those who say there was a time when He  
 was not, and He was not before He was  
 begotten and He was made of nothing  
 (He was Created) or who say that He is  
of another hypostasis or another sub-  
stance or that the Son of God is created  
 that He is mutable or subject to change  
 THE CATHOLIC CHURCH anathematizes.

## CO CHALCEDON: FOURTH OECUMENICAL COUNCIL.

### THE COUNCIL OF CHALCEDON -- HISTORICAL OUTLINE

- 444- Death of Cyril of Alexandria; succeeded by his arch-deacon, Dioscorus, a monophysite. Monk Eutyches leads the party at Constantinople.
- 448- The Cyrillians accuse Irenaeus of Tyre and Theodoret of Cyrus as guilty of Nestorianism; former deposed and exiled, latter silenced by Emperor.
- (Nov 8) Synod of Constantinople: Convened by Flavian, bishop of that city.
- 1) Eusebius of Nicomedia, accused Eutyches of heresy. Monk summoned to appear, but refuses. In second session a statement of true faith is drawn up.
  - 2) At the 7th session, bishops find Eutyches guilty of heresy. He refuses to recant, so deposed, laicized, excommunicated.
  - 3) After the synod, both parties appeal to Pope Leo I, who endeavors to keep peace in the Orient.
- 449-(Mar 30) Theodosius, at request of Dioscorus and Eutyches summons a council to be held at Ephesus. Pope is invited; unable to attend he appoints three legates with instructions to settle affair of Eutyches and draw up a statement of the true faith. Latter to be based on
- (Jun 13) The Dogmatic Epistle to Bishop Flavian (DB 143-4).
- (Aug 8) Robber Synod of Ephesus: Dioscorus presides; house packed with Egyptians.
- 1) Leo's letter not read; papal legates have no authority.
  - 2) "Two Natures after the Incarnation" declared to be Nestorian.
  - 3) Eutyches vindicated, Flavian, Eusebius, and Theodoret accused of heresy. Flavian and Eusebius make strong protests to Leo.
- (Oct 13) Roman synod condemns the "latrocinium". Leo asks Theodosius to let the state of question remain as it was before Robber Synod; he will summon a council to Italy to settle the difficulty.
- 450-(Easter) Against the wished of Leo, Theodosius appoints Anatolius, a monophysite to the see of Constantinople. Leo demands proof of orthodoxy from the new bishop. Not immediately forthcoming.
- (Jul 28) Theodosius dies; succeeded by Pulcheria and Marcian, both of whom are orthodox, and friends of Leo and Flavian.
- (Nov ) Anatolius and a local synod at Constantinople assent to Leo's Dogmatic Epistle. Many others follow suit (out of fear of the Emperor??)
- 451-(May 17) Marcian summons Oecumenical council to Ephesus for September 1. Leo reluctantly consents, because such a council is no longer necessary.
- (Jul 20) Papal legates leave Rome with explicit instructions: Get rid of Dioscorus, no doctrinal discussion; have the bishops agree to my Dogmatic Epistle.

### COUNCIL OF CHALCEDON (October 8 - November 1)

- 1) Investigates conduct of Dioscorus (1st Session)
- 2) Imperial officers demand statement of true faith. Legates refuse, but finally a committee is appointed to settle dogmatic difficulties. (2nd)
- 3) Dioscorus found guilty; deprived of bishopric and dignities. He and Eutyches exiled. (3rd)
- 4) Bishops acclaim Leo's Epistle; it agrees with Cyril's doctrine. (4th)
- 5) Committee presents Statement of True Faith (DB 148). All bishops consent to it, and sign it. (5th)
- 6) Investigation into actions of Theodoret of Cyrus and Ibas of Edessa. After anathematizing Nestorius, Theodoret vindicated. (8th, 9th, 10th)
- 7) Canons of the Council are drawn up. All are disciplinary or pertain to questions of jurisdiction. 28th guarantees primacy of honor to see of Constantinople. (17th)
- 8) Papal Legates, on behalf of Leo, make formal protest against Canon 28.

## THE COUNCIL OF CHALCEDON -- DOGMATIC OUTLINE

### I THE DOCTRINE OF EUTYCHES

References: ITC II, 2, 2203-5; V, 2, 1590 sqq; Tixeront III, p. 78.

Foundation: Ignorance; excessive zeal against Nestorianism; blind devotion to words of St. Cyril; Apollinarianism.

Doctrine: a) "Non dixi ipsum corpus Christi esse corpus hominis, sed humanum corpus" (Mansi vi, 742). Theodoret claimed that Eutyches taught Xt's body had not been taken from that of the BVIL, but only passed through it.

b) "Confiteor ex duobus naturis fuisse IHC ante adunationem; post vero adunationem, unam naturam confiteor" (Mansi vi, 743). According to Pope Leo, Eut. held a pre-existence of the human soul. Petavius maintained that Eutyches was led to this conclusion from his rigid insistence on the "Via Physis" of Cyril.

c) Various Monophysite theories have been attributed to Eutyches.

### II THE DOGMATIC EPISTLE OF POPE ST. LEO THE GREAT

References: PL 54, 775-82; DB 148-4; ITC IX, 2, 248-52; Hefele-Leclercq, II, 1, p 568.

English translation in Hefele-Clarko not complete.

Purpose: Leo did not write this letter as an ex cathedra definition, but as an exposition of the Catholic faith in the Incarnation. It was to be signed by all the Bishops at the Robber Synod, and they were to make it the basis of their decree.

Importance: It decided clearly the question of the two natures, and the communicatio idiomatum. After the Robber Synod it became condition of orthodoxy. The Bishops at Chalcedon declared: "Qui non consentit epistolae Leonis hereticus sit". Popes Gelasius and Gregory I declared it to be of faith.

Features: No definitions of "nature" or "person". No objections answered. Clear proofs from the Symbols and Scripture that the Divine and Human natures of Christ are united in the One Person of the Word. Leo carefully avoids the Anathematisms of Cyril, which he is said to have suspected.

### III THE DOGMATIC DECREE OF THE COUNCIL OF CHALCEDON

References: DB 148; Mansi, vii, 115; ITC II, 2, 2202 sqq.

Content: a) Approved three previous oecumenical councils, symbols of Nicaea and Constantinople.

b) Approved letters of Cyril to Nestorius (4th) and to John of Antioch, (laetantur coeli), the Dogmatic Epistle of Leo. Thus Eutyches and Nestorius were condemned.

c) The Decree itself condemns Apollinarianism, Nestorianism, and all forms of Real Monophysism.

Features: a) No mention of Cyril's Anathematisms, or the "Via Physis".

b) Far from wishing to make any innovation in the faith or even in the expression of it, the fathers at Chalcedon chose from among the consecrated formulas to Tradition, the Councils, and the Fathers, those which seemed to express more clearly the traditional belief of the Church in the Incarnation.

c) "Hypostasis" and "Prosopon" decided to mean "Persona".

d) Greek version in error with "ek duo phusesi".

### IV MONOPHYSISMUS REALIS (Eutychianism)

All doctrines compromising the immutability of the Word, or attacking the reality and integrity of Christ's Human Nature, and resulting thus in a single subsistent individual nature, merit the name Eutychian. DTC enumerates seven forms,

### V MONOPHYSISMUS NOMINALIS HETERODOXUS (Severianism)

Catholica loquendo this doctrine is heterodox, as it rejects the approved formulas of Chalcedon and Pope Leo as being tainted with, or at least favoring Nestorianism.

Christologica loquendo it appears to be orthodox. It diverges from Catholic teaching on a pure question of terminology. Severians give to the term "physis" the exclusive sense of "nature-person", refusing to give it any other from an exaggerated and often insincere fear of Nestorianism. (Lebon, J. "Le Monophysisme Severien".)

FIRST COUNCIL OF CONSTANTINOPLE  
381

## THE SETTING IN GENERAL

1. Migration of Nations - Goths enter empire, 376 - Germanic tribes, Arians 7thc.
2. Monasticism becomes world-wide institution.
3. Hilary of Poitiers - "Athanasius of the West".
4. St. Ambrose of Milan - gives model of Church-State Relationship.
5. St. John Chrysostom - his tragedy at Antioch, the tragedy of the East.
6. St. Jerome - becomes "follower of Christ, not Cicero" + early Biblical work.
7. St. Augustine - early apologetic writings after baptism by Ambrose, 387.
8. The Three Cappadocians - determined terminology for Trinitarian Doctrine.

## THE CIVIL POWER ----- AND ----- THE PAPAL POWER

- |   |  |
|---|--|
| <p>350-61 Constantius sole emperor<br/>determined Arianizer</p> <p>361-63 Julian the Apostate<br/>recalls paganism &amp; Bishops</p> <p>363- Jovinian - reigns only a<br/>few months</p> <p>364-75 Valentinian, Cath., West<br/>Valens, semi-Arian, East</p> <p>375-83 Gratian, Ambrose-trained, West<br/>Theodosius, Catholic, East</p> <p>383-5 Theodosius, sole ruler.</p> | <p>352- Julius, strong supporter of Nicea<br/>&amp; Athanasius dies + Liberius, pope</p> <p>353- Liberius' legates unwillingly<br/>condemn Athan. at C. of Arles.</p> <p>355-7 exiled to Thrace for defense of<br/>Athan. &amp; orthodoxy.</p> <p>358- signs semi-Arian formula of 3rd<br/>C. of Sirmium - abandons Athan.</p> <p>358- returns to Rome + Felix, anti-<br/>pope dies.</p> <p>359- solemnly retracts his error at<br/>Sirmium.</p> <p>362- approves work of Athan's C. of<br/>Constantinople.</p> <p>366- Damasus follows Liberius as pope.<br/>Ursinus elected by small group.</p> <p>367-85 collects &amp; preserves early Xtian<br/>monuments + spreads study of SS.;<br/>insists on authority of Holy See.</p> <p>381- question of approval of C. of<br/>Constantinople.</p> |
|---|--|

## SMALL COUNCILS AND SYNODS 350-381

- 353- Arles - Papal legates sign against Athanasius? promised condemnation of Arianism not given.
- 355- Milan - 300 Bishops - Constantius, "My will is the canon" - another condemnation of Athanasius.
- 357- Sirmium - Western Bishops - "The Son is subject to the Father...the Holy Ghost is through the Son."
- 358- Antioch - approval of formula of Sirmium.
- Sirmium - Pope Liberius returning from exile deceived (?) into rejection of homoousion.

- 359- Rimini - 400 West. Bish. - locked in till homoiousion creed signed.  
Seleucia - 160 East. Bish. - for Constantius, follow homoiousion creed.  
(Jerome's lament.-Ingenuit totus orbis et Arianum se esse miratus est.)
- 360- Constantinople - 50 Bishops sign homoiousion creed.
- 361- Paris - Gallican Bish. affirm Nicene homoiousion, despite Constantius' rule.  
Alexandria - 21 Bish. with Athanasius profess Nicene creed - "Holy Ghost of same substance & divinity as Father & Son" - Athanasius' work on terminology, ousia & upostasis - Apollinarians make true confession.  
Synods in Gaul & Spain (Hilary) and Greece - follow Alexandria in renouncing Rimini - End of Western Arianism.  
Antioch - Synod of strict Arians, fighting against fellow heretics.
- 363- Alexandria - Athanasius leads to Nicene creed & orthodoxy on Holy Ghost.  
Antioch - 25 Oriental Bish. sign Nicene creed - with loopholes.
- 366- Lampascus - Macedonian synod under Valens - semi-arian formula.
- 366- Nicomedia - directed by Valens to bring Arianism into power.
- 369- Roman Synod "Father & Son unius substantiae, simul et Sp. Sanctus."
- 374- Roman Synod renews Nicene faith - condemns Macedonianism & Apollinarianism.
- 375- Illyria Synod - for homoiousion belief in Trinity - condemns "Pneumatomachia"
- 376- Iconium - orthodox doct. on Holy Ghost, as in works of St. Basil.  
Cappadocia - Basil's work "On the Holy Ghost" sanctioned & confirmed.  
Roman Synod - Apollinarian heresy anathematized.
- 378- Antioch (on Orontes) 146 East Bish. sign tome of R. Synod of 369 (orthodox)
- 380- Roman Synod - condemnations of Macedonians, Apollinarians, etc.
- 381- CONSTANTINOPLE - SECOND ECUMENICAL COUNCIL

#### THE SETTING IN CONSTANTINOPLE

- 379- Constantinople, solidly Arian for 40 years, opened to orthodoxy by Gratian's Edict of Toleration. Gregory of Nazianzus opens his "Anastasis". The "night" consecration of Maximus the Cynic, as Bishop. Gregory kept from flight by--"If you leave, the Trinity also goes".
- 380- Theodosius' Edict of Thessalonica abolishes toleration of Arianism. On Emperor's arrival, all churches of Const. returned to Orthodox.
- 381- Theodosius summons Synod of Eastern Bishops - to assure religious unity - at Constantinople.

#### ATTENDANCE AT THE COUNCIL

- Pope Damasus not invited; not represented.
- Orthodox Bish.-150 (Egyptian & Illyrian Bish. arrive late).
- Heretics-36 Semi/Arians & Macedonian Bish. under Eusebius of Cysicus (homoion)

#### WITHDRAWAL OF THE HERETICS

- Macedonians ("Pneumatomachi")-"neither God nor Lord, but minister of Christ".
- Apollinarians - save homoiousion, but destroy real humanity of Christ.
- all attempts at reconciliation fail; heretical bish. depart.

#### FIRST ACT OF THE COUNCIL - Government of Church of Constantinople

- Meletius, Patriarch of Antioch, President of the Council.
- Consecration of Cynic Maximus declared invalid (also 4th canon).
- Gregory reluctantly accepts appointment? "to tie the East with the West".

#### GREGORY'S FIGHT AND RESIGNATION

- after death of Meletius, Gregory made President.
- His vain efforts to end schism in Antioch; Flavian elected to oppose Paul.
- Egyptian Bish. charge Gregory with uncanonical change of bishopric: G. resigns.
- Nectarius, as yet unbaptized, nominated to take Gregory's double office.

#### THE TOME AND THE CREED

- Acts of the Council lost. Synod of 382 reports a tome had been composed.
- The Creed definitely not composed by the Coun. (almost all authorities).
- as adopted by Coun.epitomizes the tome (Tillemont's hypothesis: many).
- or as having no connection with tome or Coun. (Hughes, Duchesne, etc.).
- ((This Creed adds to Nicene belief in "The Holy Ghost --the Lord and Life-giver, who proceedeth from the Father: who with the Father & the Son together is worshipped and glorified: who spake by the Prophets".))

#### THE CANONS OF THE COUNCIL

- Although early Greeks enumerated seven, only first four seem genuine.
- 1.Reacceptance of Nicene formula: & anathematizing of various heresies.
- 2.Bishops should remain, ordain & work, each in his own diocese.
- 3.BISHOP OF CONSTANTINOPLE SHALL HOLD THE FIRST RANK AFTER THE BISHOP OF ROME, FOR CONSTANTINOPLE IS NEW ROME.
- 4."..that Maximus never became a bishop, & is not one now, neither are any of those ordained by him..really ordained."

#### THE IMPERIAL CONFIRMATION

- Council sent short letter, summary of proceedings to Theodosius.
- Emperor's decree, July 30, 381: all churches to be restored everywhere to the orthodox, with list of those considered "orthodox".

#### THE PAPAL APPROBATION

- 381 Ambrose-led Coun.of Aquileia finds fault with several acts.
- 382 Synod at Constant. sends report of doings of 381 to the Latins.
- Photius' statement of Pope Damasus' confirmation strongly attacked.
- Leo I -(of the canons, esp.the 3rd) - was never sent to See of Rome.
- Greg.Great -"canones vel gesta hactenus non habet nec accepit: in hoc autem eam accepit, quod est per eam contra Macedonium definitum".
- Popes Vigilius & Pelagius II - supposedly accepted Creed, rejected canons.
- Felix III 485 - speaks only of Nicea, Ephesus, & Chalcedon.
- Geladius (successor) in his genuine decree, does not mention C.of Const.
- But highly honored at C.of Chalcedon: thereafter ecumenical for the Greeks.
- According to Hefele - from 6th cent., ecumenical also for the Latins.

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The Fifth Ecumenical Council  
Constantinople II  
553

The Condemnation of the Three Chapters

The Origin of the Controversy

Theodore of Mopsuestia "spiritual Father of Nestorius" (died before 428)

- a) indwelling of the Word in a man,
- b) the temple and the God who dwelt in it.
- c) Mary not truly theotokos

Theodoret of Cyrus disciple of Theodore (393-457)

- a) taught that Cyril mingles the natures in Christ
- b) and that Ephesus taught the same.

Ibas of Edessa admirer of Theodore (- - 457)

- a) circulated his writing
- b) in a letter to the Persian bishop Maris is unjust to Cyril, accusing him of being an Apollinarist, blames Ephesus for having approved Cyril's anathematisms, and denies the communicatio idiomatum.

The proximate occasion.

Theodore Askidas prevails on Justinian in order to divert a movement against the Originists of whom he was one.

The Preludes to the Council

544 Edict of Justinian condemning the Three Chapters.

The Eastern bishops were constrained to endorse the edict.  
The Western bishops refuse.

547 Pope Vigilius ordered to Constantinople to give his assent and obeys, and gives the Emperor a private promise to condemn the Three Chapters.

548 Vigilius anathematizes the Three Chapters in his Judicatum, yet maintains firm faith in decrees of Chalcedon. A storm of protest broke out against Vigilius because "he had done something to the disparagement of Chalcedon", and the pope found it necessary to excommunicate some dissenters.

550 The Judicatum is withdrawn and a great Synod planned to decide the question. No one was to speak or write for or against the chapters until then.

551 Justinian issues a new edict of condemnation contrary to their agreement. Vigilius excommunicated Askidas and seeks refuge in the basilica of St. Peter in Constantinople from which he barely escaped being dragged by armed soldiers of Justinian. Shortly after he escaped to Chalcedon where he took refuge in the church of St. Euphemia.

552 Vigilius agrees to hold a council in Italy or Sicily where the Western bishops may attend. Justinian refused, ordered the Pope to come to Constantinople with three bishops to confer with an equal number of Eastern bishops and the Patriarch of Constantinople. The pope arrived, but found that Justinian had no intention of excluding all the Eastern bishops. He refused therefore to take part. The Council opened without him.

The Session and Acts of the Council

First Session: May 5th, 553

151 members present with Eutychius presiding. A letter of Justinian is read, justifying the council. A deputation is sent to Vigilius inviting him to attend, who pleads illness and invites them to return the next day.

Second Session: May 8th, 553

Vigilius refuses to attend because of overwhelming majority of Easterners. They appeal to his previous private condemnation of the chapters. No soap.

Third Session: May 9th, 553

Confession of faith drawn up; declaration of adhesion to the first four

councils and to doctrine of Fathers, Athanasius and others.

Fourth Session: May 12th (13th), 553

71 excerpts from the writings of Theodoret (Commentaries on the Scriptures, De Incarnatione, Ad Baptizandos, De Creatura, etc) are read and condemned.

Fifth Session: May 17th, 553

10 passages of Theodoret attacked by Cyril are read and Cyril's responses; 2 edicts of Theodosius against him and 2 statements of Gregory of Nyssa. Theodoret's attacks on Cyril's anathematisms (12).

Sixth Session: May 19th, 553

The letter of Ibas to Maris and discussed in the light of Ephesus and Chalcedon and condemned.

Intraconciliar Constitutum of Vigilius: dated May 14th, 553; summarized the case of the Three Chapters as the Pope saw it, explained his position and forbade any further consideration of the question. "And if any thing has been ~~done~~ spoken in regard of the three chapters in contradiction of this our ordinance. . . this we declare void by the authority of the apostolic see".

Seventh Session: May 26th, 553

All letter of Justinian read in which he emphasized Vigilius' previous condemnation of the chapters, and upbraids him for being out of communion with the holy synod and commands the council to strike his name from the diptychs because he participated in the heresy of Nestorius and Theodoret. The letter was approved, though "we will preserve unity with the apostolic see of old Rome".

Eighth Session: June 2, 553

- Canon 1: One godhead in three hypostases or persons.
- Canon 2: Eternal and temporal birth of the Word.
- Canon 3: One person: God and man: Jesus Christ working miracles and suffering.
- Canon 4: Union of person, distinction of nature.
- Canon 5: No new person added to Word: no moral union of persons.
- Canon 6: Mary truly theotokos.
- Canon 7: No two distinct subsisting natures in Christ.
- Canon 8: The two natures retain their specific being in the union.
- Canon 9: One adoration to the Word united to the body.
- Canon 10: Our Lord Jesus Christ: one God, one Lord; one of the Trinity.
- Canon 11: Recondemns heretics already condemned by first four councils.
- Canon 12: Anathematized Theodoret of Mopsuestia and his writings.
- Canon 13: Condemns Theodoret's statements against Cyril and Ephesus.
- Canon 14: Condemns the letter of Ibas to Maris.

#### Confirmation of the Fifth Ecumenical Council

Vigilius and his faithful bishops who were with him in Constantinople banished. After Rome freed from Goths Roman clergy petition his return, which is granted on the condition that Vigilius recognise the Fifth Council.

Constitutum of December 8, 553: Vigilius formally condemns the Three Chapters without express reference to the Fifth Council.

Many Western provinces formally break communion with the Holy See and an African synod went so far as to excommunicate Vigilius.

January, 555, Vigilius dies on the way back to Rome.

Gregory the Great (590) labours to repair the schisms.

700, the schism finally mended under Sergius I

## SIXTH ECUMENICAL COUNCIL

THIRD COUNCIL OF CONSTANTINOPLE  
680-681HISTORICAL FACTS IN SUMMARYPrincipal Actorsin This Controversy

Pope Honorius I, 625-638  
 Emperor in East, Heraclius, d. 641  
 Sergius Patr. of Cstpl., d. 638  
 St. Sophronius of Jerus., d. 638  
 Cyrus of Alexandria, d. 642

#####

- 1) POLITICAL BACKGROUND c. 625 : Empire at war with Persians. Arabians beginning conquests (Hegira, 622). Need for bringing Monophysites of Egypt and Syria back to union with the Empire. How?
- 2) FORMULA OF CONCILIATION: Sergius had the solution. Make concessions in matter of terminology. Grant the mia energeia in Xt. Heraclius accepted. Political heresy was launched.
- 3) SUCCESS OF FORMULA: almost immediate. Copts of Egypt return in droves, thanks to efforts of Cyrus of Alexandr., who had been won over by Sergius. Synod at Alexandr., 633; Act of Union between Monophysites and Catholics. Anathema to him who does not hold the mia energeia. Monophys: "It is not we who are going to Council of Chalcedon; it is the Council of Chalcedon that is coming to us." Syrians follow suit in 634.
- 4) OPPOSITION OF ST. SOPHRONIUS: first to smell trouble. Really Monophysitismus redivivus. Complaints to Cyrus and Sergius. Sergius, fearing trouble from Rome, wrote to Pope Honorius - a) success of formula of conciliation; political importance. b) better to cease using formula, but also not to speak of two operations because of danger of Nestorianism.
- 5) LETTERS OF HONORIUS: imposed policy of silence on one or two operations in Xt. Evidently ignorant of Sergius' meaning of "energeia" - Result: publication by Heraclius, thru machinations of Sergius, of EKTHESIS, exposition of Monothelite doctrine; imposed on all East. 1 WILL IN CHRIST. 1st official statement of MONOTHELISM. Schism between East and West.
- 6) LATERAN COUNCIL OF 649: 1st official condemnation of Monothelism; by Pope Martin I, before 500 bishops at Lateran Council, Rome, 649. EKTHESIS anathematized, along with patrons of the heresy. Name of Honorius not mentioned. Doctrine of 2 natures and 2 natural operations and wills in Xt clearly expressed in exposition of faith. Chapman and others: 1st ex cathedra condemnation of Monothelism.
- 7) 6th ECUMENICAL COUNCIL? 3rd CSTPL: Emp. Constantine IV desired reunion with Rome. Asked Pope Agatho to send legates to Cstpl to settle affair. Council: 18 sessions, Nov. 7, 680, to Sept. 16, 681. 7 legates Ag. sent dogmatic letter, like Leo's Tome, containing Roman profession of faith on 2 natural operations and wills. Acceptation of letter and doctrine by Council. Anathematization of Sergius, Cyrus, and others involved in heresy including HONORIUS.
- 8) APPROBATION OF COUNCIL'S ACTS: by Leo II in their entirety. Deathblow to Monothelism. End of last of gt. Christological heresies. East was scene of their origin and of gt. councils that condemned them.

CAUSA PAPAE HONORII

Dilemma: EITHER Pope Honorius taught heresy and ergo no papal infallibility.  
OR Pope Honorius did not teach heresy and Council erred in condemning him; ergo no infallibility in Ec. Council.  
N.B. Case of factum dogmaticum; remember the "Jansenists".

A. DID HONORIUS TEACH HERESY?

- 1) Contents of first letter:
  - (a) repeats doctrine of Chalcedon; in Xt one person in 2 natures.
  - (b) avoid speaking of 1 or 2 operations in Xt.
  - (c) "Unam fatemur voluntatem in Christo."
- 2) Analysis of contents:
  - (a) perfectly orthodox in repeating doctrine of Chalcedon.
  - (b) energeia: imposed silence. Evidently ignorant of Sergius' meaning of energeia. Yet implicitly held true doctrine of two operations, following Leo's formula, "Agit utraque forma . . . ."
  - (c) "Unam voluntatem": difficult! Cf. DB 251. Xt had no natura vitata; ergo no lex in membris; ergo no opposition between human and divine wills in Xt; ergo MORAL UNITY of wills in Xt.

B. WERE LETTERS OF HONORIUS "EX CATHEDRA"?

- 1) NO: Chapman (Cath Dict), Cabrol (Dict Apol)  
WHY? Letters written as private correspondence.  
They define nothing.
- 2) YES: Pennacchi, Hefele, Grisar, Mann, Amann (DTC), Cayre.  
WHY? (a) Honorius as Supreme Pontiff addresses Sergius as representative of all the Eastern Church.  
(b) Restatement of def. of Chal on 2 natures; and disciplinary regulation imposing silence on matter of 1 or 2 operations in Xt.

C. CONDEMNATION OF HONORIUS BY SIXTH ECUMENICAL COUNCIL

- 1) Dogmatic Epistle of Pope Agatho:
  - (a) definition of Roman faith on doctrine of 2 natures and operations.
  - (b) integrity of Roman faith as handed down by ALL HIS PREDECESSORS.
- 2) Sessions: 18 - from Nov. 10, 680 to Sept. 16, 681.
  - (a) feeling of East towards West; reflected in checking of manuscripts.
  - (b) 4th session: approbation of Agatho's letter; "the voice of Peter".
  - (c) 12th session: reading of letters of Sergius & Honorius.
  - (d) 13th session: anathemas poured on Sergius..... "necnon et HONORIUM".
- 3) Reaction of Papal (3) legates.
- 4) Approbation by Leo II of Acts of Council ... "firm Rock of the Faith."

CONCLUSION: ROMAN PONTIFF CONDEMNED AS HERETIC BY ECUMENICAL COUNCIL which received the APPROBATION OF A ROMAN PONTIFF. Quid dicis, frater?

## SOLUTIONS:

Sixth Ec. Council, III Cstpl  
p. 3

- 1) No solution: Döllinger; Gallicans: Bossuet, Dupin, Richer. Honorius: heretic.  
Resp: heretical. Moreover, no heresy in Honorius' letters. Vd. supra.
- 2) Acts of Council altered: Bellermino, Baronius, et al.  
Resp: refuted thoroly by Hefele. Not held by any respectable theol today
- 3) Error in facto dogmatico: theols of 16th cent. Letters of Honorius orthodox but Council bungled in interpreting them.  
Resp: discussion with Jansenists (17th cent) over "Augustinus" stopped this.
- 4) Not Ecumenical Council: theols from 17th to 19th cents.  
Resp: always considered ecumenical by Church; conditions fulfilled.
- 5) Condemned as "private" teacher: Cabrol (Dict Apol); not condemned as Pope.  
Resp: hard to see Honorius' letters as private correspondence.
- 6) Correction of Acts of Council by Leo II: sense of condemnation determined by Pope in approbation. Ita Pennacchi, Hefele, Grisar, Tixeront, Mann, Cabrol, Galtier.  
Resp: popular explanation; has good points. Yet, if Pope did not approve of Acts as they stood, why did he not say so explicitly?
- 7) Word "heretic" here used sensu lato: Amann (DTC), Mourret, Cayre, Chapman, D'Ales.  
(a) cf. Bolgeni, Fatti Dogmatici. E.g. Origen condemned by 5th Council.  
(b) Reasons for condemnation: policy of silence, heretical expression.  
(c) Explains Council's expressions: "voice of Peter", "Rock of Faith".  
(d) Leo II in approbation did insinuate distinction between Honorius & rest.

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## AFTERMATH: WHAT EXACTLY DID THE MONOTHELITES OF 7TH CENT HOLD?

- 1) No existence of human will in Xt - Monoth never held that.
- 2) Xt had human will, but not its proper activity. Only divine will produced proper act of willing. Human will as if non-existing, otiose; no active elictive principle. Hard to prove Monothelites held this.
- 3) Xt's human will does elicit its own act, but so subordinated to divine will that the act is not spontaneous, not free. (Ergo not meritorious, no redemption)... Tixeront and many other authors say Monoth held this.
- 4) Jugie: (cf. article in DTC and his 5 vols on Theologia Dogmatica Christianorum Orientalium - "the last word" on oriental theology)
  - (a) Monothel. admitted implicitly 2 natural operations and wills in Xt; held the "Agit utraque forma..." of Leo's Tome; Refused to speak of them explicitly because of danger of admitting 2 persons in Xt - four of Nestorianism (original reason was reconciliation of Monophy).
  - (b) They spoke of mia energeia hypostatike (personalis) - refused to speak of any energeia physike or naturalis. Attempting to emphasize unity of person in Xt, they look at all operations in Xt as proceeding from the principium quod; refuse to consider the principium quo remotum, nature, as the ultimate elictive principle of operation. They say person is directive of all actions in Xt (hegemonike, theokineticos) This direction, or initial movement given to all acts is called energeia. Since only 1 such directive principle, only mia energeia in Xt. Yet will acts freely and spontaneously under this movement given by person..... No real heresy in this teaching.... Why then condemned as heretical?
  - (c) Term mia energeia and mia thelosis borrowed from Monophys, to whom it meant one NATURAL operation and one NATURAL will. Hence, term is heretical and is not to be used even in orthodox sense. Church has right to define meaning of words in dogmatic formulas.

## THE SEVENTH GENERAL COUNCIL

### NICAEEA II

Sept. 24 to Oct. 23, 787

ACCOMPLISHMENTS: 1. Condemnation of Iconoclasm.  
2. Church's doctrine on Images.

### HISTORY

The History of the Second Council of Nicaea is the History of Iconoclasm.

#### BACKGROUND TO ICONOCLASM:

1. Images were prohibited in the Old Testament. Ex. 20/4
2. This prohibition not renewed in the New Testament.
  - a. Images used by first Christians to adorn, to instruct.
  - b. Their veneration began in third (?) century. By the end of fifth century both use and veneration almost universal.
3. Opposition to use of images also dates to first century because of Jewish tendency to cling to the Old Law.
4. This opposition increased when veneration began, because of
  - a. Danger of overstepping boundary of veneration into idolatry.
  - b. Similarity, in pagan eyes, of the Christian veneration of images to their own idolatry.
5. As the use and veneration of images increased, so did the causes for their opposition. There were abuses on both sides.

### THE IMAGE CONTROVERSY

#### ICONOCLASM IN THE MAKING:

- 726 Edict of Leo the Isaurian banishing images from the Byzantine Empire. Execution of Image "Worshippers".
- 730 Germanus, Patriarch of Constantinople, removed and murdered. Anastasius, an Iconoclast, succeeds him by order of Leo.
- 731 Synod at Rome under Pope Gregory III publishes decree excommunicating whoever condemns the veneration of images. Leo replied by sending fleet against Rome to destroy the Images in St. Peter's. Fleet wrecked in Adriatic.
- 741 Constantine Copronymus becomes Emperor at death of Leo. Persecution continues.
- 754 Great, Holy and Universal (Pseudo) Synod convened at Constantinople. 330 Iconoclast bishops present. Publishes decree by which the manufacture, use and veneration of images is condemned. Authority is given to secular arm to punish offenders. Death is penalty. Bloody persecution begins which ends at death of Copronymus in 775. He is succeeded by his son Leo IV.
- 780 Persecution revived by Leo. Lasts seven months. Leo dies. Constantine VI, age 10, takes the throne. Empress Irene appointed Regent.

The appointment of Irene as Regent marks the end of "Iconoclasm in the Making".

### THE REIGN OF IRENE - THE FALL OF ICONOCLASM

- 780 Irene appointed regent for her son Constantine. She immediately sets about to restore images.
- 784 Paul, Patriarch of Constantinople and Iconoclast, dies. Irene appoints and has consecrated her imperial secretary Tarasius to succeed Paul. Tarasius renews relations with Rome.
- 785 Tarasius requests permission of Pope Hadrian to hold General Council. Irene informs Hadrian that she has ordered said council, begs that he attend. Hadrian grants permission to hold Council, sends legates.
- 786 First attempt to hold Council in Constantinople fails because of pressure by Iconoclasts.
- 787 Seventh General Council meets at Nicaea. At least 308 bishops attend. Iconoclasm is officially condemned.

### DOGMA

ICONOCLAST ARGUMENT on which they based their condemnation of Images in Pseudo Council of Constantinople.

A maker of images is either a Monophysite or a Nestorian. Either he claims to represent the whole Christ, God and man, or only the Body of Christ. If the former, he claims to represent God, who cannot be represented, and by mingling the divine and human natures in a single image, he makes these two natures one. He is, therefore a monophysite. If the latter, he must represent the Body of Christ as not divine. Therefore, he is a Nestorian.

Moreover, he who venerates such an image is guilty of the same sin.

With the fall of the Image of Christ, fall the Images of the Blessed Mother and the Saints.

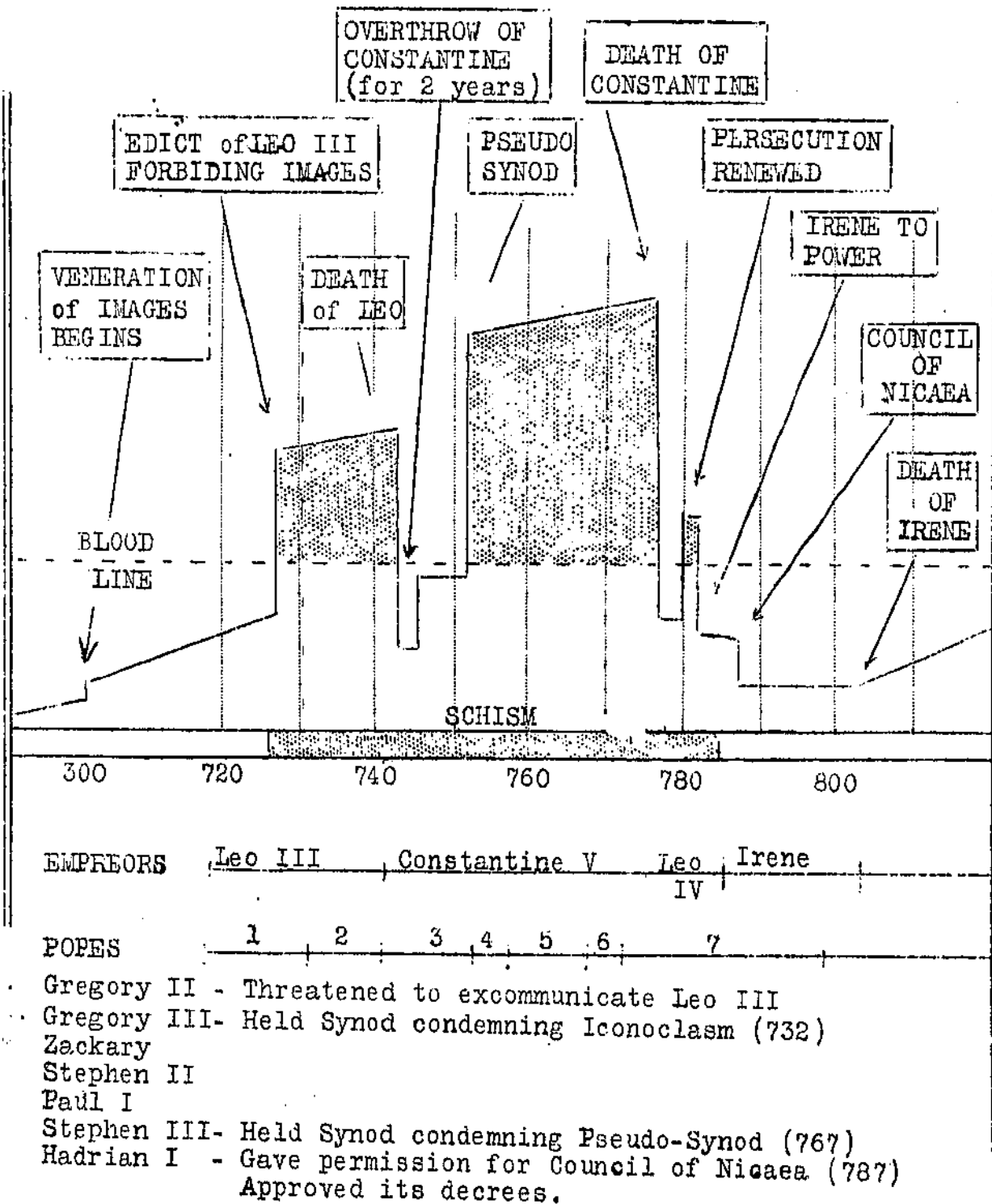
### DEFINITION AT NICAEA II

"... the figure of the life giving Cross and the venerable and holy images, both painted and of stone or of other proper material, should be set up in the Churches, and put on the sacred vessels and vestments, on the walls and tables, in houses and along the streets: that is, the image of Our Lord God and Saviour Jesus Christ, and our inviolate Lady, the Mother of God, and of the honorable angles, and of all the Saints." It was declared that the souls of the faithful are excited, by the use of images "to a remembrance of their prototypes, to a desire (to imitate them) and to give them a respectful devotion; not however, to a true worship (latria) which is due to the divine nature alone; so that the homage of incense and lights should be extended to them, just as to the life-giving cross and to the Holy Gospels, and other sacred objects, as was the pious custom of the ancients. For the honor paid to an image is shown to the original"

(D.B. 302)

# ICONOCLASM IN A NUTSHELL

## THE MAJOR EVENTS IN THE RISE AND FALL OF ICONOCLASM





THE PHOTIAN SCHISM  
and  
The Fourth Council of Constantinople  
EIGHTH ECUMENICAL 869-870

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NOTE: For centuries the story of Photius as father of the Great Schism has been accepted as certain. Within the last fifteen years, however, it is under re-examination. Many important revisions have already been made, and many more are at present under question. As many of these as possible have been incorporated into the present discussion, but the latest and most drastic have been omitted intentionally because of their tendency, at present, only to confuse the major issues.

I. BACKGROUND

- 858 Ignatius refuses communion to Bardas, and is implicated in an alleged plot against the State. He is exiled and forced to abdicate the Patriarchal throne.
- 859 Photius, his successor, convokes a synod to excommunicate Ignatius and his partisans, who had condemned the new Patriarch as a usurper.
- 860 The opposition continues, and Photius finds it expedient to obtain recognition from Rome.

II. FIRST RESPONSE OF ROME

- 860 Pope Nicholas I refuses to approve Photius' election without a thorough investigation. He sends a legation to Constantinople for this purpose. Meanwhile he recognizes only Ignatius as Patriarch.
- 861 Photius persuades the papal legates to call a synod in which his election is approved and Ignatius is deposed.
- 862 Nicholas, at last in possession of the facts, declares the synod invalid because not authorized by the Holy See.

## III. ROMAN SYNOD OF 863

862 Nicholas writes to the Emperor, Michael III, and to Photius, asserting his supreme jurisdiction in the strongest terms. He sends encyclicals to the Eastern Patriarchs informing them of the latest developments and requesting their adherence to the papal decisions then impending.

863 The synod opens in April at the Lateran. The final verdict: "With the authority of the great judge, our Lord Jesus Christ, we determine, decide, and declare that Ignatius has not been deposed or excommunicate, that he was tyrannically driven from his See by the power of the Emperor without any canonical right, that he was only condemned by those who should themselves be condemned, who had no lawful authority, and who were not appointed by the Holy See for that purpose, so that the sentence has no value."

Photius is to be excommunicate unless he retires from the usurped See as soon as he receives notice of this decision.

## IV. OPEN SCHISM

863 Photius ignores the sentence and moves to counter it: He works to consolidate the Eastern Patriarchs against the Pope.

864 He forms a secret alliance with the Western archbishops of Cologne and Treves for a concerted effort to depose the Pope.

865 He makes one final effort to force the papal recognition of his usurped status. On his behalf the Emperor despatches an ultimatum to the Pope: "Either approve Photius or I will march on Rome".

## V. THE QUESTION OF BULGARIA

864 Michael, fearing a treaty between Bulgaria and Germany, but having no political advantages to offer, effects a religious alliance by converting Boris, Tsar of Bulgaria, to Christianity.

865 Boris has been scandalized by the missionaries sent him from Constantinople. He writes to Rome for papal replacements.

866 Nicholas sends a papal commission to Bulgaria with orders to establish the Church there according to the Latin rite. Thus matters come to a head.

867 Photius, pretending righteous indignation at the "encroachment" on his territory, convokes a synod and excommunicates the Pope. The charges: (a) The "Latins" fast on Saturdays;  
(b) They allow milk, cheese, eggs during Lent;  
(c) They require celibacy of their priests;  
(d) They include the "Filioque" in the Creed.

These are heretical practices imposed by Rome on the Western Church. Nicholas is seeking to impose it also on the Eastern Patriarchates (e.g. his enforcement of the Latin rite in Bulgaria). Therefore, he should be deposed and excommunicated.

N.P. These are subterfuges. The real cause: The East's stubborn refusal to submit to Rome in matters of discipline.

867 (Later) Nicholas dies before he hears the news of his excommunication. Michael is assassinated by Basil the Macedonian, who seizes the imperial throne. His first act is to depose Photius and reinstate Ignatius. For political reasons he asks Hadrian II to convoke an ecumenical council at Constantinople.

## VI. ROMAN SYNOD OF 868

868 Pope Hadrian II convokes a synod at St. Peters to condemn the pseudo-synod of Photius and to lay the plans for the Eighth Ecumenical Council. Chief measures:

- (1) Libellus Romanorum: This is a summary of events and decisions figuring in the entire dispute.
- (2) Libellus Satisfactionis: This document is a formal declaration of allegiance and submission to the Holy See. Its purpose is to secure the complete repudiation of Photius and all he stood for in the East. All prelates of the Eastern Church will be required (a) to take and oath of fidelity, (b) to sign this document in token of submission to the Pope.

## VII. THE EIGHTH ECUMENICAL 869-870

869 The Council opens September 29 with the legates, Stephen, Bishop of Nepi, Donatus, Bishop of Ostia, and the priest, Marinus, presiding. Ignatius, the vicars of Jerusalem, Antioch, and Alexandria, and fourteen bishops are present.

1st Session: The Libellus Romanorum and Libellus Satisfactionis were read, accepted, and formally signed by all Orientals present.

2nd Session (and 3rd): Nine bishops are examined, found worthy, and requested to sign the Libellus. Two others were excommunicated and dismissed from the Council.

4th Session: The legates refuse to reconsider the case of Photius. "Rome has spoken," they declare. "The question is resolved. It is not for the Council to pass a new judgment."

5th Session: Photius is brought before the Council and receives his sentence according to the canons.

6th Session: All his acts, writings, etc. are condemned with vehement anathemas.

7th Session (8th and 9th): Many minor ecclesiastical problems concerning church-state relationships are solved. Certain abuses among the courtier-clergy are condemned.

10th Session: The canons are read, accepted, and promulgated. Official records rest at the bottom of the Mediterranean. We have two versions: The Latin of Anastasius (27 canons); and a Greek extract. Substantially these confirm each other.

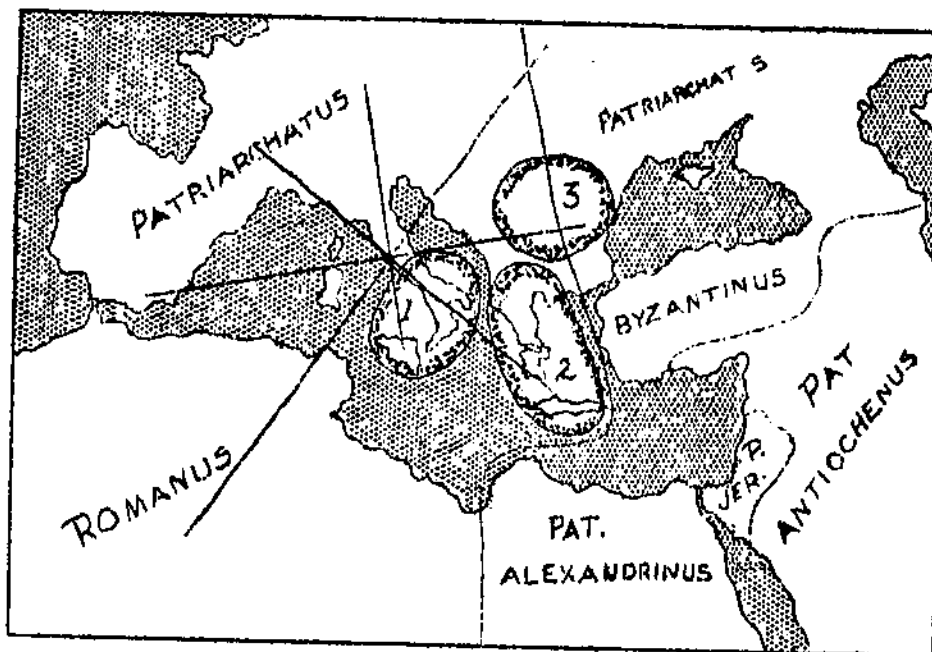
870 The Council is confirmed by Hadrian II without restriction and without delay.

## VIII. AFTER THE COUNCIL

870 Before the legates can leave Constantinople an embassy arrives from Bulgaria. Boris wants the Council to decide to which Church Bulgaria should belong. Basil recalls the Fathers, but the legates refuse to consider the case.

- 870 (Later) The legates leave for Rome. Ignatius takes over Bulgaria, throws out the Latin clergy and persists in defying the papal displeasure until his death in 877.
- 877 Basil reinstates Photius as Patriarch and succeeds in having him recognized conditionally by Rome.
- 879 Pope John VIII opens a council at Constantinople to receive Photius' plea for pardon and his declaration of submission to Rome. The council disregards the Pope's instructions: Photius explains his past conduct and is exonerated; the question of Bulgaria is referred to the Emperor as a political problem; the ecumenical council of 869 is condemned.
- 882 The Pope investigates. Was this council confirmed? Was Photius excommunicated again? Was there a second schism? The questions are open.

#### APPENDIX Five Patriarchates



- (1) Sicily & Calabria    (2) Illyricum    (3) Bulgaria

HERE in the concrete is the real cause of the Photian Schism. Notice the division of Patriarchates. In the eyes of Constantinople, these are mutually independent in matters of discipline. In the eyes of Rome they decidedly are not. The lines emanating from Rome indicate the papal claim to immediate and supreme jurisdiction. Note the location of Sicily, Calabria, and Illyricum. These are the sore spots at the outset of the period. Bulgaria does not enter the picture until 864. But once it does, within three years it brings the entire dispute between Rome and Constantinople to a head. The Bulgarian question is the immediate cause of Photius' pseudo-synod of 867 in which he will depose and excommunicate the Pope. Thus it is also the real cause of the Photian Schism. And the Bulgarian question is reducible directly to this: Papal supremacy versus the autonomy of the East. This is the question to be solved by the VIII Ecumenical Council of 869.

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- I. Historiography: Official documents of council lost. Knowledge of Council gleaned from accounts of contemporary witnesses, extant letters relative to council, and several variant redactions of canons promulgated.

Date of Council disputed; Documentary evidence permits this conclusion. Year 1123; First solemn session-the 10th of March; Second solemn session, perhaps the last-the 28th of March.

Purpose of Council: Callixtus II wished to consolidate gains made by previous reforming popes and to promote still further the emancipation and purification of the Church.

- II. Ecumenicity: Never questioned. Convoled as "general council." Whole Latin Church represented. About 700 bishops and abbots participated.

## THE TENTH ECUMENICAL COUNCIL II LATERAN APRIL 1139

The council was called by Pope Innocent II to be held at Rome in the Lateran and a vast number of ecclesiastics attended. It was the most splendid and elaborate council the West had seen up to that time.

### I Purpose of the Council:

- 1) To destroy the remnants and evil consequences of the schism of 1130 - 1138.
- 2) To correct abuses in the church.

### II Dogmatic Decrees:

- 1) Nothing new.
- 2) Reaffirmed the decrees of some of the minor councils and synods that had been held during the schism. Condemned usury, simony, worldly dress of the clergy, concubinage, striking clerics, inheritance of bishoprics, false penances, & forbade tournaments and the use of the ballista and bow and arrows against Christians. Condemned Petrobrusian heresy.

### III Importance of the Council:

- 1) The status of Innocent as Pope can no longer be questioned.
- 2) Authority was given to the decrees of certain minor councils.

### Peter Cardinal Pierleone

The two great families in Rome were the Pierleoni and the Frangipani. Peter Pierleone was a younger son and had gone into the church. He was made a Cardinal Priest and returned to Rome where he became a powerful figure. His morals are much criticized. The usual crimes of bribery and violence plus fornication, adultery, and incest are all attributed to him.

### The Schism

- 1) When Pope Honorius II lay dying in the Lateran Palace it became known that Pierleone intended to be the next Pope. Promises and bribes had lined up the Nobility and people and a majority of the Cardinals.
- 2) Fortunately the opposition party contained the most influential Cardinals. Bishops who had the guiding voice in the elections. And all of the uncorrupted Cardinals were in Rome with the Pope.
- 3) The Chancellor, Aimeric, moved to protect the election from violence. Honorius was moved to the monastery of St Gregory near the stronghold of the Frangipani. The Cardinals were persuaded to put the election in the hands of a committee of eight, in which all the orders would be represented, (P.L. was to be a member). Their decision was to be accepted. All agreed to this and swore an oath to concur. There was to be no campaigning, no election till the Pope was dead and buried.
- 4) Only two P.L. men were on the committee. P.L. slips away and rouses the people. 'The Pope is dead, Aimeric is keeping it secret,' he told them, and the resulting uproar was only put down by the appearance of the dying Pope who had tottered to a window.
- 5) Honorius dies and is buried immediately in a vault in a vault of the monastery. An election is held by the remaining six electors and confirmed by the other Cardinals present, about sixteen in all. Gregory Papareschi was elected over his own protests. (Innocent II)
- 6) P.L. summons his party, seizes St Peter's and the Lateran and is elected Pope by about twenty Cardinals three hours afterward. He is acclaimed by all the people and ultimately Innocent was lucky to escape from Rome.

- 7) Puzzled Princes of Europe call a council at Stamps to settle the electoral problem. Decision is put in the hands of St Bernard. He studied the elections and the merits of the two candidates and decided in favor of Innocent. Inn. was elected first, by the senior pars Cardinalium, Crowned by the Card B. of Jstia, whose office it was to crown the Pope, and, his reputation is unassailable.
- 8) Soon France, Germany, England and Spain went over to Innocent. "Rejected by Rome, he was received by the world".
- 9) The schism lasted eight years because Anacletus was impregnable in Rome. He died Jan. 1138 and his successor, Victor IV was persuaded by St Bernard to become reconciled.

### The Council

To restore the Papal authority and his own Papal position, Innocent determined to have a truly great council right in Rome where his authority had been denied for the last eight years.

- 1) Council assembles April 4, 1139 with between 500 and 1,000 Bishops, archbishops, Patriarchs and other Church dignitaries. In pomp and splendor the council had never been equalled in the West.
- 2) Innocent presides. Condemns Anacletus and his followers in a manner that is said to have made the whole council tremble. He condemned every thing and every person consecrated or raised in dignity by the anti-pope. He suspended all partisans of Anacletus and took away their crosses and rings. Anyone they had elevated could never again hold any office in the church. He even deposed the Bishop of Pisa who had voluntarily submitted eighteen months before the death of Anacletus.
- 3) The council then went on to deal with the problems of the church. It selected and reaffirmed decrees from the councils and synods of Toulouse, Clermont, Rheims and others. Only four of its extant decrees are mentioned in Denzinger, one of these is directed against the heresy of Pierre de Bruys, and to a certain extent against Henry of Cluny. The Catholic Encyclopedia and early editions of DB mention Arnold of Brescia too but that is unfounded. (can. 23 DB 367)

### Petrobrusian Heresy

- 1) Baptism of infants is invalid because they can't make an act of faith.
  - 2) No churches should be built. You can pray in an Inn as well as in a Church, you can pray in a stable as well as in the Sanctuary.
  - 3) Crosses should be destroyed.
  - 4) The Eucharist is not the Body and Blood of Christ. Bread and wine were consecrated once only - at the Last Supper.
  - 5) Offerings and prayers etc for the dead are useless. Moreover, God laughs at the chants of the church. Nothing can please him but true piety, not high notes or musical melodies.
- N.B. Abelard thought this the most dangerous heresy in the church.

### Importance of the Council

It was a great demonstration of the unity of the church at a time when that unity had been seriously questioned. It took place in Rome where the Anti-pope had ruled for eight years. It strengthened Innocent's hand at the very time when a strong hand was needed to restore discipline and reject heresy. It removes all doubt that might arise as to a break in the line of succession from Peter the Apostle. The very fact of the whole church's answering Innocent's summons is clear proof of his authority.

THE THIRD LATERAN COUNCIL  
(ELEVENTH ECUMENICAL)  
1179

I. GENERAL SETTING:

PLACE - Lateran Palace, Rome. TIME: 1st Sunday of Lent, 1179 (March 5, 7, 19)

POPE: Alexander III (1159-81). EMPEROR: Frederick Barbarossa, 1152-1190.

WORK OF COUNCIL

1. Regulation of Papal Election Methods (to prevent rise of double election in future).
2. Condemnation of Albigensian and Waldensian Heresies.
3. Restoration of Ecclesiastical Discipline.

OUTSTANDING FIGURES OF PERIOD

1. Pope Alexander III
2. Anti-Popes Victor IV, Paschal III, Callistus III.
3. Emperors Frederick Barbarossa, Henry II, Manuel I, Comnenus, 1143-80  
Alexius II, Comnenus, 1180-83, Louis VII, Philip II.
4. St. Thomas a Beckett.

II. GENERAL HISTORY OF THIRD LATERAN COUNCIL

A. Alexander III opposed tyranny of Frederick Barbarossa, who worked untold persecution on Church for more than fifteen years prior to 3rd Lateran Council. Frederick, by intrigue and despotism, created 3 Anti-Popes successively, thereby working great harm in the Church. This harm took form of great schism.

The Lombard States, also harrassed by Frederick's aggressions, formed league against him. Alexander gave this league his whole-hearted support and by means of its army Frederick was completely routed in Battle of Legnano, May 29, 1176. Frederick was thereby forced to seek terms of peace at feet of Alexander at Venice, August 1, 1177. Alexander III himself dictated the terms. Among them was solemn resolution to hold a Concilium Generale in order to repair the great harm inflicted on Church during struggle of past 15 years.

A similar struggle was going on between Henry II of England and Thomas a Beckett, who was protected by Alexander III. On hearing of murder of Thomas at hands of Henry II, Alexander excommunicated Henry. Henry came to his senses almost immediately, invalidated customs he had established in England, expiated his crime, and was absolved by legates of Alexander.

All this strife and trouble produced sad disorder and confusion in Church. The Albigensians, taking advantage of confused conditions, strengthened their position in Southern France by getting people to disregard authority of Holy See.

B. Alexander, when peace was finally restored, immediately went to work preparing for impressive General Council. In September, 1178, he dispatched letters to all parts of Christian world, summoning hierarchy to Rome for 1st Sunday of Lent, 1179. Magnificent response was made to Alexander's invitation. More than 300 Bishops of East and West and all Italy arrived in Rome for Council. All together, more than 1,000 prelates took part in work of Council.

Alexander himself presided over Council. There were three General Sessions, March 5, 17, 19; historical knowledge of council proceedings is very scarce. Almost all we have to go by, are the 27 formal decrees of the Council, usually called "Decrees of Alexander." A study of the decrees shows the three-fold purpose of the Council: 1st: to remedy evils caused by Schism resulting from faulty Papal Election, 2nd: To condemn Albigensian and Waldensian Heresies, 3rd: To restore Ecclesiastical Discipline.

Third Lateran Council truly Ecumenical - large number of Bishops took part, Pope himself presided, formal decrees issued containing excommunications and universal legislation for entire church. This fact never called into doubt.



### III. MORE DETAILED STUDY OF ACTUAL WORK OF COUNCIL

A. Canons I and II: "Licet de Evitanda". -- On remedying the evils caused by faulty methods of papal election.

General history of election of Alexander III -- rise of Anti-Popes Victor IV, Paschal III, and Callistus III. Their collaboration with Frederick Barbarossa in attempt to gain control of papal throne. Able diplomacy, invincible courage of Alexander in struggle with opposing forces. Council of Pavia. Exile of Alexander in France. Struggles of Lombards with armies of Frederick. Day of final retribution arrives. Peace terms concluded in Venice. What peace terms were, how they reacted on troubles of times. Formal submission of Frederick to Alexander at St. Mark's in Venice. Departure of Anti-Popes from Rome.

Modifications of papal election methods -- two-third majority vote in secret session -- man who receives this majority ipso facto Pope -- other candidates must retire and submit to validly elected Pontiff.

Formal condemnation of Anti-Popes -- all their ordinations and consecrations declared null -- all adherents of Anti-Popes excommunicated.

B. Canon XXVII: Condemnation of Albigensians and Waldensians. General history of Rise of Albigensians and Waldensians.

Albigensians: confused conglomeration of earlier heresies. Manichoeism is at root of this heresy. Following out logically two-fold principle of Manichoeism, Albigensians looked on the material as essentially evil. Therefore condemned all forms of external worship, sacraments, marriage, etc. Brigands of time took advantage of troublous times to pillage and rob and plunder. Albigensians themselves showed violent hatred of clergy, used violence against adherents of authority of Rome.

Waldensians: originally a minor reform arising in Italy. Leader was Peter Waldo, a rich man who sold all, gave to poor, determined to follow teachings of gospels. Gathered followers, translated gospels, applied his own interpretation of things Christian. Sent followers out to make converts and to reform. Even asked Alexander III for official approbation of way of life. Because of ignorance of adherents, gradually fell into error, in certain sense fused with Albigensians. Later fell into same difficulties as Albigensians.

Formal condemnation of both heresies -- excommunication of adherents and those harboring them -- refusal of Masses for deceased members -- no Christian burial.

Holy Crusade declared against them. Crusade was not successful because those who took part in it took advantage of opportunity to pillage and to make aggressions on territories of others. Later Council took more effective measures against them, formally examined into doctrines, finally brought an end to their influence for evil.

C. The Other Canons: On restoration of Ecclesiastical Discipline. They may be divided into three classes: Episcopal and sacerdotal offices, pecuniary matters, abuses of times in questions of court procedures, benefices, etc.

1. Age requirements for bishops and priests 30 and 25 respectively; they are to be properly trained for office, of good morals, must have title of sustenance.

2. Prevalent abuses in question of usury and simony condemned. Special legislation enacted in order to bring sacramental administration, benefices, etc. into proper order.

3. Privileges previously extended to Crusading Orders re-interpreted. Those harboring or giving help to Mohammedans, are excommunicated. No Christian may give himself to domestic service of Jews; life must not be endangered in gladiatorial shows and tournaments; clerics are not to plead in secular courts, they may not be summoned to secular court; lepers are provided for; provision made for education of clerical aspirants among poor.

### IV. BIBLIOGRAPHY

## THE TWELFTH ECUMENICAL COUNCIL

### IV LATERAN (1215)

PRELUDE: INNOCENT III (1198-1216)

Cf. Mann, Vols. XI & XII - very readable and good  
Histories of Church - esp. Hughes, II, 387-43

BRIEF LIFE OF INNOCENT III  
BORN 1160 or '61 of Conti family (one of four oldest and noblest of Rome) which gave 13 Popes from Inn. III to Inn. XII  
YOUTH passed in study at Rome, Paris, and Bologna (law).  
Middle height and pleasing face; clear mind and tenacious memory; eloquent speaker; more a man of action than a mystic, but very pious and detached from world; uncompromising in principle; outstanding theologian, lawyer, statesman; prolific writer.  
At age of 29 made a Cardinal-deacon.  
Jan. 8, 1198 unanimously elected Pope (at age of 37) on very day of death of Celestine III.  
Ordained priest on Feb. 21, and consecrated Bishop Feb 22, 119  
He was firmly convinced that the liberty of the Church was directly proportional to the temporal independence of the Holy See. Therefore he first set out to establish that independence; then to reform the Western Church; then to work for recovery of the Holy Land.  
He failed only as regards the recovery of the Holy Land.  
Council of Lateran (IV) 1215.  
Death of Innocent, July 16, 1216, at age of 55.

### GENERAL CHARACTERISTICS OF THE CIVIL RULERS OF THE TIME:

1. All wanted to increase temporal power and possessions.
2. All wanted to interfere in Church elections, etc.
3. All made numerous false promises when it served as a means to their end.
4. Practically all were excommunicated at one time or other.
5. Practically all wanted a divorce, or an invalid marriage.
6. All reluctantly recognized the supremacy of the Pope.

### IN PARTICULAR:

#### GERMAN EMPIRE:

Philip (of Suabia) and Otto (of Brunswick) were at war to succeed Henry VI, who left a two year old son - Frederick II.

Innocent decided in favor of Otto.

Otto made many false promises; persecuted Church; was excommunicated and finally deposed; Lateran Council recognized Frederick II.

## THE TWELFTH ECUMENICAL COUNCIL

### ENGLAND:

Innocent chooses Cardinal Stephen Langton to be Archbishop of Canterbury. King John Lackland (brother of Richard, Lionhearted) refuses to accept the choice and expels the monks of Canterbury; Pope places England under interdict (1208); John continues cruelty against clergy. Pope excommunicates John (1209); frees his subjects from oath of allegiance; declares John deposed and asks King of France to enforce sentence. John fears lack of support at home and submits; declares England a Papal fief, himself a vassal of Pope. Meanwhile John has lost much popularity at home and nobles and clergy demand Magna Carta. Pope fears independence of England (now a papal fief) and releases John from obligations of Magna Carta. Langton and the barons are recalcitrant. Innocent suspends Langton, excommunicates barons. Lateran Council confirms Pope's action.

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## THE FOURTH LATERAN COUNCIL

Cf. Raab; Mann, Vol XII, 290-300; Hughes; Otten, Hist of Dogma, II, 448; Hefele-LeClercq, V; Mansi, XXII.

### CONVO- CATION:

On April 19, 1213, Innocent III issued the circular "Vineam Domini Sabaoth", calling the spiritual and temporal rulers of the Catholic world to meet together in Rome in November 1215.

### PURPOSE OF THE Council:

In this circular, Innocent stated the purpose of the Council: "Two things I have especially at heart: The recovery of the Holy Land and the reformation of the whole Church."

### THE GATHERING:

Twenty Cardinals; 412 Bishops, including, among 71 primates, the Patriarchs of Jerusalem and Constantinople, and representatives of those of Antioch and Alexandria; more than 800 Abbots and Priors; an unknown number of proctors; Envoys of all civil authorities. "The whole world seemed to be there" and "there were so many attending the council, we read of some of them being crushed to death."

**PRESIDENT:** The council met under the presidency of Innocent III in the Lateran Basilica.

**MEETINGS:** Apart from subsidiary meetings, there were 3 formal sessions: First Session, Nov. 11 (1215). Innocent himself addressed the assembled multitude. His principal subject was the liberation of the Holy Land. Probably discussed heresies in this session.

# THE FOURTH LATERAN COUNCIL

Second Session, Nov. 20. Discussion of the claims of Frederick II against the excommunicated Otto. Recognition of Frederick as German Emperor.

Perhaps a discussion of English affairs (confirmation by Council of Pope's excommunication of barons in rebellion against John, and suspension of Cardinal Stephen Langton for supporting rebels.)

Third Session, Nov. 30. Discussion of the disposition of the lands of Raymond VI of Toulouse. Solemn promulgation of the 70 canons of the Council.

## THE CANONS:

The vast majority of the 70 canons (filling 44 folio columns Mansi, XXII; and pp. 1323-1390 in Vol. V of Hefele-LeClercq) are disciplinary.

## Quoad Clergy:

The following abuses are condemned: living in concubinage; drinking bouts; all night carousing; frequenting taverns; gambling; hunting and fowling; civil employment; trade (es if dishonest); miming; acting; participation in trials involving capital punishment; military employment; tournaments; duelling; blessing ordeals; acting as surgeon red and green-colored dress; embroidered gloves and shoes; gilded spurs, bridles, saddles; gold and silver ornaments for the same; use of Churches as depots for storing prop.; exorbitant fees for absolution, funerals, marriages, etc.

## Correction of abuses:

Clerics practicing these abuses are to be suspended. Bishops allowing these abuses for sake of money are to be deposed. For the further elimination of these abuses, there is much detailed legislation as regards clerical appointments.

The Metropolitan Bishops must hold a provincial synod each year to correct abuses (esp. clerical abuses) and to take definite steps to maintain the discipline which this Council establishes. Official investigators are to be appointed; negligent Bishops suspended; and the decisions of the synod are to be published in every see (Canon 6)

## Quoad Laity:

Laity must support pastors. Those who have offices mustn't abuse them in matters relative to the Church, and mustn't tax the clergy too much. Christians are to be protected by the state against the rapacity of Jewish money-lenders. Jews and Saracens must wear special dress so no Christian will marry them by mistake. During Passiontide Jews must remain indoors. No Jews or Pagans can hold public office.

Seven canons deal with the procedure in trials (Ecclesiastical). One canon (canon 3) regulates the policy to be followed in the inquisition of heretics.

# THE FOURTH LATERAN COUNCIL

Annual Confession & Communion: Canon 21: "Omnis utriusque sexus fidelis, postquam ad annos discretionis pervenerit", must confess at least once a year and receive Holy Communion (at least during the Easter time). (DB 437)

Deposition and perpetual penitence in a strict monastery for any priest who presumes to violate the sacramental seal (DB 438)

Seven canons deal with Religious Orders.

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## CONDEMNATION OF HERESIES

### COMMA

#### THE WALDENSES

ORIGIN In 1176, Peter Waldo, a wealthy banker of Lyons, felt called to a more perfect life. "If thou wilt be perfect sell all thou hast". So he did away with all his property and followed Evangelical poverty. His enthusiasm and sincerity soon won followers. They went about in pairs (like disciples) preaching reform. In 1179 Alexander III forbade them to preach without permission of Bishop. They became defiant, "We must obey God rather than men". From 1200 on they became heretical. Their chief tenet: "The only source of power over souls is to live as the Apostles lived, in absolute poverty, dependent on alms, and shod with sandals". Priests in mortal sin could confer no sacrament. Any layman, leading the apostolic life of poverty, could say Mass.

DOCTRINE Purgatory, prayers for the dead, indulgences, taking of oaths, and the death penalty were condemned by their doctrine.

END Toward the end of the thirteenth century they became rather obscure. Feigning, at least, to practice Catholicism (except Confession). Finally, they were assimilated by Protestantism (after the Reformation).

THE COUNCIL AND THE WALDENSES: Canon 3: They are excommunicated who presume to preach, either publicly or privately, without authority from the Holy See or the Ordinary of the place. Also confer third part of Creed (DB 430)

#### ALBIGENSIAN HERESY

ORIGIN: (Cf. Mann, XII, pp. 214-261; Twigge, Dublin Review, CXIV, pp309-332; Vacandard, Inquisition, p. 50)

Obscure origin. Probably from Manichaeans (3rd cent.), Paulicians (7th cent.), Bulgarians (12th cent.), called Albigenses by Council of Tours (1163) (City of Albi in County of Toulouse).

DUALISTIC  
DOCTRINE:

A good God created the spiritual world.  
 An equal, but evil, god (the devil) created the material world.  
 Matter is, therefore, essentially evil.  
 (Consequently Jesus Christ could not have become Incarnate. He redeemed the world by preaching only)  
 This life on earth - a war between our soul and our body - is the only Hell. There is no purgatory. If a soul is not ready to go to Heaven, it passes into another body for some more Hell. The soul may even pass into an animal's body.  
 It is wrong to eat flesh meat, milk, eggs, cheese, etc. They fasted on bread and water three days of every week and had three Lenten seasons every year.  
 Marriage is evil because of carnal relations and because procreation gives the devil more bodies for the imprisonment of souls. Fornication and adultery are preferred to marriage because they are less permanent unions. A woman who dies while pregnant is lost.  
 The endure - or suicide (esp. by starvation) - is laudable because it shortens life on earth. Sometimes it is absolutely necessary to prevent future lapse into sin.

ORGANIZATION: The "Believers" - having renounced Catholicism and promised to receive the "Consolamentum" (at least at the hour of death).  
 The "Perfect" - those who have received the "Consolamentum".

ONE RITE OR  
SACRAMENT:

Their only rite was the "Consolamentum" which was a baptism of the Holy Ghost received by the imposition of hands. Could be conferred only by one of the "Perfect".

ONE PRAYER: The "Our Father" was their only prayer, and this could only be said by the "Perfect".

Only the Perfect had to practice the doctrines outlined above.

Innocent tried to subdue these heretics by peaceful means. He sent St. Dominic and other Papal legates to preach to them. However, when Raymond VI, Count of Toulouse, championed the heretics and murdered one of the Papal legates, Innocent declared a Crusade against them. The crusade lasted for twenty years (1208-1229) and did much to weaken the heresy. Finally, in 1229, the Council of Toulouse ordered an inquisition against the Albigenses, and by the year 1250 their errors were dissipated.

## CONDEMNATION BY IV LATERAN COUNCIL

Canon 1 is a profession of faith directed primarily against the Albigensians (also against Waldenses).  
 Part I. The Triune God is the one sole principle of all  
 Part II. The Incarnation; Christ's human nature; /creation. the work of the Redemption.  
 Part III. The one true Church and the sacraments. The word "transubstantiation" first used to describe change of bread and wine into Christ's body and blood.

## THE THIRTEENTH ECUMENICAL COUNCIL

### FIRST COUNCIL OF LYONS - - - 1245

EMPEROR --Frederick II  
(1215 - 1251)

POPPES - Honorius III (1216-1227)  
Gregory IX (1227-1241)  
Celestine IV (1241)  
(Interregnum 1241-1243)  
Innocent IV (1243-1254)

1. Essential historical facts leading both to the convocation of and to the agenda of the council, i.e., the deposition of Frederick. (This council is unique among the great councils, for its work is limited almost exclusively to the trial of the Emperor.)

#### A. Honorius III vs. Frederick:

1. Frederick left his vow to conquer the Holy Land go unfulfilled seven times in ten years. Honorius, always indulgent, only reproached him without taking decisive action.
2. Another promise - never to unite the crown of Sicily to that of the Empire - trifled with by Frederick.
3. Frederick decided to subjugate Lombardy to make himself master in Italy. Honorius died as he was about to take action.

#### B. Gregory IX vs. Frederick:

1. Frederick's procrastination about going on a crusade led to excommunication by Gregory - a man of strong character and will. The pledges and perjuries of the Emperor pointed out.
2. Frederick ignored the excommunication; conducted his own crusade; made peace with the Sultan in Treaty of Joffa, 1229; crowned himself king in Jerusalem.
3. Frederick returned to Italy; bitter fighting; peace with Gregory finally concluded at Geronimo, July 23, 1230. Excommunication withdrawn.
4. Uneasy truce continued until 1241. Meanwhile Frederick built up highly centralized despotism in Sicily, attacked Lombard League in 1236, and again increased opposition to the Papacy. Finally Pope again forced to excommunicate him, March 1241.
5. Gregory called a General Council for Easter, 1241. Frederick attacked and captured most of the delegates headed for the Council, including three Cardinals, 100 bishops, numerous other churchmen. Council called off. Frederick attacked, headed for Rome; he was only nine miles away when the Pope died, with the crisis at its peak.

#### C. Interregnum - - no Pope:

1. Celestine IV elected after a very troubled and difficult conclave; lasted only seventeen days because of sufferings and injuries inflicted.
2. Deadlock from Oct., 1241 to June, 1243. Frederick refused to release imprisoned Cardinals. Others had fled to Anagni. St. Louis IX intervened to get conclave.

#### D. Innocent IV vs. Frederick:

1. Conciliation with Frederick effected but promises flouted as usual.
2. Innocent too wary to be caught; fled Rome disguised as knight, took up residence in Lyons. Called General Council immediately.

## 2. The Thirteenth General Council (June 26 - July 17, 1245)

### A. Composition and Preliminaries:

1. Prelates from the whole of Christendom attended; only a few from Germany or Italy because of tactics of Emperor. Three Patriarchs (Aquilona, Antioch, Constantinople), Cardinals, about 250 Bishops, Emperor Baldwin of Constantinople, Count of Toulouse, civil representatives of Kings of France and England in attendance. Thaddaeus of Suessa (Sessa), brilliant jurist and orator, was Frederick's personal representative.
2. Preliminary meeting held June 26 to determine policies. Thaddaeus attempted conciliation, but Innocent refused to be moved.

### B. First Session, June 28:

1. Innocent's opening address revealed objects of the Council. Fathers were to consider the aggression of the Mohammedans, the Greek Schism, the prevailing heresies, the crimes of Frederick. The last received most attention.
2. Charges against Frederick: heresy and sacrilege; building a city (Lucera) in a Christian country; inordinate intimacy with the Saracens, their superstitions and their women; perjury; imprisonment of the Bishops.
3. Thaddaeus defended: Saracens had been introduced into Sicily to punish rebellion. Emperor had had no carnal intercourse with Saracen women, but simply enjoyed their play. He should not be charged with heresy before he made his profession of faith. Thaddaeus denied the perjury and claimed the Pope had falsified documents.

### C. Second Session, July 5:

1. Spanish Bishops (who occupied neutral position) strongly attacked Frederick and demanded that Pope take action.
2. Thaddaeus used makeshift arguments to defend seizure of Bishops.
3. Thaddaeus obtained twelve day delay of next session that Frederick might appear in person. Many prelates stoutly opposed this action.

### D. Third Session, July 17:

1. A number of decrees were passed about legal procedure, the piling up of debts on church, raising of money for Holy Land and Empire of Constantinople, the resistance to be offered to the ravages of the Tartars (in all 17 canons).
2. Frederick failed to appear. Thaddaeus, in Emperor's name, appealed "to a more general council". Pope again recited Frederick's crimes and shift, insincere repentances. After this he issued solemn sentence of deposition which was approved by all the Fathers in attendance. No doubt that Frederick was condemned by all the Fathers.

## 3. Aftermath:

- A. Innocent arranged an election. Henry, Landgrave of Thuringia, chosen Emperor. At his death in 1247 William of Holland took over.
- B. Frederick furious at the decree of deposition. He circularized the reigning princes - the first manifesto of the liberal state against the Church - and set forth a complete anti-eclesiastical theory. He planned to storm Lyons and take the Pope and Bishops prisoners. King Louis intervened in this project. Later his army met stunning defeat at Barma. Died 1250. Authors dispute whether he died repentant.



Jhs      FOURTEENTH ECUMENICAL COUNCIL  
Second Council of Lyons- 1274

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I--SYNTHETIC VIEW

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Thirteenth Century: The world the Church created.

Blessed Gregory X: archdeacon of Lyons, legate in Syria, Pope (Sept.  
1, 1271- Jan. 10, 1276)

Council: \*Invitations for a General Council to be held in May 1274  
were sent to all archbishops and bishops, to all the  
kings and princes of the Christendom.

\*In April 1273 the Pope decided that Lyons would be the  
place for the Council.

\*First session: (May 7) in the Church of St. John; 500 Bps.,  
60 abbots, more than 1000 prelates or procurators.  
The Pope exposed the threefold aim of the Council:

- \*\*the rescue of the Holy Land,
- \*\*the union of the Churches,
- \*\*the reform of clergy and laity.

\*All bishoprics and abbeys must contribute a tenth of the  
ecclesiastical incomes for six years to help the H.Land.

\*Second session: (May 18) first canon (D. 460)

\*June 6, Rudolph of Habsburg is appointed Emperor of Germany.

\*Third session: (June 7) twelve canons: 3,4,5,6,7,8,9,15,19,  
24,29,30.

\*June 24, the Greek legates arrived.

\*July 3, deposition of some wicked Bps.

\*July 4, the ambassadors of the Great Khan of Tartars arrived.

\*Fourth session: (July 6) the letters from the Greeks were  
read (D. 461-466; 24 Mansi 74); the Great Logothete  
(chancellor) swore to abandon the schism....

\*The prelates subscribed to the constitution concerning  
Papal Election Procedure (canon 2).

\*Fifth session: (July 16) fourteen canons: 2,10,11,12,16,17,  
20,21,22,25,26,27,28,31.

\*Sixth and last session: (July 17) canon 23 and another one.  
The Pope closed the Council with a sermon: everything  
had been integrally solved, except some disciplinary  
points.

\*Nov. 1, 1274 the constitutions were published. The canons  
13,14, and 18 were promulgated after the Council.

II--ANALYTICAL REVIEW

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A--The Question of the Holy Land.

- a) Setting.--Political Powers: Philip the Bold, king of France; Rudolph of Habsburg; Charles d'Anjou, king of Naples and of the two Sicilies; Alfonso of Castile; Edward, king of England; Ottocar, king of Bohemia; Michael Palaeologus, emperor of Constantinople; Armenians and Tartars.

The question of the Holy Land demanded peace in the Christendom, union, leadership, men, money.

- b) Solutions: \*The union and harmony was obtained at the Council. It did not last long time.

\*Rudolph of Habsburg as Emperor of Germany and King of Romans was supposed to be the leader.

\*The crusade could be preached everywhere.

\*A tenth of the ecclesiastical revenues.

Promising plan; in fact little was achieved.

B--Disciplinary Reforms.

- a) Setting.--The situation is well pictured by Bruno, Bp. of Olmutz, and by Humbert of Romans (Hfl. 6, 2nd., 164-167; 24<sup>th</sup> Mansi 109-132)

- b) Resolutions: \*Canon 2: when, where, and how the conclave should be held after the pope's death.

\*Canon 3 to 22 plus 24: ecclesiastical offices and benefices.

\*Canon 23: reduction of the religious orders to the least possible number. Pastoral activities of religious were limited.

\*Canon 25: bow of the head at the name of Jesus Christ; reverence in Church.

\*Canon 26, 27, 28, 29, 31: usury, reprisals, excommunicated people.

\*Deposition of wicked Bps.

C--Dogmatic Declarations.

Canon 1 (D. 460)

Filioque: always taught by the Roman Church: 2 Pesch 535;

D'Alès p. 167-170; Galtier 530 (minor); 532 (minor);  
taught by the Fathers and Doctors: 2 Pesch 531, 535;

D'Alès p. 158-167

Tamquam ex uno principio et una spiratione:

always taught by the Roman Church: at least implicit in ordinario magisterio.

taught by the Fathers and Drs.: 2 Pesch 546; D'Alès p. 158-167.

D--Union of the Churches.

- a) Historical background: Cfr. D.T.C., or Hfl., or George Pachymere

- b) Remarks: 1) The way the Latins looked at the problem.

\*\*Causes of the schism according to Humbert of Romans (24<sup>th</sup> Mansi 125)

\*Dispositive causes: Rites, roughness of the Latins, pride of the Greeks.

\*Determinant cause: the break of the old Empire and the

favor of the Roman Church for the Roman Emperors: "Ecclesia Romana favendo magis Imperatori Romano, probabile est tunc ille (the Greek Emperor) coeperit rebellare et populus propter dominium" Then the Greeks started to claim that Constantinople was the first of all sees from the moment when Constantine moved the capital of the Empire.

\*Causes of the duration of the schism: permanence of the dispositive causes; habit of being in such a state; ignorance of the Greeks; Latins' ignorance of the Greek language; inefficiency of the treaties because of the distance; "dissensio de imperio"; dogmatic errors of the Greeks.

\*\*Errors of the Greeks according to St. Thomas (Op. Omnia v. 29, 358, 558) ✓

They denied the procession of the Holy Spirit from the Son, the primacy of Jurisdiction of the Roman Pontiff, the validity of the unleavened bread for the Eucharist, the existence of purgatory.

\*\*Means to work out the union (Humbert of Romans 24 Mansi 128): Good Neighbor Policy.

## 2) Outlook and attitude of the Greeks.

"Non dogma in additione reprehendamus, sed contendamus tantum universim nec probabilis, nec securi exempli rem esse immutari praelicenter aliquid aut adjungi scriptis prius editis et cum summa consideratione tum aeterna firmitate stabilitis" (143 PG. 826 C)

\*The Emperor had no other motive for the union than the fear of a crusade against Constantinople (ib. 822, 842-C)

\*The Greek Bps as a whole never intended to yield a bit in dogmatic matters (ib. 841, 846, 921), and only under the Emperor's threat and pressure signed some documents full of ambiguous expressions (ib. 915-921; Mansi v. 24, 74).

After the union was made a few prelates accepted it honestly (Boccius was the main one); some others accepted it in a tolerant way (143 PG. 942-3-4); finally a group of Bps. and most of the monks did not accept it at all (ib. 844, 942-3-4) Hf/1216, 209 ✓

\*When the political reasons ceased, the farce stopped and everything came back to the former state as to its natural place.

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 " " Dict. Theol. Cath.: very good.

Hefele-Leclercq: Historie des Conciles: Vol. VI—best all-round treatment.

Mourret-Thompson, Church History—treats the history part very well.

Cambridge Mediaeval Hist.: Vol VII, - also good (a little Protestant color)

The best treatment of P.J. Olivi will be found in Boyer, Le Doct. Cr. et El., and in Otten's History of Dogma, II.

N.B. Certain books on the Knights Templars may be biased. (e.g.—Campbell)

HISTORICAL OUTLINEI. BACKGROUND:

After abdication of St. Celestine V, Boniface VIII ("last Pope of the Middle Ages"—Creighton, Hist. Of Popes) has trouble with Phillippe le Bel. Struggle between the legists of France and the canonists of Rome. Insubordination of Philip. Independence from Pope asserted by Pierre Flotte, Dubois, Wm. Nogaret (Phil's ministers). Taxes on clergy. Bulls of Boniface; excom. of Phil prepared but not promulgated. Tragedy of Anagni.

Election of Benedict XI. Pope only few months. Clem. V, French, elected. Coronation on June 5, 1305 at Lyons because of factional troubles in Rome between Orsini and Colonnas.

(AVIGNON:)

- A. In 1309 takes up residence at Avignon and 2nd Babylonian Captivity under way—till 1377 and Greg. XI. Prestige of papacy at new low—Phil, because Pope resides in his state, becomes bolder. Clem grants concessions to insatiable Phil.
- B. Phil demands that Bon. VIII be condemned as heretic. After several years delay Clem finally yields and inaugurates trial. Trial drags on so long Phil finally agrees to wait for coming Council to decide matter. This really a trap; for Phil calculates that Clem, hurried, weary, so relieved to have matter taken off his hands, will accede now to demand to have Templars condemned.
- C. Seizure of Templars: Phil, having made secret preparations beforehand, had arrested on Oct. 13, 1307, all the Templars in France, attached their possessions, threw the knights in prison. Sickerling back and forth between Phil and Clem regarding treatment of the Order.
- D. Convocation: Finally by Bull of Aug. 12, 1308, Clem called a general Council to meet on Oct. 1, 1310 at Vienne, and orders each prelate who will attend to bring i writing a list of abuses to be corrected.
- E. Postponed: The Council could not open on day assigned because of various civil and eccles. trials of Templars now going on, and because of trial of Boniface which began early in 1310. In Bull, "A lma Mater" of Apr. 4, 1310, Clem assigns Oct. 1, 1311, as date of opening.

II. THE COUNCIL: The first formal session held on Oct. 16, 1311. In opening address Clem designated 3 points as the business of Council: a) the question of the Knights Templars

- b) help for the Holy Land,
- c) the reformation of various abuses in the Church and in the clergy.

The Acts: of the Co. have disappeared (thru Phil?—sic the historian Havemann) except a fragment which Card. Ehrle found in a ms. in Nat. Libr. at Paris. Consequently, no positive certainty as to course of synod. Number attending has been estimated variously between 114 bishops, and a number of abbots and proxies, —and over 300.

- A: 1st Session: The question of the Templars. Business...business. Investigations, reports, etc. On 22nd Mar., 1312, Clem suppresses Order not by legal or juridical method of definitive sentence, but on pleas of solicitude for the Church.
- B: 2nd Session: Held on Apr. 3, 1312. Public proclamation of the Bull of suppression "Ad Providam". Provision made for the effects of the Order—(Knights Hospitallers beneficiaries)—Boniface VIII declared free from heresy, and a legitimate pope. However Phil and successors and adherents declared exonerated from all responsibility in treatment of Boniface.
- C: 3rd Session: Resolution to undertake another crusade in 6 yrs. Not known how many decrees, founded on countless complaints, opinions, suggestions of prelates et alii attending were actually passed. We are certain that a number were proclaimed. These were later issued on 25 Oct. 1317, by John XXII, together with other decrees by Clem V, and with some of his own. The difficulty is to decide which were passed by the Council, and which by Popes alone. John XXII published them all together as a collection of the laws of the Church, the Clementinae, in the Corpus Juris Canonici. The decrees (at least some of them) passed by the Council which are found in this collection refer to the condemnation of the 3 propositions attributed to Peter John Olivi, the condemnation of the Beghards and Beguines, and their doctrines, and many other disciplinary matters.

On what date the Council closed I don't know.

#### DOGMATIC-DISCIPLINARY OUTLINE

1st Session: Oct. 16, 1311: Taken up with trial and condemnation of Templars.

- a) Commission appointed to examine official records of the Order and acts of various trials.
- b) Smaller committee to examine exhaustively the reports of first committee.
- c) Pope and Cardinals negotiate with this 2nd committee.
- d) Generally decided that Templars should be given right to defend themselves and Order—that no proof collected up to then was sufficient to condemn Order for heresy.
- e) TAMEN, under pressure from King, Pope Clem. V suppresses Order by provision and Apostolic Ordinance on 22nd Mar., 1312.

2nd Session: April. 3rd, 1312:

- a) Proclamation of Bull of suppression "Ad Providam".
- b) Provision made as to the property of the Order.
- c) The trials and decisions of more important personages of the Order were reserved to Pope, as well as jurisdiction over the lands and goods of Order (Bulls to this effect on 2nd and 6th May).
- d) Boniface VIII declared free from heresy and a legitimate Pope. But Philip exonerated.

3rd Session: May 6, 1312:

- a) Resolution to undertake a crusade within 8 yrs. Letter from Phil read in which he promises this.
- b) Condemnation of three propositions attributed to Olivi:
  - 1) That Christ was still alive when pierced with lance:—DE FIDE (DB 480)
  - 2) That the rational soul is not per se et essentialiter the form of the body—DE FIDE (DB 481).
  - 3) That Baptism does indeed wipe away the "guilt" of original sin, but without conferring grace and infused virtues—the opposite opinion is defined as OPINIO PROBABILIOR (i.e. it is more probable that Bapt. does confer grace and infused virtues) DB 482-5)
- c) Condemnation of eight propositions of the Beghards and Beguines. (some of them:
  - 1) Man in this present life is able to attain to such a degree of perfection that he is impeccable, and unable therefore to progress further in perfection—otherwise if able to keep on progressing in perfection, someone might be found to be more perfect than Christ. (DB 471)
  - 2) No use fasting and praying when you have attained this state of perfection. Sensuality is so subject to the spirit you can grant the body anything it desires. (DB 472)
  - 3) Those in this state are no longer bound by the Church and its laws: "Ubi spiritus Domini, ibi libertas." (DB 475)
  - 4) One doesn't need the "lumen gloriae" to see and enjoy God. (DB 475)
  - 5) To Kiss a woman, since nature doesn't incline us to this, is a mortal sin; to have sexual intercourse with her, though, is no sin, because nature inclines us to this. (DB 477)

N.B. These seem to be DE FIDE definitions. The language of the canon—  
 "...tenens et asserens doctrina sua sacrilega et perversa inferius designatos errores....nos, sacro approbante concilio, sectam ipsam cum praemissis erroribus damnamus et reprobamus omnino, inhibentes districtius, ne quis ipsos de cetero teneat, approbet vel defendat. Eos autem, qui secus egerint, animadversione canonica decernimus puniendos."

The 5th canon of the Co. abolished the Beguines' mode of life under pain of excommunication).

- d) Constitution "Exivi de Paradiso"—official declaration and exposition of Rule of Franciscan Order, settling disputes about poverty among the Minorites.
- e) About twenty other decrees dealing with disciplinary matters, such as the visitation of convents by bishops, observance of Ecclesiastical hours, benefices, founding of professorships for Oriental Languages at the Curia, and at Paris, Oxford, Salamanca, and Bologna (this at suggestion of Bl. Raymond Lully), the management of the Inquisition, and various ordinances relating to the clergy, respecting unsuitable occupations, and unbecoming clerical dress and manners.

THE GREAT WESTERN SCHISM  
1378-1414

Roman Pontiffs

Urban VI, 1378-1389 (Bartholmew of Bari)  
Boniface IX, 1389-1404  
Innocent VIII, 1404-1406  
Gregory XII, 1406-1415  
Martin V, 1417--- (Elected at Council)

Anti-popes of Avignon

Clement VII, 1378-1394 (Robert of Gen.)  
Benedict XIII, 1394-1415

Line of the Council of Pisa.

Alexander V, 1409-1410  
John XXIII, 1410-1417

Purpose of the Council: To end the "schism".

For 40 years the Church was vainly trying to ascertain her true head.  
In 1409 the situation is further complicated by the election of still another pope. All have a large following.

Prenotes:

1. Italy the scene of long civil strife.
2. Europe with its some hundred kingdoms engulfed in minor wars and disorders.
3. Church has become almost a tool and pawn of secular rulers.
4. This schism is a unique situation in the history of the Church.
5. "Schism" in a loose sense; no formal break with Church authority.
6. No formal judgment of the Church has ever been given on the legitimacy of Urban; nor condemnation of the anti-popes.

I- "Babylonian captivity"- 1305-1377- seven French Popes at Avignon.

- a. One of the originating causes of the schism.
- b. Papacy too much influenced by France's policy and ceases to be super-national.
- c. Is Rome the indispensable center of Christianity?

II- Election of Urban VI, April 2, 1378.

- a. Catharine of Sienna has persuaded Gregory XI to return to Rome (1377).
- b. Gregory dies; the election of his successor is the central point in this discussion. If his election is valid, Clement is an anti-pope.
- c. Roman people and nobility think they have the right to take part in the election of popes. Demands of the 16 Cardinals an Italian Pope.
- d. Were the Cardinals morally free? They took no precautionary measures for their safety.
- e. Archbishop of Bari chosen and then the cardinals again confirm it.
- f. Cardinals pay their homage and have the ceremony of coronation. He is accepted by Cardinals, nobility and people.
- g. Election is announced to the Emperor and other Catholic rulers.
- h. Cardinals left at Avignon write, begging him to receive their homage.
- i. Other conclaves more agitated, but no one doubted or doubts their validity.

III- Election of Robert of Geneva at Fondi, Sept. 20, 1378.

- a. Urban's character changes- alienates his Cardinals.
- b. Cardinals use the pretext of hot weather to quit Rome.
- c. On August 7 they sent an encyclical letter to all Christendom repudiating as invalid the election of Urban.
- d. With the support of the French king. 13 Cardinals have another election and Robert of Geneva is chosen- takes name of Clement VII.
- e. Character and reputation.

The Catholic world is informed and the schism is an accomplished fact.  
The real blame is on the Cardinals who deceived the faithful.

For Urban VI.

The Empire	Catharine of Sienna
England	Ramond of Capua.
Ireland	Catharine of Sweden
Flanders	Ursula of Parma
Italy	Gehhard de Groote

For Clement VII.

France	St. Vincent Ferrier
Scotland	Cardinal Peter of Luxem.
Naples	St. Colette
Castile	
Duke of Austria	
Aragon and Navarre.	

"The obedience of Rome is wider; but ours is more intelligent and hale"  
Thus the University of Paris.

The nations line up on both sides according to political feelings, with little care for facts or proof. There are parties of both sides in each country.

#### IV- Struggle to end the Schism.

- a. France's support of Clement seals the schism.
- b. Urban betrayed by his legates; appoints 29 cardinals from all nations.
- c. Countless tracts and pamphlets appear- everyone has a solution.
- d. All want schism ended but not willing to make any sacrifice.
- e. Urban dies 1300- before anything can be done for union a successor is chosen (Boniface IX). As popular as Urban was unpopular.
- f. Unnumbered missions, embassies, and negotiations, but to no avail.
- g. University of Paris proposes three means; objections to each plan. Unfortunately Peter d'Ailly was no St. Thomas Aquinas.
- h. 1304 Clement dies. Another quick election and Peter de Luna becomes Benedict XIII. His character changes too- obstinate till death.
- i. France withdraws obedience for five years- King guides consciences- then restores it conditionately. Terrible consequences in French History.
- j. Short reign of Innocent filled with violence and civil war.
- k. Council of Paris, 1406-- pernicious conciliar theory.

#### V. Council of Pisa, 1409--- Adds a third Pope.

- a. Cardinals forsake the popes and both groups unite at Pisa.
- b. Both Popes protest; universities approve. Protestants like this council.
- c. Elect Alexander V, who soon dies; John XXIII chosen in 1410.
- d. Council calls itself Ecumenical with the right to depose popes. All sign documents deposing both popes- unexampled in Church history.
- e. Only succeeded in making three obediences, three sets of cardinals, and more decrees of excommunication. John's is the strongest with Benedict a poor third (Spain and Scotland)-- Faithful more and more bewildered.

#### VI-COUNCIL OF CONSTANCE-- 1414-1418. End of Schism.

- a. Sigismund its proponent and guide.
- b. International Congress. 5 Patriarchs; 29 cardinals; over 500 Bishops; 100 Abbots; 300 Doctors; 10,000 Ecclesiastics; 100,000 others.
- c. John agrees to resign if the others will do so too. Flees in disguise.
- d. Decide to vote by nations and to give the Doctors a vote too.
- e. Heretical decrees passed in the first sessions- foundation of Gallicanism.
  1. Council was Ecumenical with authority from God, 2. Superior to the Pope.
- f. 12th. session John solemnly deposed- John ratifies the sentence and later is reconciled to Martin V. Died in 1419 with honor.
- g. July 4, 1415 Gregory solemnly convokes the Council and sends in his abdication. Died before the schism was completely healed.
- h. Benedict refuses to resign- after exhausting all means of conciliation the council in its 37th. session (July 26, 1417) declares him incorrigible, heretic and schismatic. Dies in 1422 never reconciled to the Church.
- i. With all three out of the way 53 electors choose Odo Collona, Pope, who takes the name of Martin V, November 11, 1417. SCHISM IS OVER.

Now begins the long struggle to regain Papal authority, prestige, as well as independence.

Martin arrives in Rome Sept. 28, 1420

"The perpetuity of the Church cannot fail: God himself stands surety for this and history bears witness to it: Sponsor Deus, historia testis. Providence, sometimes in spite of men, makes use of events for the progressive development of the society He has founded". (Leo XIII)

N.B. Labors of historians and discovery of numerous documents in the latter part of the 19th. century, make Urban's legitimacy certain.

Plainly in favor: Chenon, de L'Epinois, Hefele, Hergenrother, Heinrich, Benifle. Avignon proponents: Baluze, Gaynet. Can't be settled: Noel Valois.

Best and most extensive treatment of this matter. Salembier, Great Schism of the West.



DOGMA OF THE COUNCIL OF CONSTANCE  
16th Ecumenical (1414-1418)

- I In fulfilling its purposes, the Council was chiefly reformatory and not dogmatic:
1. Terminate the Eastern Schism.
  2. Reform the discipline of the Church in "head and members".
  3. Examine prevailing heresies.
- II In attempting to end the Schism and to establish its own authority, the Council adopted certain propositions in the fourth and fifth sessions which were the embodiment of the Conciliar Theory, that is, that the council is above the pope. The propositions are not considered dogmatic, because:
1. The Council was illegitimate at the time.
  2. The propositions were not approved by Martin V and subsequent popes.
- III Reforms proposed with regard to discipline refer chiefly to papal revenue. Some were incorporated in concordats (said to be used for the first time). Others were general reforms.
- The concordats were not accepted by the nations for which they were intended and to all intent and purpose the general reforms were not carried out.
- IV Minor heresies condemned:
1. Tyrannicide - Joan Petit  
(DB 690) Johann von Falkenberg  
Condemned in a general way. Neither proponent was condemned personaliter.
  2. Utraquism - Reception of Communion under both species by the laity. (DB 626)
- V Condemnation of Wiclif's doctrines:
- (John Huss, the center of attack, was accused of supporting Wiclif's errors. Hence, this is a preliminary to Huss' condemnation.)
1. Wiclif was professor at Oxford. B. c. 1329, died a natural death c. 1382. (Bolton puts his dates c. 1335 and Dec. 31, 1384.)
  2. Principal works: Dialogue and Trialogue
  3. Doctrines were condemned by provincial synods, Universities of Paris and Prague, Council of Rome under John XXIII, 1412-13.
  4. Forty-five articles were condemned in the 8th session, May 4, 1415. Martin V approved the condemnation, "Inter Cometas", Feb. 22, 1418.
- Summary: Eternal and absolute predestination.  
Denial of transubstantiation.  
Auricular confession is superfluous and useless.  
Religious life is not a means of perfection.  
The pope is not the immediate vicar of Christ.  
Ecclesiastics should not have possessions.  
Grace is necessary for conferring the Sacraments and exercising authority, both ecclesiastical and civil.  
No one can be excommunicated unless he first be excommunicated by God.  
Oaths are unlawful.  
It is folly to believe in the Indulgences of the pope and bishops.

## VI Condemnation of Huss:

Constance 2

1. Born at Husinetz (from which he gets his name) in Bohemia c. 1369. Professor and sometime rector of the University of Prague. Preacher at the Bethlehem Chapel.
2. Principal work: De Ecclesia
3. Given safe-conduct by the Emperor Sigismund to appear at the Council. Arrested for disobedience shortly after his arrival at Constance. Examination of his doctrine during April and May 1415. Condemnation and death July 6th.
4. The condemnation of the thirty propositions was approved by Pope Martin V in "Inter Cunctas" (DE 627-656).

Summary: The Church is composed of the predestined alone. The two natures, the Divinity and the Humanity, are one Christ (who is the only head of the Church). Peter neither was nor is the head of the Catholic Church. Civil and Ecclesiastical lords, as Prelates and Bishops, are no longer so while in mortal sin. The same holds true for the pope. The papal dignity is derived from the power of the emperor. Ecclesiastical obedience is an invention of the priests. Everything the wicked man does is wicked, and everything the virtuous man does is virtuous. Good priests ought to preach though they be excommunicated. Against ecclesiastical censures. It was an act of iniquity to condemn the 45 articles of belief. There is no necessity of a head to rule the Church, for the Apostles and other priests governed it well before the office of pope was introduced. Priests living in vice pollute their sacerdotal power and as infidels, think falsely concerning the seven sacraments, the keys, the offices, customs, ceremonies, sacred things, veneration of relics, indulgences, and orders.

Condemnation of Jerome of Prague for his approval of Huss, May 30, 1416.

## VII Criticism of Huss' trial.

## VIII Ecumenicity

The Council of Constance was undoubtedly ecumenical after the 42nd session with the reconvoation of the Council by Martin V and the subsequent approval by this Pope of certain acts of the Council.

Practically all historians hold that the Council may be considered ecumenical after the 14th session with the reconvoation of the Council by Gregory XII who is considered the lawful pope.

SEVENTEENTH ECUMENICAL COUNCIL  
(Basel-Ferrara-Florence - 1431-1445)

Dramatis Personae  
Pope Eugene IV

(At Basel)  
Emperor Sigismund  
Jul. Caesarini  
Cardinal Allemand  
Nicolas of Cusa  
Cardinal Capranica  
Amadeus of Savoy  
(Felix V, Anti-Pope)

(At Ferrara-Florence)  
Caesarini Emp. John Palaeologus  
Albergati Joseph, Patr. of Const.  
Capranica Bessarion  
Montenero Isidore of Kiev  
Torrequemada Dorotheus  
Mark of Ephesus  
George Plethon

PROLOGUE \* The growth of Conciliarism: Avignon exile; Western Schism;  
Constance; Frequens decree.  
Council of Pavia, 1423

I BASEL

Convocation by Martin V, 1431; Caesarini appointed president  
Purpose: reform of Church in head and members  
settlement of Hussite question  
establishment of peace among European nations  
reunion of Western and Eastern churches  
Confirmation of Council by Eugene IV  
Opening of Council to first dissolution  
March 4, 1431 - date set for opening; one member present  
July 23 - Council opened, less than dozen present  
Dec. 18 - Bull of dissolution (Quoniam Alto); ignored at Basel;  
Caesarini resigns  
Council vs. Pope  
Dec., 1431 to Dec., 1433 - open conflict; Bull Dudum Sacrum  
restores Council  
Dec., 1433 to Dec., 1437 - continued hostility to Pope; negotiations  
with Hussites; reform decrees; negotiations with Greeks over  
place of reunion assembly  
Dec., 1437 - Transfer of Council to Ferrara (Doctoris Gentium)  
Conciliabulum  
Deposition of Eugene; election of Felix V  
1449 - Council "elects" Nicolas V

II FERRARA

Preliminary Sessions  
Jan. 18, 1438 - reopening of the Council  
March, 1438 - arrival of Greeks  
Points of difference - Procession of Holy Ghost  
Matter of Eucharist  
Purgatory  
Primacy  
Discussions on Purgatory  
July 1439 - Discussions suspended  
Filioque Controversy  
Oct. 8, 1439 (first session) to Jan., 1439 (sixteenth)  
Attack on insertion in Creed  
Jan., 1439 - Transfer to Florence

III FLORENCE

March 2, 1439 - Sessions renewed; attack on Filioque as doctrine; Mark of Eph.  
vs. Jhn. of Montenero, OP; Exam. of Frs.; Object'n. of double princip.  
Disagreement among Greeks  
Bessarion's discourse in favor of reunion; Acceptance of Filioque  
Reunion of Armenians (1439); of Jacobites (Copts) 1442

IV ROME Reunion of Mesopotamians (1444), of Chald's. and Maronites (1445)

## THE DECREES OF UNION

### Decretum pro Graecis (Laetentur Coeli)

(D.B. 691-694) Procession of Holy Ghost tamquam ab uno principio et unica spiratione. Addition of Filioque to Creed licit.  
Leavened and unleavened bread both valid matter for the Eucharist.  
Souls in purgatory; aid by prayers of living.  
Roman Pontiff holds primacy in Universal Church;  
Successor of Peter, Vicar of Christ.

### Decretum pro Armenis (Exultate Deo)

Contents: Nicene Creed, to be read on Sundays and feast-days  
Definition of Chalcedon on two natures of Christ  
Definition on two wills, two operations of Christ  
Summary acceptance of Definitions of III Constantinople,  
Leo the Great, all other councils

(D.B. 695-702) Instructions on the Sacraments  
Rule of Faith of St. Athanasius  
Decree of reunion with Greeks  
Decree on ecclesiastical feasts

### Decretum pro Jacobitis (Cantate Domino)

(D.B. 703-715) Statement of various Catholic Doctrines  
Condemnations of opposed heresies  
Laetentur Coeli  
Exultate Deo

### Decretum pro Syris

("nil novi") Procession of Holy Ghost  
Two natures in Christ  
Two wills, two operations  
Decrees for Greeks, Armenians, Jacobites

### Decretum pro Chaldeis Maronitisque Cypri

("nil novi")

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## Reform Decrees of Basel

20 Session - Against clerical concubinage  
regulations on communicating with censured persons  
restrictions on use of interdict

21 Session - abolition of annates  
chanting of Divine Office in choir  
private recitation of Divine Office  
saying of Mass without a server, etc.  
regulations for canons and holders of benefices

## ECUMENICITY OF COUNCIL

Thesis - Basel (first 25 sessions except in decrees prejudicial to Papacy) and Ferrara-Florence is ecumenical

NOTA: communior et probabilior

ADVERSARI: Gallicans; Basel alone ecumenical

Bellarmino et al.: Basel not ecumenical

A. M. D. G.

## THE EIGHTEENTH ECUMENICAL COUNCIL

LATERAN V (1512-1517)

I. Introduction - the first council of modern times - the Church in a new milieu. - developments in 69 years since last Council.

### II. Conditions:

General - a) Age of Discoveries; growth of commerce; towns bulging with industry and trade; the powerful bourgeois; their secular-minded culture and morality.

b) Nationalism: pagan background (Roman law absolutism and Machiavellism); king and bourgeois vs. nobles (breakdown of feudalism with which Church had been associated); what it meant for Church's political and spiritual independence.

c) Renaissance; the new pagan culture in thought and action; applied to government, morality, etc.; spirit of criticism.

Papal - (best studied through character and activities of Julius II (1503-1513)).

a) Nepotism: reason for it; of the 13 Popes from 1431 to 1534 only 3 were not related to one of their predecessors.

b) Statesman, patriot, soldier (not a priestly man): efforts to free Italy of foreign rule; defense of papal domains.

c) Patron of arts and humanism; support of host of artists (their work and influence); Brabantine and St. Peters; Michelangelo and Raphael.

d) Expense entailed by all this: the complaint of selling indulgences; reflection of lack of teaching and discipline plus popular resentment and nationalism.

Leo X (1513-1521) - his character and handling of Fifth Lateran Council; his regard of reforms.

Ecclesiastical - need of widespread reform in 'head and members'; complete lack of discipline; spiritual affairs subordinated to political; lack of teaching and service of souls.

## THE EIGHTEENTH ECUMENICAL COUNCIL - LATERAN V

### III. The Fifth Lateran Council.

Convocation: a) reason - promise of Julius II in conclave; to thwart pseudo-Council of Pisa (1511).

b) opened at Lateran in 1512; closed 1517. Went through 12 sessions (first 5 under Julius II; last seven under Leo X) with attendance varying between 100 and 150, mostly Italians.

Business: the purpose as stated in "Sacrosanctae Romanae Ecclesiae" best summarized in the formation of 3 committees in the 6th session:

a) Peace and healing of schism; Healing the schism caused by pseudo-Council of Pisa; peace among princes for purpose of attacking Turks, then swarming into central Europe.

b) Curial Reform: (same old abuses plus those which had arisen from later causes)  
The Bull "Supernae dispositionis arbitrio"  
- abuses concerning benefices of all types of church property ('in commendam', pluralism, etc.)  
- worldly life of Cardinals and Curia  
- religious and moral needs of priesthood and laity.

Question of episcopal jurisdiction over regular clergy

The evils of vagrant preachers and their regulation  
The strength of the reforms and their disregard.

c) Pragmatic Sanction and Matters of Faith:  
Pragmatic Sanction - French nationalism against the Church; Concordat reached in 1515 and proclaimed in eleventh session; its unforeseen benefits (kept Protestant revolt from France)  
Matters of Faith - the Monti di Pietà (pawn-shops) and usury; definition on rational soul of man against Averroists, regulations on printing of books; reunion of Maronites.

Conclusion: was the closing of the council justified?; its immediate sequel.  
general estimate (a failure if it didn't produce reform).

## HISTORY OF TRENT

### I THE PROTESTANT REVOLT

#### Remote Causes:

1. Breakup of feudal system; increasing consciousness of the middle class
2. Growth of nationalism, absolutism, secularism
3. Economic and agrarian grievances of the lower classes caused by oppression and spoliation, Black Death, wars; teaching of Wyclif, Huss, etc.
4. Weakening of papal authority and prestige through exactions, Avignon, Schism, conciliar movement
5. Wealth of the Church and political activity of churchmen
6. Ecclesiastical abuses and postponement of reformation (pluralism, absenteeism, defective training of the clergy, worldliness, unclerical conduct)

#### Proximate causes:

##### A. POLITICAL AND ECONOMIC

1. Peasants restless under economic, political and social burdens
2. Cities ambition greater political and ecclesiastical freedom
3. Lower nobility wish to recover former status (feudalism)
4. Princes eager to seize property and authority of the Church
5. Emperor impotent as guardian of the Church; often at odds with Pope

##### B. INTELLECTUAL

The pagan Renaissance and "Humanism," - anthropocentric, natural - led to individualism and materialism in politics, business, art and literature, science, philosophy, morality, religion.

##### C. RELIGIOUS AND MORAL

1. Laity: often ill-instructed; scandalized at clergy
2. Clergy: often ignorant; fail to live up to ideals (greed, unchastity)
3. Convents and monasteries: discipline sadly relaxed in some
4. Bishops: frequently worldly, incompetent, apathetic, nepotistic, political
5. Papacy: "secularized" to a certain extent; reported scandals

##### D. NATURE OF THE NEW DOCTRINES AND AGGRESSIVENESS OF THE PROMOTERS

1. Catch words: "Bible alone," "salvation by faith alone," "freedom"
2. Rejection of many Catholic doctrines distasteful to human nature: penance, vows, confession, good works, celibacy
3. Eager for the support of secular princes, even at the cost of theological independence
4. Alliance with pagan humanists and free-booting knights
5. Intensified nationalistic and racial antagonism to Rome
6. Control and extensive use of the press
7. Intolerant, once in control

#### Results of the Revolt (often contradictory)

Religious: private interpretation, liberalism, radicalism, intolerance, puritanism, indifference, agnosticism

Political: secularism, absolutism, nationalism

Economic and social: oppression, capitalism

### II GERMANY - THE PRESSURE AREA

"Luther did not have to create anything; all the materials for the Reformation were at his hand. In theology, the Augustinian monks gave him the principles of a theory of grace; ecclesiastical discipline...the Hussite organization for a model; princes moved by ambition and avarice, the knights, and the revolutionaries of town and country formed an army...John Huss had been the leader of the religious movement; Erasmus and the poets of Erfurt, of the intellectual, and Ulrich von Hutten, of the national; Luther was the embodiment of all three." (Baudrillart, p.94)

	City States Commercial Sup Technology	TUDORS	LOUIS XI (61-83) LOUIS XII (84-15)	FERD. + ISABELLA Columbus de Gama	MAXIMILIAN I (Hapsburgs)	DENMARK		Transition		de Vries	Olds 1500-19 Trade to Atlantic
1500	JULIUS II (1510-15) War with France and Venice  LATEAN Council (1512-17) LEO X (15-23)  CLEMENT VII (23-34) Sack of Rome  PAUL III (34-50)  Society of Jesus TRENT (45)	HENRY VIII (49-54)      EDW. VI (47-55) Book of Common Prayer	FRANCIS I (15-47)  WAR BETWEEN FR. + SP.  CALVIN  HENRY II (47-54)	CHARLES I (16-50) LUTHER'S THESES CHARLES V (16-40) Diet of Worms (1521) Peasants' War Diet of Speyer (1526) Lutheranism dominates 							



### III THE EXPLOSION - AND SALVAGE

Leo X (1513-21) - "a son of the Renaissance;" antagonizes Emperor and French King; makes no real effort to begin reform; interested more in politics than spiritual welfare of the Church

- a. Jubilee indulgence to help defray the expenses of the building of St. Peter's. Albrecht of Brandenburg, Bishop of Mainz and Magdeburg, to receive 50% of the amount collected in his provinces - to help pay off the Fuggers who had loaned him money to meet his "fees" and "taxes" owing the papal treasury for his bishoprics. John Tetzel O.P., popular preacher, selected. His interpretation of the doctrine of indulgences rather liberal. Luther (All Hallows Eve, 1517) nails his 95 theses to the church door at Wittenburg, and begins to expound his ideas in sermons. Tetzel replies with counter-theses. The fire spreads!
- b. Assumption that Luther's attack was only a squabble amongst Friars and theologians allows the movement to grow. Cajetan condemns the teaching of Luther at Augsburg (1518), but princes protect Luther.
- c. Literary controversy between Luther and Dr. Eck, a professor of theology at Ingolstadt, leads to the Disputation of Leipsig (July, 1519). Result: parties aligned; Luther openly avows his tenets (e.g. denial of the divine origin of the papacy). He follows this with attacks on the sacraments (1520). Cited by Leo X, he refuses to recant and is excommunicated (1521). Banned by the Emperor (May, 1521), but protected by anti-imperial German princes. Luther calls for a Council (1518), and is backed by the Diets of Worms (1521) and Nuremberg (1523). His purpose: to prove conciliar (and even secular) supremacy and to obtain popular approval of his doctrines.

Adrian VI (1522-23) - last of the non-Italian popes. Lack of cooperation, depleted treasury, Turkish advances make his efforts unavailing.

Clement VII (1523-34) - half-measures

- a. Papal alliance with France leads to attack and sack of Rome by Imperial troops. Emperor, dependent on German princes in war with France, cannot suppress the religious revolt immediately. However, at the Diet of Speyer (1528) restrictions are placed on the spread of the new doctrines. The princes protest. A formulation of the Protestant tenets made by Melancthon (Augsburg Confession). Diet of Augsburg (1530) prohibits Protestant teaching. Princes form the Schmalkaldic League.
- b. Zwingli revolts in Switzerland (1525). Henry VIII assumes the supremacy of the Church in England (1534).
- c. Emperor threatens to use the sword to end the revolt unless a Council is called. Francis I, jealous of the Emperor, is not in favor of calling a Council. Pope, remembering the conciliar movement, is hesitant. Nothing done.

Paul III (1534-49)

- a. Council proposed by Paul; Charles V agrees. Then - where? Pope wants an Italian city. Jealous Francis I, though agreeing - at the time - to a Council, schismatical Henry VIII, and heretical German princes are opposed. However, Mantua is selected. The date-to-be: May 23, 1537. Francis uses pretext of third war with Emperor to prevent the attendance of the French cardinals. Then the Duke of Mantua backs out. Trent is suggested by the Emperor; Francis opposed. Venice offers Vicenza - but only 6 bishops appear for the proposed opening (May, 1538). Council prorogued until Easter, 1539. Emperor asks for more time in order to consult with the German princes. Paul III suspends the Council.

- b. Paul III recalls the Council as wars break out in Europe (Turks, Hungary, Belgium). Vicenza again selected (1541), but Venice, now at war with the Turks, refuses permission. Imperial choice, Trent; papal, Mantua. Trent selected. Council summoned for Nov. 1, 1542. Francis and the Emperor again at war, so the Council is deferred. Finally, after the Peace of Crepy, Francis and Charles are in accord. The Bull Laetare Hierusalem convokes the Council for March 15, 1545. Cardinals del Monte, Vervini and Pole are named legates. But so few bishops appear that the Council is postponed. AT LAST, on DECEMBER 13, 1545, TRENT CONVENES. Present: 3 Cardinal legates, Cardinal of Trent, 4 archbishops, 21 bishops, legates from the German King, and half-a-hundred consultants.
- a. Luther and Calvin attack the Council. Emperor wishes dogmatic decrees to be soft-pedalled and reform emphasized. Pope refuses. Compromise: dogma and doctrine together. Strained papal-imperial relations and the outbreak of an epidemic cause the Council to be transferred to Bologna (March, 1547). Spanish and German cardinals detained at Trent by the Emperor. Emperor makes concessions to Protestants. Pope adjourns the Council (September, 1549).

#### Julius III (1550-55)

- a. Council reconvenes at Trent (May 1, 1551). Outrageous Protestant demands (e.g. a deliberative vote) make reconciliation impossible. Henry II, maintains that France does not need a general Council. Maurice of Saxony doublecrosses Charles and invades the Tyrol. The Council adjourned (Apr. 26 1552) to prevent its capture by Maurice.
- b. The Treaty of Passau (1552) allows the princes to control religion in their domains. Ratified by the Diet of Augsburg (1555) - *cuius regio eius religio*. Charles V abdicates (1556) - Philip II succeeds in Spain and Ferdinand I in Germany.

Marcellus II (1556) - republished reform decrees of Julius III. Dies within 3 weeks.

Paul IV (1556-59) - co-founder of Theatines, ascetic, severe, prefers to obtain reform by direct papal action rather than through a Council. Antagonizes the Hapsburgs by refusing to accept Ferdinand as Emperor and the English by removing Cardinal Pole as legate. Wars with Spain. France torn between the Guise and Bourbon. Poland openly anti-papal.

Pius IV (1559-65) - diplomatic, firm rather than severe, interested in reform; Borromeo, Secretary of State

- a. Council ordered to reconvene. Francis II (Catherine d'Medici, regent) favors a new Council and that nearer France. Emperor desires a new Council. Philip II hesitant lest the English (Elizabeth) be further offended.
- b. Council reconvenes on January 18, 1561. Emperor tries to force concessions to the Protestants (e.g. clerical marriage); Gallicanism seriously proposed by the French; German bishops intimidated by the princes. Rumors of the imminent death of Pius leads to an early closing of the Council - FINAL SESSION, DECEMBER 4, 1563. Pius IV confirms the Acts in the Bull Benedictus Dei (January 26, 1564)

Decisions of the Council accepted immediately in Portugal, Venice, Savoy and Italian states; Poland; Spain, with reservations; 1566 in Germany; France, never fully.

AMDG - Jesuits prominent at Trent; Salmeron and Laynez, papal theologians; Fabre dies on way to Trent; Le Jay, theologian for Cardinal Archbishop of Augsburg; Couvillon, theologian of the Duke of Bavaria; Canisius and Pole, papal theologians.

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David,

I picked up this set of seminar  
notes at Council seminar. Thought you  
might like to see them.

Justin Schmitt

COUNCIL OF TRENT

L. Hilde, 89

Dec. 13, 1545\*\*\*Paul III\*\*\*Julius III\*\*\*Paul IV\*\*\*Dec. 4, 1563.

1) BULL OF CONVOCAATION of Paul III, May 22, 1542: "Then, considering that our predecessor endowed with admirable wisdom and sanctity, had often in the greatest dangers (present ones already recited) of the Christian commonwealth had recourse to ecumenical councils and general assemblies of bishops as the best and most suitable remedy, we also decided to hold a general council." Recital of efforts and frustrations: Mantua(1537), Vicenza(1537-8-9: suspension), now Trent for Nov. 1, 1542. Instructions & exhortation

2) FIRST SESSION (Dec. 13, 1545):

- a) Opening Decree: Purpose: (1)Glory of Trinity; (2)Exaltation of Xtian Faith; (3)End to Heresies; (4)Peace & Unity; (5)Reform of clergy & People; (6)Defeat of Enemies.
- b) Next Session: Jan. 7, 1546.

3) SECOND SESSION (Jan. 7, 1546):

- a) Decree Concerning Manner of Living during Council: "... to celebrate in accordance with their duty the sacrifice of the Mass at least every Sunday, ..."
- b) Next Session: Feb. 4, 1546.

4) THIRD SESSION (Feb. 4, 1546):

- a)\*Decree Concerning Symbol of Faith: Nicaeno-Constantinopolitanum, as in Roman Missal
- b) Next Session: April 8, 1546.

5) FOURTH SESSION (April 8, 1546):

- a)\*Decree Concerning Canonical Scriptures & Tradition: "Following the examples of the orthodox Fathers it receives and venerates with a (an equal) feeling of piety and reverence all the books both of the Old and New Testaments (in their entirety and with all their parts, as they have been accustomed to be read in the Catholic Church and as they are contained in the old Latin Vulgate Edition), since one God is the author of both, and also the traditions, whether they relate to faith or to morals, as having been dictated either orally by Xt or by the Holy Ghost, and preserved in the Catholic Church in unbroken succession."
- b)\*Decree Concerning Edition & Use of Scriptures: (1) "... ordains that the old Latin Vulgate Edition, ..., be in public lectures etc. held as authentic, ..." (2) "... (let no one) presume to interpret them contrary to that sense which holy Mother Church, to whom it belongs to judge of their true sense and interpretation, has held, or even contrary to the unanimous teaching of the Fathers, ..." (3) "... ordains ... Vulgate Edition be printed in most correct manner possible, and that it shall not be lawful to print or have printed any books whatsoever dealing with doctrinal matters without the name of the author, or in future to sell or possess them, unless first examined and approved by the Ordinary (first page)..."
- c) Next Session: June 17, 1546.

6) FIFTH SESSION (June 17, 1546):

- a)\*Decree Concerning Original Sin (Introd. & 6 Paragraphs):  
Introd.: "... since the old serpent, ..., has, ..., stirred up not only now but also old dissensions concerning original sin and its remedy, ..."  
P. 1: "... Adam ... transgressing ... lost holiness and justice (constituted) ... incurred wrath ... and thus death (threatened) ... captivity (of) the devil ... and the entire Adam ... was changed in body and soul for the worse ..."  
P. 2: "... transgression of Adam injured ... his posterity, and that holiness and justice ... lost ... for us also; ... transfused (not) only death and bodily pains into the whole human race, but sin also, which is the death of the soul, ..."  
P. 3: "... sin of Adam ... by propagation ... transfused into all (as proper) ... (and) is taken away ... (only) by the merit of the one mediator, J.C., ... applied to both adults & infants by the sacrament of baptism ..."  
P. 4: "... even infants ... are for this reason truly baptized for the remission of sins, in order that in them what they contracted by generation may be washed away by regeneration."  
P. 5: "... by grace ... conferred in baptism ... whole of that which belongs to

essence of sin is taken away ... (but) there remains concupiscence ... (called sin) in the sense that it is of sin and inclines to sin."

P. 6: Concerning Mary, the Constitutions of Pope Sixtus IV are renewed.

b) Decree Concerning Reform (2 Chap.):

Ch. 1: Detailed instruction for the establishment of popular Lectureships in SS., by reform, transfer, or establishment of benefices for that purpose.

Ch. 2: Prelates, pastors and vicars personally obligated to preach dogmatic and moral sermons suited to people. Others, including Regulars outside monastery, need Bishop's permission (gratis). Questors of alms absolutely forbidden to preach.

c) Next Session: End of July, 1546, later prorogued to Jan. 13, 1547.

) SIXTH SESSION (Jan. 13, 1547):

a) \*Decree on Justification (Intro., 16 Chap. & 33 Canons):

Intro.: "Since there is being disseminated ... a certain erroneous doctrine ...; strictly forbidding that anyone henceforth presume to believe, preach or teach otherwise than is defined and declared in the present decree."

CH. 1: Impotency of nature and law to justify.

CH. 2: "Hence ... J.C. ... that he might redeem ... as a propitiator ... in his blood ..."

CH. 3: "But though He died for all, yet all do not receive the benefit ..."

CH. 4: "... justification ... being a translation from that state ... to the state of grace and of adoption ..."

CH. 5: "... in adults the beginning of that justification must proceed from the predisposing grace of God through Jesus Christ ..."

CH. 6: "... they are disposed to that justice when, ...": faith, salutary fear, trust, inchoative love, repentance, resolve.

CH. 7: "The causes of this justification are ...": final, efficient, meritorious, instrumental, and single formal cause.

CH. 8: "... we are therefore said to be justified by faith, because faith is the beginning ..., the foundation and root ..."

CH. 9: "... no one can know with the certainty of faith (that he is justified) ..."

CH. 10: "... faith cooperating with good works, increase in that justice ..."

CH. 11: Observance of commandments is necessary and possible.

CH. 12: "For except by special revelation, it cannot be known whom God has chosen."

CH. 13: "... gift of perseverance, ..., which cannot be obtained except from Him ..."

CH. 14: "... can again be justified when, moved by God, they exert themselves to obtain through the sacrament of penance ..."

CH. 15: "... grace ... lost not only by infidelity, whereby also faith itself is lost, but also by every other mortal sin, ..."

CH. 16: "Hence, to those who work well unto the end, ..., eternal life ..., both as a grace ... and as a reward ..."

CANONS: (1) Grace necessary; (2) but not merely for facility. (3) Holy Ghost predisposes, (4) but will cooperates, (5) and is not mere fiction, (6) but makes good & evil our own proper work. (7) Not all acts of unjustified are sins, (8) e.g. fear of hell. (9) Not by faith alone, (10) nor without Xt's justice; (11) not by imputation, (12) nor mere confidence. (13) Certainty of forgiveness neither necessary, (14) nor sufficient. (15) Certainty of predestination unnecessary, (16) of perseverance, impossible without revelation. (17) Justice to un-predestined (18) Commandments possible, (19) all ten, (20) and necessary, (21) from Xt the legislator. (22) Special aid for perseverance, (23) & without it even just fall; while special privilege, like Mary's, needed against venial sins. (24) Justice increased by good works, (25) which are not sins, (26) even when done 'intuitu praemii'. (27) Justice lost by any mortal sin, (28) even though faith is not, (29) and recovered thru Penance, (30) though temporal punishment remains. (31) Good works done intuitu praemii are not sins, (32) but truly meritorious. (33) General anathema of contrary.

b) Reform Decree (5 Chap.):

Ch. 1: Let prelates reside in their churches; otherwise ---.

Ch. 2: Absentee benefice holders must supply paid curates.

Ch. 3: Secular Clerics & Regulars outside their monastery subject of local Ordinary.

Ch. 4: Visitation of churches by Bishops ad libitum.

Ch. 5: Bishops should stay in own diocese.

SEVENTH SESSION (March 3, 1547):

a) Decree Concerning the Sacraments (Foreword & 30 Canons):

Foreword: "For the completion of the salutary doctrine on justification, ... deal with the holy sacraments ..., thru which all true justice either begins, or being begun is increased, or being lost is restored. Hence, to destroy the errors ..."

\*Canons on Sacraments in General (thirteen):

- (1) Exactly seven, true sacraments, instituted by Savior, (2) differing from those of V. T., (3) of varying excellence, (4) and necessary for salvation.
- (5) Not for nourishment of faith alone, (6) they contain the grace they signify, and confer it (7) on all receiving them rightly, (8) ex opere operato, (9) and three imprint an indelible spiritual mark. (10) Laity being excluded, (11) they are conferred and conferred by ministers acting according to the mind of the Church, (12) even though in mortal sin. (13) Approved rites of Church to be followed.

\*Canons on Baptism (fourteen):

- (1) Different from John's, (2) but true & natural water required.
- (3) True Doctrine in Roman Church, (4) but baptism of heretics valid, if---
- (5) Necessary for salvation, (6) but grace lost by any mortal sin.
- (7) Baptized bound by whole law of Xt, (8) of Church, (9) & by previous vows.
- (10) Sole Remembrance does not remit later sins.
- (11) Not to be repeated after infidelity, (12) nor delayed to 30 or death, (13) nor denied to infants, (14) nor conferred on them subject to ratification.

\*Canons on Confirmation (three):

- (1) True sacrament, and not empty ceremony or mere instruction.
- (2) Power attributed to Chrism of Confirmation not an insult to Holy Ghost.
- (3) Ordinary Minister is Bishop alone.

b) Decree Concerning Reform (fifteen chap.):

- (Ch. 1) Cathedral Churches to competent men, (Ch. 2) one per man, and resign others,
- (Ch. 3) Other benefices to competent men, (Ch. 4) one per man, except with dispensation, (Ch. 5) checked by Bishop, who will appoint paid curate, (Ch. 6) will dissolve unlawful unions of benefices previously made, (Ch. 7) and annually visit all benefices involving care of souls, (Ch. 8) to force proper care of souls and maintenance of property. (Ch. 9) New Bishops to be consecrated promptly, (Ch. 10) and, meanwhile, cathedral chapters may not grant dimissorial letters or permissions for ordination, (Ch. 11) this permission being reserved to the Bishop, except when a man must be ordained outside his diocese, and then only by a resident Bishop.
- (Ch. 12) Permission for non-promotion good for one year only. (Ch. 13) Local ordinaries have right of prior examination of all candidates for diocesan benefices
- (Ch. 14) Civil causes relative to wages and persons in distress involving secular clerics and regulars outside their monasteries may be handled by local ordinary.
- (Ch. 15) Ordinaries shall take care that all hospitals are properly managed.

c) Next Session: April 21, 1547.

BULL OF PAUL III authorizing his legates to transfer Council to any suitable city.

) EIGHTH SESSION (March 11, 1547): "Does it please you to decree and declare that for the preservation and prosecution of the council, and for the safety of the lives of the prelates, this council be transferred for a time to the city of Bologna ...?"

) NINTH SESSION (April 21, 1547): "... matters regarding the sacraments and reform could not be examined and discussed in an assembly of prelates as numerous as the holy Council desired; ..."

) TENTH SESSION (June 2, 1547): "... to deal kindly with those who have not come ..."  
Therefore prorogued to Sept. 15, 1547. But on Sept. 14, it was further prorogued at the good pleasure of the council.

\* BULL OF RESUMPTION OF JULIUS III (Dec. 14, 1550): "In order to put an end to the religious dissensions which for a long time have prevailed in Germany ... We, to whom, as sovereign pontiff, it belongs to convoke and direct general councils, ..."



4. ELEVANTH SESSION (May 1, 1551): Decree of Resumption & Announcement of next session.
- 5) TWELFTH SESSION (Sept. 1, 1551): "... entertaining a firm hope that many other prelates ... will arrive in a few days, announces the next session for ... the cloventh of next October, to continue the council from the point where it now is; ..
- 6) THIRTEENTH SESSION (3rd under Julius III, Oct. 11, 1551):
- a) "Decree on Eucharist (Intro., 8 Chap. & 11 Canons):
- Intro.: "... forbids all ... to believe, teach or preach with regard to Eucharist otherwise than is explained and defined in this present decree."
- CH. 1: "... after the consecration of bread and wine, our Lord Jesus Xt, true God and true man, is truly, really and substantially contained ... under the appearance of those sensible things."
- CH. 2: Reasons for institution: "... riches of His divine love ... reverence His memory ... show forth His death ... received as spiritual food of souls ... antidote (of sin) ... pledge of future glory ... symbol of that one body ..."
- CH. 3: "... while in the Eucharist there is the Author Himself of sanctity before it is used. ...., the body under the form of bread and the blood under the form of wine ex vi verborum; but the same body also under the form of wine etc., in virtue of that natural connection and concomitance ...; also the divinity on account of its admirable hypostatic union ..."
- CH. 4: "... by the consecration ... a change ... of the whole substance of the bread into the substance of the body of Xt, and of the whole substance of the wine into the substance of His blood. ... appropriately calls transubstantiation."
- CH. 5: "..., give to this most holy sacrament ... the worship of latria, which is due to the true God." "... every year on a fixed festival day, ... with honor in processions thru the streets ..."
- CH. 6: "The custom of reserving the Eucharist ... is so ancient ... The practice of carrying the Holy Eucharist to the sick ... is a very ancient observance ..."
- CH. 7: "He who would communicate, must recall to mind his (Paul's) precept: 'Let a man prove himself.' Now ecclesiastical usage declares that proving necessary which consists in this, that no one conscious to himself of mortal sin, however contrite he may feel, would receive the Eucharist without previous sacramental confession. This the holy Council has decreed to be invariably observed by all Xtians..."
- CH. 8: "... our Fathers have ... distinguished three ways of receiving it. ... sacramentally only, as sinners; others spiritually only, namely those who eating in desire ...; while the third class receive it both sacramentally and spiritually. "... it has always been the custom ... that laics receive communion from priests, but that priests when celebrating communicate themselves, ..."
- CANONS: (1) The whole Xt, truly, really, substantially, (2) only the appearances of bread and wine remaining, (3) is contained under each form and under every part of each form when separated, (4) immediately after consecration, and not merely 'in usu', (5) for many purposes; (6) is to be adored and publicly venerated; (7) is lawfully reserved; (8) is spiritually & sacramentally received, (9) indeed, by precept of Mother Church by all at Easter; (10) licitely, even by the celebrating priest alone; (11) after sacramental confession of mortal sins.
- b) Decree Concerning Reform (8 Chap.):
- Ch. 1: Bishops shall apply themselves with prudence to the reform of their subjects from the correction of Bishops there shall be no appeal before definitive sentence. General Purpose: "That they may the more willing reside in the churches committed to them."
- Ch. 2: Appeals to Metropolitan or to one of nearest bishops.
- Ch. 3: Acts of the first instance required and to be transmitted gratuitously.
- Ch. 4: Reduction of legal formalities required in degradation of criminal clerics.
- Ch. 5: Bishop can nullify absolutions and pardons from sentences passed by himself, if he can show obreption or subreption in their petition.
- Ch. 6: Bishops shall not be cited or warned to appear in person except for a cause for which he may be deposed from his office.
- Ch. 7: Only select witnesses may appear against bishops.
- Ch. 8: When §6 is applicable, the case is to be taken to the supreme pontiff.

- c) Decree postponing the definition of four Articles concerning the Eucharist (the two species) and granting Letters of Safe-Conduct to the Protestants, for coming session of Jan. 25, 1552. Meanwhile will consider penance and extreme unction.

7) FOURTEENTH SESSION (4th under Julius III, Nov. 25, 1551):

a) \*Decree on Penance (Introduct., 9 Chap. & 15 Canons):

Introduct.: "... a more exact and complete definition, in which all errors ... pointed out and refuted, Catholic truth may be made clear ... for all time."

CH. 1: "... a remedy of life for those who may after baptism have delivered themselves up to the servitude of sin ..."

"Penance was indeed necessary at all times for all men who had stained themselves by mortal sin, ... Moreover, neither before the coming of X<sup>t</sup> was penance a sacrament nor is it such since His coming to anyone before baptism."

"But the Lord then especially instituted the sacrament of penance when ... He ... said: 'Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained (Jo. 20:22)'. The consensus of all the Fathers .... Therefore, this council, approving and receiving the perfectly true meaning of the above words ..."

CH. 2: "... this sacrament is in many respects different from baptism. For apart from the fact that in matter and form, which constitute the essence of a sacrament, it differs very widely, ... the minister of baptism need not be a judge, ... (while) in penance they are absolved by the sentence of the priest. Moreover, the fruit of baptism is one thing, of penance another." (Complete v.s. Partial remission).

CH. 3: "... the form ... are those words: 'I absolve thee, etc.' ..."

"The acts of the penitent himself, viz., contrition, confession and satisfaction, constitute the matter of this sacrament, ... required by God's institution ... for the integrity ...."

"... reconciliation with God, ... sometimes ... followed by peace and serenity ..."

CH. 4: "Contrition, which holds the first place among the aforesaid acts, is a sorrow of mind and a detestation for sin committed with the purpose of not sinning in the future. ... at all times necessary ..."

"... contrition perfect thru charity ... reconciles man to God before this sacrament ... (but not) without a desire of the sacrament, ... As to imperfect contrition, ... does not make one a hypocrite ... but gift of God ... dispose him to obtain the grace of God in the sacrament of penance."

CH. 5: "... the universal Church has always understood that the complete confession of sins was instituted by the Lord and is by divine law ... since our Lord ... left behind Him priests as rulers and judges (then, explanation of word complete)."

"Since secret sacramental confession, which holy Church has used from the beginning ..., has always been recommended by ... Fathers (unanimously), ... a calumny ... that it is of human origin (Lateran Council), is convincingly disproved."

CH. 6: "... false ... all doctrines ... extending the ministry of the keys to all men ... Mt. 16:19 & Jo. 20:23 not addressed indiscriminately ..."

"... Church ... has always maintained ... even priests ... in mortal sin, exercise, thru power of Holy Ghost conferred in ordination, ... office of forgiving sins ... after the manner of a judicial act, ..."

CH. 7: "... the absolution which a priest pronounces upon one over whom he has neither ordinary nor delegated jurisdiction ought to be invalid." (Hence licit of reserved sins.) "But that no one may on this account perish, ... always ... no reservation in articulo mortis, ..."

CH. 8: "... absolutely false ..., that the guilt is never remitted ... without the entire punishment being remitted. Clear ... in SS., besides tradition .... Indeed the nature of divine justice seems to demand (satisfaction) :: restrain from sin ... more cautious ... destroy habits ... conformed to X<sup>t</sup>.... Therefore ... satisfacti

CH. 9: "... by punishments voluntarily undertaken ..., imposed by ... priest ... temporal afflictions imposed by God ..."

CANONS: (1) True Sacrament, (2) distinct from Baptism, (3) instituted in words of Jo. 20:23, (4) requiring as matter three acts of penitent, (5) for which attrition suffices together with (6), by divine law, sacramental confession, (7) complete with circumstances, (8) which is not impossible and required annually by Lateran, (9) which matter is formed by the non-jesting judicial absolution, (10) of

priests alone, (11) excepting reserved cases, (12) to the remission of guilt but not of all penalty, (13) for which are required acts of satisfaction, (14) which are true acts of worship, (15) which the Church has the right to impose.

b) \*Decree on Extreme Unction (Intro., 3 Chap. & 4 Canons):

Intro.: "... our Redeemer, who wished to have his servants at all times provided ..., so did He fortify the end of life by ... extreme unction, ... when he (devil) strains more vehemently all the powers of his cunning ..."

CH. 1: "... instituted by Xt ... a sacrament ..., alluded to by Mark (6:13), recommended and announced by James (5:14), whose words, as the Church learns from Apostolic tradition, teach matter (blessed oil), form ('By this unction, etc. '), administration and effect of this sacrament."

CH. 2: "... significance and effect .... Jac. 5:15. For the thing signified is the grace of the Holy Ghost ... takes away sin ... and remains of sin ... strengthen the soul ... to confidence ... for bearing pain ... and resisting ... temptation ...; and at times ... restores bodily health."

CH. 3: "... with regard to prescribing who ought to receive and administer this sacrament, this also was not obscurely expressed ... the proper ministers ... are the priests ... not the elders by age or rank of the people ... applied to the sick ... especially to those ... appearing to be at the end of life, .... If the sick should ... recover, they may again ... (in) another similar danger of death .... (There follows a denial of contrary errors.)"

CANONS: (1) True sacrament, instituted by Xt, announced by James, (2) bringing grace, forgiveness, and strength to sick, (3) according to the ancient rite, (4) administered by ordained priests alone.

c) Decree Concerning Reform (Intro. & 14 Chap.):

Intro.: "Therefore, bishops shall admonish their clergy, of whatever rank .... But that the bishops may be able to execute this more freely ...."

Ch. 1: "No permission for promotion or restoration granted against will of cleric's own prelate shall be of any avail."

Ch. 2: "None of the bishops, who are called titular, ..., may, ..., promote ... the subject of another bishop, ..., without consent of that bishop."

Ch. 3: "A bishop may suspend ... any of his clerics ... promoted ... without his previous examination and commendation ...."

Ch. 4: "All prelates ... in their own churches, have the power, delegated by Holy See, to correct and punish, even outside of visitation, all secular clerics ..."

Ch. 5: Conservatory judges practically abolished except for universities, colleges, monasteries and hospitals, together with their subjects.

Ch. 6: "... all ecclesiastical persons, who ... do not wear a becoming clerical dress ... compelled thereto by suspension ... (later) even by deprivation ...."

Ch. 7: "... he who has killed ... of set purpose ... forever excluded from every ecclesiastical order, benefice and office. ... accidentally ... referred to local ordinary ... who may dispense."

Ch. 8: "... no one, even bishops, ..., shall ever proceed against clerics not subject to them, ...."

Ch. 9: "And since it is by a very good law that dioceses and parishes have been made distinct, let that distinction be observed."

Ch. 10: "Benefices of regulars shall be conferred on religious of the same order."

Ch. 11: "Since regulars, transferred from one order to another, usually obtain permission easily from their superiors to remain out of the monastery, whereby occasion is given to wandering about and apostatizing, therefore, transfers must remain perpetually in cloister under obedience."

Ch. 12: Right of patronage shall arise only from foundation and endowment.

Ch. 13: Patrons restricted to presentation of candidate to bishop for appointment.

Ch. 14: Next session already decreed for Jan. 25, 1552, will, besides Mass, treat also sacrament of Order and continue subject of reform.

3) FIFTEENTH SESSION (5th under Julius III, Jan. 25, 1552):

- a) Decree of Prerogation: "Since this Council has ... considered ... the mass ... orders, so that in the present session it might publish decrees on these matters and on the four articles concerning the Eucharist ...; seeing, however, that they (the Protestants) have not yet come, ..., an assured hope being expressed

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that they will doubtlessly be present ... upon receipt of amplified safe-conduct, ... trusting that they will come not with the intention of obstinately assailing the Catholic faith but of learning the truth ... defer aforesaid promulgation ... to March 19 ... in order that they may have time to propose before that day whatever they may wish. Meanwhile the sacrament of matrimony ..."  
b) Safe-Conduct: "... grants and fully concedes the public faith and the fullest and truest security, ..., allowed to go out of city of Trent to take fresh air ..."

2) SIXTEENTH SESSION (6th & last under Julius III, April 28, 1552):

a) Decree of Suspension: "... such tumults and wars ... that council ... compelled to pause ..., all hope of further progress at present dissipated; and so far was the Council from remedying ..., that it irritated rather than calmed the minds of many. ... Fathers who now could achieve nothing ... no longer spend their time in useless inactivity. Hence, ... be suspended for two years, ...."

3) BULL OF PIUS IV for the Celebration of the Council of Trent: Nov. 13, 1560.  
"But at length ... peace and unanimity ...." Therefore Easter, 1561, at Trent.

4) SEVENTEENTH SESSION (1st under Pius IV, Jan. 18, 1562):

a) Decree of Re-opening.

b) Next Session: Feb. 26, 1562.

5) EIGHTEENTH SESSION (2nd under Pius IV, Feb. 26, 1562):

a) Decree Establishing Commission to "consider carefully what out to be done with regard to censures and books and at an opportune time report thereon ...."

b) Next Session: May 14, 1562.

c) Safe-Conduct granted Germans (March 4, 1562), and then extended to all nations.

6) NINETEENTH SESSION (3rd under Pius IV, May 14, 1562):

a) Decree of Prorogation "for good and just reasons" until June 4, 1562.

7) TWENTIETH SESSION (4th under Pius IV, June 4, 1562): "... that dogmas may be dealt with and ratified conjointly with what relates to reform, decreed ... both ... shall be defined in the next session, July 16, 1562."

8) TWENTY-FIRST SESSION (5th under Pius IV, July 16, 1562):

a) \*Decree on Communion (Intro., 4 Chap. & 4 Canons):

Intro.: "... since relative to the Eucharist various monstrous errors ..."

CH. 1: "... declares and teaches that laymen and clerics when not offering the sacrifice are bound by no divine precept to receive the Eucharist under both forms, and that there can be no doubt at all, salva fide, that communion under either form is sufficient for them to salvation. ... notwithstanding the various interpretations of it (Jo. 6:54) by the holy Fathers and Doctors. For He ... also said: 'He that eateth this bread shall live forever'; ..."

CH. 2: "... furthermore, in the dispensation of the sacraments, salva illorum substantia, the Church may, according to circumstances etc., determine or change whatever she may judge most expedient.... Therefore, though from the beginning ... the use of both forms has not been infrequent, ...."

CH. 3: "... Christ, whole and entire, and a true sacrament ... under either form alone, and therefore, ... not deprived of any necessary grace."

CH. 4: "... little children who have not attained the use of reason are not by any necessity bound to sacramental communion.... Antiquity not to be condemned ... (for) without controversy they regarded it as not necessary to salvation."

CANONS: (1) No precept or necessity to receive both species, (2) but good reasons to contrary, (3) and entire Xt under one. (4) Little children not bound. N. B.: Stringency and possible dispensation from (2) will be discussed later.

b) Decree on Reform (9 Chap.):

Ch. 1: Bishops (& their ministers) shall confer orders and give dimissory and testimonial letters free of all charge.

Ch. 2: Those who have not the means of livelihood (benefice or patrimony plus need of services) are to be excluded from orders.

- 8.
- Ch. 3: Daily distribution in churches, cathedral & collegiate, of third portion of all revenues to all clerics participating in services in due proportion.
- Ch. 4: Manner of forcing erection of new parishes with aid of mother parish.
- Ch. 5: Manner of forcing perpetual union of distinct impoverished parishes.
- Ch. 6: Vicars with just pay for illiterate Rectors, who may be deprived entirely.
- Ch. 7: Transfer of benefices of ruined churches; restoration (from revenues) of dilapidated ones.
- Ch. 8: Monasteries held 'in commendam' to be kept in repair and all obligatory services rendered to locality; in other monasteries regular observance to be checked on, and if need be forced.
- Ch. 9: The title and services of 'Questor of Alms' is abolished. The ordinaries shall publish indulgences. Two of the chapter shall without fee receive alms.
- c) Next Session: Sept. 17, 1562.

i) TWENTY-SECOND SESSION (6th under Pius IV, Sept. 17, 1562):

a) \*Decree on Doctrine of Mass (9 Chap. & 9 Canons):

- CH. 1: The Institution of the Sacrifice of the Mass.
- CH. 2: Sacrifice of the Mass propitiatory both for the living and the dead.
- CH. 3: Masses in honor of the Saints.
- CH. 4: The Canon of the Mass.
- CH. 5: Ceremonies and Rites of the Mass.
- CH. 6: The Mass in which the priest alone communicates.
- CH. 7: Mixture of Water with Wine.
- CH. 8: Use of Latin and Explanation to People.
- CH. 9: Introduction to Canons.
- CANONS: (1) True Sacrifice; (2) Apostles & Successors constituted priests by Xt; (3) Praise, thanksgiving, commemoration and propitiation for all in all necessities; (4) Not derogatory to Cross; (5) For honor and intercession of Saints; (6) Canon not to be abrogated because of errors; (7) Rites & Vestments are stimulants to piety; (8) Mass in which priest alone communicates not illicit; (9) Latin, low tone for canon, water with wine not illicit.

b) Decree concerning things to be observed and avoided in celebration of Mass.

c) Decree Concerning Reform (11 Chap.):

- Ch. 1: Decrees renewed "concerning life, conduct, dress & learning of clerics, as also the avoidance of luxury, feasting, dances, gambling, sports, and all sorts of crime and secular pursuits ..."
- Ch. 2: Appointees to Cathedral churches shall have been "promoted by merit in a university of learning to the rank of master or doctor or licentiate in sacred theology or canon law" plus six months' experience and various testimonials.
- Ch. 3: Daily distribution of third part of all revenues of cathedral churches.
- Ch. 4: "Those who hold ... in the said churches dignities etc. to which are attached various obligations, viz., that some say or sing the masses, others the Gospel, others the Epistles, shall be bound, ..., to receive the required orders."
- Ch. 5: Dispensations, by whatever authority, if sent outside Roman Curia, shall be committed to local ordinaries. He can cancel favors obtained thru fraud.
- Ch. 6: Last testaments are to be altered (by bishops as delegates) only with caution.
- Ch. 7: The 'Romana' of Innocent IV concerning appeals from bishops renewed.
- Ch. 8: Bishops (as delegates of Holy See) shall execute pious dispositions of all.
- Ch. 9: Administrators of all pious places accountable to ordinary unless otherwise provided in foundation.
- Ch. 10: "Since incompetency of notaries causes very much harm..." let bishops examine.
- Ch. 11: Usurpers of the property of the church or pious causes to be anathematized plus other penalties.

d) Decree Concerning the Petition for the Concession of the Chalice: "decreed that the entire matter be referred to our most holy Lord (the Pope), ..."

e) Next Session, on Orders & Matrimony, for Nov. 12, 1562. Later prorogued till July 15, 1563.

j) TWENTY-THIRD SESSION (7th under Pius IV, July 15, 1563):

a) \*Decree on Orders (4 Chap. & 8 Canons):

- CH. 1: "Sacrifice and priesthood ..., so united.... Since ... from XT the

sacrifice ... a new ... priesthood ... instituted by the same Lord.... To the Apostles and their successors ... power of consecrating, offering and administering His body and blood, and also of forgiving and retaining sins, ... shown by ... Scriptures ... Tradition."

CH. 2: For SS. mention unmistakably not only priests but also deacons, and teach ... their ordination; and from the very beginning the names and duties proper to each of the following orders are known to have been in use: subdeacon, acolyte, etc."

CH. 3: "From ... SS., Apostolic tradition and ... Fathers ..., no one can doubt that order is truly and properly one of the seven sacraments...."

CH. 4: "Since in sacrament of order, ..., a character is imprinted ... (hence not) a temporary power.... (Not) all Christians without distinction are priests ..., nor are they all 'inter se' endowed with an equal spiritual power, ... (but rather) an ecclesiastical hierarchy ... (and) the bishops, who have succeeded the Apostles, principally belong to this hierarchial order, and have been placed, as St. Paul says, by the Holy Ghost to rule the Church of God; .... Furthermore, the consent, call or authority, whether of the people or civil power is not required ...."

CANONS: (1) Visible, external priesthood with power ... (2) besides other orders, major and minor; (3) Order a true sacrament, (4) in which Holy Ghost imparted and character imprinted, (5) thru proper ceremonies, including anointing. (6) Hierarchy by divine ordinance, consisting of bishops, priests and ministers, (7) bishops being superior to priests, with other powers, chosen independently of call of people, (8) by authority of Roman Pontiff.

b) Decree Concerning Reform (18 Chap.):

Ch. 1: For all pastors from Cardinals down, "period of absence in a single year, whether continuous or interrupted, ought in no case exceed 2 or 3 months...."

Ch. 2: Newly appointed bishops to be consecrated within 3 months at Roman Curia or future see, under penalty of loss of acquired revenue (3 mo.) or appointment (3 mo.)

Ch. 3: Bishops shall confer orders themselves, except by reason of illness.

Ch. 4: For tonsure: confirmation, rudiments of faith, read & write, and not to escape fraudulently from civil justice.

Ch. 5: For minor orders: testimonial from pastor & school-master; for major orders: public announcement, similar to our marriage banns.

Ch. 6: No benefice before age of 14; restriction of Privilegium Fori; renewal of Boniface VIII's 'Clerici, qui cum unicis' concerning use of married clerics.

Ch. 7: Shortly before ordination, "Bishop (with learned assistants) shall study the parentage, person, age, education, morals, learning & faith of ordinandi.

Ch. 8: Ordinations ... publicly ... in cathedral church ... by proper ordinary.

Ch. 9: "Bishop may not ordain one of his household who is not his subject, unless ... after 3 years ... and confers on him at once a benefice without fraud."

Ch. 10: "Ordination of all these persons (secular clerics), ..., shall pertain to the bishops within the limits of whose diocese they are; ... penalties ...."

Ch. 11: "The minor orders shall be conferred on those who understand at least the Latin language, observing the proscribed interstices ... (1 yr. from minor to major).

Ch. 12: Subdiaconate, 22; diaconate, 23; priesthood, 25.

Ch. 13: "... subdeacons and deacons ... should hope, ..., to live continently, serve in their assigned churches, communicate on Sundays and Feast days.

Ch. 14: "Bishops shall see to it that they (the priests) celebrate mass at least on Sundays and on solemn festivals, or, if they have the care of souls, as duty demand

Ch. 15: "No one shall hear confessions unless approved by the Ordinary (gratis)!"

Ch. 16: "... no one shall in future be ordained who is not assigned to that church, pious place for the need of which he is promoted... (vagrants suspended)."

Ch. 17: That the functions of holy orders from deacon to porter ... may again be restored to use ... and not derided by the heretics as useless, ..."

Ch. 18: SEMINARIES: "... all cathedral and metropolitan churches and churches greater than those shall be bound ..." "... at least 12 years of age ... sons of poor to be given preference ...." Ecclesiastical training. Raising funds.

c) Next Session: Sept. 16, 1563, but prorogued until Nov. 11.

8) TWENTY-FOURTH SESSION (8th under Pius IV, Nov. 11, 1563):

a) \* Decree on Marriage (1 Chap. & 12 Canons):

CHAPTER: "The perpetual and indissoluble bond of matrimony expressed (Adam & Xt).



"But the grace which was to perfect that natural love, confirm that indissoluble union, and sanctify the persons married, Christ himself (merited) ....

"Since therefore matrimony (now) surpasses in grace thru Xt the ancient marriages, the Fathers, Councils, and Tradition ... taught it is ... a sacrament ...."

CANONS: (1) True Sacrament. (2) Monogamy by divine law. (3) Consanguinity and affinity are diriment impediments. (4) Church can establish other diriment imped. (5) Not dissolvable because of heresy, mental cruelty, voluntary absence. (6) Unconsummated marriage dissolved by solemn religious profession. (7) Adultery no cause for perfect divorce. (8) Church can allow separation. (9) Celibacy for clerics. (10) Marriage not better than celibacy. (11) Marriage may be prohibited during certain periods of year. (12) Matrimonial cases to ecclesiastical judges.

b) Decree on Reform of Marriage (10 Chap.):

\*CH. 1: TAMETSI: "Those who shall attempt to contract marriage otherwise than before parish priest or priest authorized by parish priest or by the ordinary and in the presence of two or three witnesses ... invalid." Special blessing later for those married outside parish church. Permission to assist from proper pastor under penalty of suspension (& nullity). Banns. Record of marriage.

CH. 2: Between whom spiritual relationship is contracted thru baptism & confirmation.

CH. 3: Impediment of public honesty removed except where valid betrothal preceded.

CH. 4: Affinity (diriment) arising from fornication restricted to 1st degree.

CH. 5: Impediment of consanguinity reaffirmed & subsequent dispensation limited.

CH. 6: Impediment of Abduction as now but excommunication and financial penalty.

CH. 7: Caution enjoined in marriages of vagrants.

CH. 8: Concubinage to be punished: men, excommunicated; women, driven from city.

CH. 9: Temporal Lords not to attempt anything contrary to freedom of marriage.

CH. 10: Solemn nuptials forbidden during Advent and Lent.

c) Decree Concerning Reform (21 Chap.):

Ch. 1: Election of Bishops & Cardinals: local testimonials to Roman Curia to Pope "... whom (the cardinals) the Roman pontiff shall ... choose from all nations ..."

Ch. 2: Provincial Synods to be held every three years; Diocesan Synods annually.

Ch. 3: Prelates too make visitation of diocese at least every two years "with a modest train of horses and servants." Rules about expenses and food.

Ch. 4: Office of preaching incumbent on bishops and pastors or their paid vicars. Permission to preach needed from bishop. Sunday-school for children.

Ch. 5: Criminal causes against bishops, which merit deposition or deprivation, to be decided by Pope alone. Minor causes by provincial synod.

Ch. 6: Bishops are authorized to dispense in all occult cases from irregularity and suspension, and absolve 'in foro conscientiae' from sins reserved to Holy See.

Ch. 7: Explanation of sacraments and mass to people in vernacular by bishops and pastors in accordance with a catechism ordered by the council.

Ch. 8: Public penances approved in principle but left to discretion of bishops. Penitentiary for each cathedral church.

Ch. 9: Secular churches 'nullius diocesis' to be visited by nearest bishop.

Ch. 10: Bishops made delegates of Holy See for better enforcement of these canons.

Ch. 11: Honorary titles & special privileges shall henceforth, with certain exceptions not withdraw holder from jurisdiction of bishop.

Ch. 12: Qualifications and duties of canons and dignitaries of cathedral churches.

Ch. 13: Provision for poorer cathedrals and parishes by unification and additional tithes and collections. Definite boundaries for all parishes.

Ch. 14: Renewal of penalties against simony with regard to revenues of cathedral, collegiate and parochial churches.

Ch. 15: Decent living for cath. & collegiate canons by unification and suppression.

Ch. 16: Duties of Chapter during vacancy of see: steward (revenues) and vicar.

Ch. 17: Conferring of several benefices on & their retention by one person restricted.

Ch. 18: Bishop immediately appoints vicar to vacant parishes; board of three determine competent successors; bishop chooses most competent; patron presents him.

Ch. 19: Mandates, called expectancies, concerning future promotions forbidden.

Ch. 20: All causes of ecclesiastical forum pertain in first instance to ordinary (2 yr.)

d) Next Session: Dec. 9, 1563, later abridged to Dec. 4, 1565.

**TWENTY-FIFTH SESSION (9th under Pius IV, Dec. 4, 1563):**

- a) \*Decree Concerning Purgatory: "... there is a purgatory...." Souls there can be aided. Preach to people, but avoid subtilty & superstition. Fulfill obligations.
- b) \*Decree Concerning Cultus of Saints, Veneration of Relics, Use of Images: Dogmatic principles and suppression of abuses: "all lasciviousness avoided"; "no unusual image (unless approved)."
- c) Decree Concerning Regulars and Nuns (22 Chap.):
- Ch. 1: Let all regulars, men & women, live their Rule; let superiors enforce it.
  - Ch. 2: Private ownership and administration absolutely forbidden to Regulars.
  - Ch. 3: Ownership permitted monasteries, except Capuchins & Minor Observants; inmates limited by revenues. Permission of local ordinary for new foundations.
  - Ch. 4: Permission to leave monastery from superior only. University students must live at local monastery.
  - Ch. 5: Renewal of enclosure rules for nuns. Rural nuns to cities.
  - Ch. 6: Monastery elections by secret ballot.
  - Ch. 7: Abbess or prioress must be 40 yrs. of age and commendably professed for 8 (30 & 5 with permission). "No one shall be appointed over two monasteries.
  - Ch. 8: Independent monasteries to be gathered into congregations with general chap.
  - Ch. 9: Nuns not supervised by general chapter or other regulars subjected to bishop
  - Ch. 10: Nuns to confess and communicate monthly. Ordinary plus extraordinary conf.
  - Ch. 11: Episcopal jurisdiction over 'cura animarum' attached to monasteries, other than those of Cluny and those which are principal residences of abbots.
  - Ch. 12: Censures, interdicts, and festivals emanating from Ordinaries to be observed by Regulars as well as by Seculars.
  - Ch. 13: Bishop settles all questions of precedence at public affairs without appeal.
  - Ch. 14: Regulars offending publicly to be punished by superior at instance of bishop
  - Ch. 15: Profession of men & women only after 16 yrs. of age & one year of probation.
  - Ch. 16: Rules for Renunciation of Property. No change for Society of Jesus.
  - Ch. 17: Freedom of nuns to be ascertained by Bishop before allowed habit or professi
  - Ch. 18: No one shall, except in cases permitted by law, compel a woman to enter a monastery or prevent her if she so wishes. The constitutions of penitents excepted.
  - Ch. 19: Procedure against apostate and fugitive religious. "Moreover, no regular shall by any authority whatsoever be transferred to an order less rigorous, ..."
  - Ch. 20: Superiors of exempt monasteries shall visit establishments subject to them.
  - Ch. 21: All monasteries eventually to be ruled by regulars professed in that order. Present holders of head monasteries 'in commendam' will assume profession of that order or resign.
  - Ch. 22: Immediate execution by proper superiors of above regulations.
- d) Decree Concerning Reform (21 Chap.):
- Ch. 1: Plain life enjoined on Prelates; above all no Nepotism, please.
  - Ch. 2: All Prelates, in first subsequent Provincial synod, to receive publicly all definitions and decrees of Council, profess obedience to Pontiff, anathematize condemned heresies. Same for all future prelates, all holders of benefices, and all universities. University masters to teach & explain these decrees under annual oath.
  - Ch. 3: Great restraint counseled in use of Excommunications and Censures.
  - Ch. 4: Bishops, abbots and generals (in synod or chapter) empowered to reorder bequests for masses which are insufficiently endowed or too numerous.
  - Ch. 5: Well established bequests and foundations must be left intact.
  - Ch. 6: Authority of bishop over cathedral and collegiate chapters circumscribed outside of time of visitation.
  - Ch. 7: All appearance of hereditary succession to ecclesiastical benefices to be avoided in future. Episcopal coadjutors with right of succession to be permitted only by Pontiff himself.
  - Ch. 8: The hospitality provided for by pious foundations to be actually given. If unnecessary, funds to be diverted to equivalent cause. Restitution for neglect.
  - Ch. 9: Principle of patronage accepted, but each individual case to be examined and proved legal or declared null. All appointees subject to approval of bishop. All transfer of right of patronage forbidden.



- Ch.10: Judges to be delegated by Holy See to be first designated by local synod; by them and by the Ordinaries all causes to be terminated speedily.
- Ch.11: Leases of ecclesiastical property for present payment of money forbidden. Likewise all leases of ecclesiastical jurisdiction.
- Ch.12: Tithes to be paid in full and not misdirected. Support of pastors urged.
- Ch.13: Universal right of cathedral and parish churches to  $\frac{1}{2}$  of funeral dues is reestablished against monasteries, hospitals, etc.
- Ch.14: Manner of punishing clerical 'concubinarii' prescribed.
- Ch.15: Illegitimate sons of clerics forbidden all succession to benefices of father.
- Ch.16: 'Cura animarum' annexed to benefices may not be separated from benefice, and those now separated must be restored as soon as present vicar retires or dies.
- Ch.17: Bishops shall maintain their dignity even before royalty.
- Ch.18: Principle of Dispensations accepted, but to be given carefully and gratis.
- Ch.19: "The abominable practice of dueling ...": excommunication plus.
- Ch.20: Rights of Church recommended to Princes for observance and protection.
- Ch.21: "... in these matters the authority of Holy See is and is understood to be intact,
- e) Decree of Continuation: "... by reason of the lateness of the hour ... till tomorrow
- f) Decree Concerning Indulgences: "Since the power of granting indulgences was conferred by Christ on the Church, ... condemns with anathema those who assert that they are useless or deny Church's power to grant them. ... ordains in a general way ... that all evil traffic in them ... be absolutely abolished. Other abuses, examined by bishops, ... to be referred to the Supreme Roman Pontiff, ..."
- g) Decree Concerning Fasts and Festival Days: exhortation.
- h) Decree Concerning the Index, Catechism, Breviary and Missal: Commissions appointed by Council turned over to Roman Pontiff.
- i) Decree Concerning Ambassadors: no insults intended in assigning places at Council.
- j) Decree Concerning Acceptance and Observance of the Decrees of the Council:  
 "... the council has taken very special care to condemn and anathematize the chief errors of the heretics of our time and to teach the true and Catholic doctrine.... And since so many bishops ... cannot for so long a time without great loss ... be absent ..., and since there is no hope that the heretics will come, ... therefore necessary to bring this council to an end ... admonish in the Lord all Princes.... Should any difficulty arise ... Roman Pontiff ... summoning competent persons ... general council if necessary...."
- k) Reading of Decrees passed under Paul III and Julius III
- l) Decree of Closing and Request for Confirmation: "... confirmation be sought ... from the most blessed Roman pontiff...."

2/9/1962

\*\* PROCEDURE AT THE COUNCIL OF TRENT \*\*

THE TWENTY-SECOND SESSION

PROCEDURE:

1. Matter for consideration proposed by Papal Legates.
2. Discussion by a Commission of Consultors (Congregatio Theologorum Minorum).
3. Articles arranged in form of theological questions.
4. Discussions in preliminary sessions of special Congregations of Prelates for Domestic Questions (Congregatio Praelatorum Theologorum) and similar Congregations for Legal Questions (Congregatio Praelatorum Canonistarum).
5. Matter made ready by these preliminary discussions was debated in detail in the General Congregations (Congregatio Generalis) composed of all Bishops, Abbots entitled to vote, proxies of absent members, representatives of secular rulers (Oratores Caesarum) and Generals of Orders.
6. Form of decrees submitted; discussed and voted on.
7. Decrees changed according to first voting; brought forward in formal sessions and voted on again.

TWENTY-SECOND SESSION (July 20 -- September 17, 1562)

Four Decrees Promulgated

1. The dogma of the Church on the Sacrifice of the Mass (9 Chapters and 9 Canons) (DE. 948-956)
2. Suppression of abuses in the offering of the Holy Sacrifice.
3. Reform, especially in regard to morals of clergy, requirements necessary before ecclesiastical offices can be assumed, wills, administration of religious foundations.
4. Granting of chalice to laity at Communion left to discretion of Pope.

WORK ALREADY DONE UNDER JULIUS III, December, 1551 and January, 1552.

- a) Minor Theologians cull errors from writings of heretics.
- b) These errors summarized into ten articles; submitted to theologians for discussion.
- c) Arguments of theologians.
- d) Submitted to Fathers for discussion; all are agreed that ten articles ought to be condemned.
- e) Maurice of Saxony invades Tyrol; Council adjourns.

LEGATES HOLD FIRST GENERAL CONGREGATION on July 19, 1562.

THIRTEEN ARTICLES, in form of theological questions, to be examined by Theols.

1. Is the Mass a commemoration only of the sacrifice offered on the Cross, and not a real sacrifice?
2. Does the sacrifice of the Mass derogate from that of the cross?
3. Did Christ, by the words, "Do this in commemoration of Me," ordain that the Apostles should offer up His Body and Blood in the Mass?
4. Does the sacrifice of the Mass benefit the receiver only; and cannot it be offered for others also, both for the living and for the dead; for their sins, satisfactions, and other necessities?
5. Are private Masses, in which the priest alone communicates, illicit, and therefore to be abolished?
6. Is it contrary to the institution of Christ to mix water with the wine used at Mass?
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10. Is it an abuse to appropriate certain Masses to certain saints?
11. Are the ceremonies, vestments, and other external rites, used by the Church in the celebration of Mass, to be done away with?

12. Is it the same thing for Christ mystically to immolate Himself for us and to give us Himself to eat?
13. Is the Mass a sacrifice only of praise and of thanksgiving, or is it also a sacrifice of expiation for the living and the dead?

OPENING OF THE SESSION on July 20 with Mass of the Holy Spirit.

1. Cardinal of Mantua, Hercules Gonzaga, first Legate, delivers sermon.
2. Secretary, Massarelli, reads: Method henceforth to be followed in matters examined by Minor Theologians.
3. Deputies chosen to prepare decrees of doctrine; and others to report on abuses concerning the Mass.

II. EXAMINATION BY THE MINOR THEOLOGIANS:

1. Alphonsus Salmoron, first; gives many cogent argument proving that the Mass is a true sacrifice.
2. Four of the six Papal Theologians express their views before others.
3. Forty-eight hours spent in actual discussion.
4. Doctrine and canons drawn up according to answers of theologians; distributed to Fathers for consideration in private.

III. GENERAL CONGREGATION OF FATHERS to express views on the doctrine and canons begins on August 11.

1. Views expressed -- varied, lengthy.
2. Arguments on the doctrine prefixed to canons.
3. Greatly disputed question: Was it only on the Cross or also at the Last Supper that Christ offered Himself to His Heavenly Father for the redemption of the human race.

Four Views:

- a) At the Last Supper Christ also offered Himself for us as a sacrifice. (Esp. Madruzzi, de Casale, Laynez: "Christ -- a priest according to order of Melchisedech.")
- b) Only a Eucharistic, not an expiatory, sacrifice was offered at the Last Supper. (Esp. Guerrero and Spaniards: "derogated from sacrifice of the cross.")
- c) Middle course: No mention should be made as to whether Christ's offering was expiatory or not.
- d) Tried to reconcile the two opinions by various distinctions.
4. Laynez, last to express opinion; summarizes whole discussion; his views given in these five points:
  - a) An doctrina retinenda?
  - b) An corrigenda?
  - c) An obtulorit?
  - d) An expiatorio?
  - e) An exprimenda in doctrina?
5. On other chapters almost perfect unanimity of opinion.
6. One Bishop objects to second canon.

IV. Two articles on the USE OF THE CHALICE BY LAITY submitted to examination of Fathers on August 28,

1. Diversity in voting of the Fathers.

V. New draught of decrees, revised according to first voting, submitted to examination in a General Congregation on September 7.

1. Brevity of the answers of most of the Fathers.
2. Decree approved of by nearly every prelate.

- VI. Guerrero and three Spaniards, in private meeting with Papal Legates, disapprove of passing the second canon on the sacrifice of the Mass.
1. Wish entire question to be postponed to session on Holy Orders.
  2. Votes of the Fathers again taken; rejected.

- VII. DECREE ON REFORMATION in fourteen canons examined by Fathers.

1. Three chapters eliminated; eleven approved.

DECREE ON WHAT IS TO BE AVOIDED AND WHAT OBSERVED IN CELEBRATION OF MASS -- originally 8 Chapters.

1. Matter reduced; much left to decision of Ordinaries.
2. a) Greed, b) Irreverence, c) Superstition.
3. Ambassador of France asks for prerogation until more French Bishops arrive; refused.

- VIII. DECREE ON CONCESSION OF CHALICE again brought up by Oratores Caesarum.

1. Finally proposal made to leave the entire matter to decision of Pope.
2. This last decree: "Placet longe majori parti Patrum."
3. Guerrero asks to be heard on the second canon of Sacrifice of Mass.

- IX. Guerrero admonishes Fathers of failing in diligence and care by setting down as dogma the second canon.

1. Should re-examine whether Christ instituted the Apostles priests at the Last Supper.
2. Indignation of the Fathers!
3. Confusion, wranglings, dissension, strife!
4. To strengthen force of decree, President suggests another vote on the second canon.
5. Votes: 4 Non Placet; 3 Differatur; all the rest Placet. (2 A.M.)

- X. THE SIXTH SESSION OF THE ECUMENICAL AND GENERAL COUNCIL OF TRENT UNDER POPE PIUS IV -- September 17, 1562.

1. Mass of Holy Ghost; Veni Creator.

2. Decrees read; votes of the Fathers were asked individually.

- a) Doctrine and canons on the Sacrifice of the Mass: "Decretum placet omnibus; sed tantum cuperent in eo quasdam modificationes."
- b) Decree on Reform: "Decretum placet omnibus, exceptis quibusdam paucis, qui cuperent in eo nescio quas modificationes."
- c) Decree on petition for granting the chalice (i.e. that it be referred to Pope): "Decretum placet longe majori parti Patrum."
- d) Next Session, November 12; Sacraments of Orders and Matrimony. Una Voce; "Placet."
- e) Papal Legates intone: To Deum Laudamus.
- f) Conclusion of the six hour session.
- g) Present: Five Papal Legates, Cardinal Madruzzi, three Patriarchs, twenty-two Archbishops, 144 Bishops, 10 Oratores Caesarum, three Abbots, seven Generals of Orders.

\*\*\* CANONS ON THE SACRIFICE OF THE MASS (DB. 948-956) \*\*\*

1. If anyone says that in the Mass a true and real sacrifice is not offered to God; or that to be offered is nothing else than that Christ is given to us to eat, let him be anathema.
2. If anyone says that by those words, "Do this for a commemoration of Me," (Lk. 22:19, I Cor. 11:24,25) Christ did not institute the Apostles priests; or did not ordain that they and other priests should offer His own Body and Blood, let him be anathema.
3. If anyone says that the sacrifice of the Mass is one only of praise and thanksgiving; or that it is a mere commemoration of the sacrifice consummated on the cross but not a propitiatory one; or that it profits him only who receives, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities, let him be anathema.
4. If anyone says that by the sacrifice of the Mass a blasphemy is cast upon the most holy sacrifice of Christ consummated on the cross; or that the former derogates from the latter, let him be anathema.
5. If anyone says that it is a deception to celebrate Masses in honor of the saints and in order to obtain their intercession with God, as the Church intends, let him be anathema.
6. If anyone says that the canon of the Mass contains errors and is therefore to be abrogated, let him be anathema.
7. If anyone says that the ceremonies, vestments, and outward signs which the Catholic Church uses in the celebration of Masses, are incentives to impiety rather than stimulants to piety, let him be anathema.
8. If anyone says that Masses in which the priest alone communicates sacramentally are illicit and are therefore to be abrogated, let him be anathema.
9. If anyone says that the rite of the Roman Church, according to which a part of the canon and the words of consecration are pronounced in a low tone, is to be condemned; or that the Mass ought to be celebrated in the vernacular tongue only; or that water ought not to be mixed with the wine that is to be offered in the chalice because it is contrary to the institution of Christ, let him be anathema.

(For Decrees approved by the Twenty-Second Session, Consult:  
Schroeder, H.J., Canons and Decrees of the Council of  
Trent.

pp. 144-159 English  
pp. 417-431 Latin.

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3. Greatly disputed question: Was it only on the Cross or also at the Last Supper that Christ offered Himself to His Heavenly Father for the redemption of the human race.

Four Views:

- a) At the Last Supper Christ also offered Himself for us as a sacrifice. (Esp. Madruzzi, de Casale, Laynez: "Christ -- a priest according to order of Melchisedech.")
- b) Only a Eucharistic, not an expiatory, sacrifice was offered at the Last Supper. (Esp. Guerrero and Spaniards: "derogated from sacrifice of the cross.")
- c) Middle course: No mention should be made as to whether Christ's offering was expiatory or not.
- d) Tried to reconcile the two opinions by various distinctions.
4. Laynez, last to express opinion; summarizes whole discussion; his views given in these five points:
  - a) An doctrina retinenda?
  - b) An corrigenda?
  - c) An obtulorit?
  - d) An expiatorio?
  - e) An exprimenda in doctrina?
5. On other chapters almost perfect unanimity of opinion.
6. One Bishop objects to second canon.

IV. Two articles on the USE OF THE CHALICE BY LAITY submitted to examination of Fathers on August 28.

1. Diversity in voting of the Fathers.

V. New draught of decrees, revised according to first voting, submitted to examination in a General Congregation on September 7.

1. Brevity of the answers of most of the Fathers.
2. Decree approved of by nearly every prelate.

VI. Guerrero and three Spaniards, in private meeting with Papal Legates, disapprove of passing the second canon on the sacrifice of the Mass.

1. Wish entire question to be postponed to session on Holy Orders;
2. Votes of the Fathers again taken; rejected.

VII. DECREE ON REFORMATION in fourteen canons examined by Fathers.

1. Three chapters eliminated; eleven approved.

DECREE ON WHAT IS TO BE AVOIDED AND WHAT OBSERVED IN CELEBRATION OF MASS -- originally 8 Chapters.

1. Matter reduced; much left to decision of Ordinaries.
2. a) Greed, b) Irreverence, c) Superstition.
3. Ambassador of France asks for prerogation until more French Bishops arrive; refused.

VIII. DECREE ON CONCESSION OF CHALICE again brought up by Oratores Caesarum.

1. Finally proposal made to leave the entire matter to decision of Pope.
2. This last decree: "Placet longe majori parti Patrum."
3. Guerrero asks to be heard on the second canon of Sacrifice of Mass.

IX. Guerrero admonishes Fathers of failing in diligence and care by setting down as dogma the second canon.

1. Should re-examine whether Christ instituted the Apostles priests at the Last Supper.
2. Indignation of the Fathers!
3. Confusion, wranglings, dissension, strife!
4. To strengthen force of decree, President suggests another vote on the second canon.
5. Votes: 4 Non Placet; 3 Differatur; all the rest Placet. (2 A.M.)

X. THE SIXTH SESSION OF THE ECUMENICAL AND GENERAL COUNCIL OF TRENT UNDER POPE PIUS IV -- September 17, 1562.

1. Mass of Holy Ghost; Veni Creator.

2. Decrees read; votes of the Fathers were asked individually.

- a) Doctrine and canons on the Sacrifice of the Mass: "Decretum placet omnibus; sed tantum cuperent in eo quasdam modificationes."
- b) Decree on Reform: "Decretum placet omnibus, exceptis quibusdam paucis, qui cuperent in eo nescio quas modificationes."
- c) Decree on petition for granting the chalice (i.e. that it be referred to Pope): "Decretum placet longe majori parti Patrum."
- d) Next Session, November 12; Sacraments of Orders and Matrimony. Una Voce; "Placet."
- e) Papal Legates intone: To Deum Laudamus.
- f) Conclusion of the six hour session.
- g) Present: Five Papal Legates, Cardinal Madruzzi, three Patriarchs, twenty-two Archbishops, 144 Bishops, 10 Oratores Caesarum, three Abbots, seven Generals of Orders.



\*\*\* CANONS ON THE SACRIFICE OF THE MASS (DB. 948-956) \*\*\*

1. If anyone says that in the Mass a true and real sacrifice is not offered to God; or that to be offered is nothing else than that Christ is given to us to eat, let him be anathema.
2. If anyone says that by those words, "Do this for a commemoration of Me," (Lk. 22:19, I Cor. 11:24, 25) Christ did not institute the Apostles priests; or did not ordain that they and other priests should offer His own Body and Blood, let him be anathema.
3. If anyone says that the sacrifice of the Mass is one only of praise and thanksgiving; or that it is a mere commemoration of the sacrifice consummated on the cross but not a propitiatory one; or that it profits him only who receives, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities, let him be anathema.
4. If anyone says that by the sacrifice of the Mass a blasphemy is cast upon the most holy sacrifice of Christ consummated on the cross; or that the former derogates from the latter, let him be anathema.
5. If anyone says that it is a deception to celebrate Masses in honor of the saints and in order to obtain their intercession with God, as the Church intends, let him be anathema.
6. If anyone says that the canon of the Mass contains errors and is therefore to be abrogated, let him be anathema.
7. If anyone says that the ceremonies, vestments, and outward signs which the Catholic Church uses in the celebration of Masses, are incentives to impiety rather than stimulants to piety, let him be anathema.
8. If anyone says that Masses in which the priest alone communicates sacramentally are illicit and are therefore to be abrogated, let him be anathema.
9. If anyone says that the rite of the Roman Church, according to which a part of the canon and the words of consecration are pronounced in a low tone, is to be condemned; or that the Mass ought to be celebrated in the vernacular tongue only; or that water ought not to be mixed with the wine that is to be offered in the chalice because it is contrary to the institution of Christ, let him be anathema.

(For Decrees approved by the Twenty-Second Session, Consult:  
Schroeder, H.J., Canons and Decrees of the Council of  
Trent.

pp. 144-159 English  
pp. 417-431 Latin,

TWENTIETH ECUMENICAL COUNCIL

Vatican Council, 1869-70

Preliminary HistoryI. From TRENT to VATICANPolitical

Consolidation of National States  
 Wars of Religion  
 State Absolutism  
 New World  
 Industrial Revolution  
 French Revolution  
 Napoleonic Era  
 Rise of modern Germany  
 and Italy

Social and Cultural

Liberalism  
 Rationalism  
 Enlightenment  
 Encyclopedists  
 Socialism  
 Secularism  
 Naturalism  
 Materialism  
 Nationalism

Ecclesiastical

Crystallization of Protestant Revolution  
 Heresies (125 pages in DB)  
 Gallicanism vs Ultramontanism  
 Febronianism and Josephism  
 Syllabus Errorum

II. DOGMA-- Faith vs Reason

a) Rationalism--"human reason is the principal rule by which man can and should attain the knowledge of all truths of whatever kind." Empiricists, Positivists, Deists, Encyclopedists.

b) Idealism, Romanticism, Sentimentalism, Pantheism.

The mind somehow creates the objects of our experience. No objective reality. Everything identified in one ideal essence. "Everything which exists is God, and nothing exists which is not God." Religion based on inner sense, the instinct for God. Revelation deprived of its rational basis. Kant, Fichte, Schelling, Hegel, Schliermacher, Hermes, Guenther.

c) Traditionalism to Fideism. Reason alone incapable

of arriving at fundamental truths. Revelation is the ultimate source of all knowledge. Authority the only safe guide. Certitude based on "faith". De Bonald, de Lamennais, Bautain, Bonnetty.

d) Ontologism.- Direct and immediate knowledge of God is natural to man. We are able to contemplate perfect Being, and in perfect Being we discover directly all other truths, which are nothing more than phases of infinite truth. Gioberti, Ubaghs, Rosmini.

B.V.M.H.

XXIETH ECUMENICAL COUNCIL

American Council, 1869-70

Preliminary History

Social and Cultural

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Rationalism  
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- a) Gallicanism--opposes papal claims of authority. Spiritual power of Pope inferior to that of the ecumenical council. Infallibility in dogmatic judgements has been given only to the body of the Bishops.
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- c) Febronianism--Church is "democratic" in organization. Power of keys given to the body of the Church. Pope is Primus inter Pares. Church not wholly independent of State. Regium placet.
- d) Josephism, Pistoriensis--Febronianism reduced to practice in Austria and Italy.
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### V. THE COUNCIL

#### 1. Preparation:

- a) Plan to hold Council first revealed to Cardinals in 1864. First public announcement in 1867. "Directing Congregation" organized to draw up definite plans of procedure and to receive suggestions from the Bishops concerning what matters to be discussed in the Council.
- b) Personnel of Council--"Council is of Bishops"--only residential Bishops to sit at Council by right. Cardinals, titular Bishops, Abbates nullius, Superior Generals invited by privilege or custom.
- c) Attitude of Civil Governments.-- Fear that some governments might interfere with the functions of

VATICAN COUNCIL

St. Robert Bellarmine.  
Pray for us.

Finished Business of CouncilDates of Council:

- Dec. 6, 1864: Papal proposal to Cardinals; favorable answer.
- April, 1865: Letters to prominent bishops thruout world on advisability of Council. Favorable replies.
- June 26, 1867: Public announcement of Council to bishops in Rome.
- June 29, 1868: Bull of Convocation: "Aeterni Patris."
- Sept. 8, 1868: Bull of invitation to non-Uniate Orientals.
- Sept. 13, 1868: Bull of invitation to Protestants; notifying of Council; exhorting to return to true faith.
- Dec. 8, 1869: Opening of Council: First Public Session.
- Dec. 10, 1869: First General Congregation. Schema "De Fide Catholica" given to bishops.
- Jan. 6, 1870: Second Public Session: Profession of Faith.
- Apr. 24, 1870: Third Public Session: enactment and definition of "Constitutio de Fide Catholica."
- May 13, 1870: Schema "De Ecclesia Christi," including papal infallibility, given to bishops. Discussion begins.
- July 13, 1870: Schema "De Ecclesia Christi" approved by General Congregation.
- July 18, 1870: Third Public Session: Enactment and definition of "Constitutio de Ecclesia Christi," including definition of papal infallibility.
- July 19, 1870: Franco-Prussian War breaks out.
- Sept. 20, 1870: Siege and capture of Rome by Italian troops.
- Oct. 20, 1870: Proroguing of Council indefinitely.

Finished Business of Council:

1. Definition of "Constitutio de Fide Catholica." DB 1781-1820.
2. Definition of "Constitutio de Ecclesia Christi." DB 1821-1840.

St. Robert Bellarmine and the Vatican Council:

1. St. Robert Bellarmine was constantly quoted by the Fathers of the Council. Like St. Thomas Aquinas, both sides tried to quote Bellarmine to boost their opinions. However, every unprejudiced reader of Bellarmine will admit that he definitely favored the side of the Infallibilists. Instead of refuting many of the objections against papal infallibility, the Fathers merely referred to Bellarmine's great Controversies.
2. Brodrick claims that no other theologian was honored at the Council as Bellarmine. "At Trent the Bible and St. Thomas ruled the debates; at the Vatican, the Bible, St. Thomas and Bellarmine." (Brodrick, Bellarmino, I, p. 188.)

## RULES OF PROCEDURE INSIDE COUNCIL

(N.B. Determined by papal brief "Multiplices inter" of Dec. 2, 1869. Mansi (50) 1271.)

1. Right of preparing questions for consideration of Council vested in Pope alone.
2. Bishops were invited to hand in suggestions for discussion, subject to papal approval. (During the Council a special Deputatio de Postulatis was established to handle this matter.)
3. General Congregation:
  - a. Schemata for discussion were passed out to Fathers before Congregation. They had been prepared by special commissions before the Council.
  - b. Those who wished to speak had to notify the President beforehand and be assigned a time.
  - c. The Schemata were discussed before the General Congregation. (To save time, when the "Schema de Ecclesia" was handed out, the Fathers were asked to send their criticisms in writing. The Deputatio de Fide then revised the schema according to these, and sent it back to the General Congregation for discussion. This was not done in the case of the "Schema de Fide Catholica.")
  - d. After the criticisms and suggestions of the Fathers were given, the schemata were handed to special commissions to be rewritten. This might be done several times.
    - 1) Deputatio de Fide: for doctrinal matters.
    - 2) Deputatio de Disciplina: for disciplinary matters.
  - e. The revised schemata were then returned to the General Congregation, and further amendments were discussed and voted on.
  - f. The final step in the General Congregation was the approval of the schema as a whole. Once it has been approved it was ready for definition in a Public Session. Voting in the General Congregation could be:
    - 1) Placet.
    - 2) Non placet.
    - 3) Placet juxta modum. In this latter case the reservations had to be handed in in writing with the vote. These were then proposed to the Congregation and voted on.
  - g. Debate could be limited and even closed by vote of the Fathers, in accordance with certain particular rules set down.
4. Public Session:
  - a. Presided over by the Pope in person.
  - b. The first two public sessions for the purpose of opening the Council officially, and for the public profession of Faith.
  - c. Other public sessions were for the purpose of enacting and defining the various "Constitutiones."
  - d. Voting was either "placet" or "non placet." This was the official vote by which the Constitutions were defined. In substance it was substantially the same as the final vote in the General Congregation.
  - e. After the voting, the decrees were brought to the Pope and read to Him. He then solemnly confirmed and promulgated them.

## UNFINISHED BUSINESS OF THE COUNCIL

N.B. Much of this business left unfinished by the premature ending of the Council has been taken care of by subsequent popes. Where this has happened, the fact is indicated in the parentheses after the stated business.

### A. Dogmatic Business:

1. Constitutio de praeceptis mysteriis fidei christianae: e.g. Trinity, creation, etc. Schema for this, as revised according to criticisms of the Fathers of the Council, given on p. 6 of these notes. Because of the revision according to these criticisms, the schema represents substantially the mind of the Council and may be used as such.
2. Constitutio secunda de Ecclesia Christi: e.g. nature of Church, hierarchy, jurisdiction, etc. Revised schema, representing mind of Council, is summarized on p. 5 of notes.
3. Constitutio de Matrimonio: e.g. nature, ends, etc.

(N.B. Some of this dogmatic matter has been taken care of in encyclicals of popes. E.g. Unity of Church, Holy Ghost, Holy Eucharist of Leo XIII; Frequent Communion, Condemnation of Agnosticism, Immanentism, Modernism by Pius X; Kingship of Christ, Atheistic Communism of Pius XI; Unity of Human Family, Mystical Body of Pius XII. Also encyclicals on Holy Scripture by Leo XIII, Benedict XV and Pius XII.)

### B. Business circa Disciplinam Ecclesiasticam: 24 schemata given in Mansi: vol. 50, col. 339-352; 353-358; 517-522; 699-702; Vol. 53, col. 729-784. E.g.

1. Bishops, pastors, synods, etc. (Codex Juris Canonici)
2. De Vita et Honestate Clericorum. (Cod. Jur. Can. and encyclicals on Cath. Priesthood by Pius X and Pius XI.)
3. De Parvo Catechismo: effort to adopt a single catechism for universal Church. (Gasparri's Cat., tho not obligatory.)
4. De seminariis et studiis clericalibus. (Cod. Jur. Can. and Pius XI's Deus Scientiarum Dominus.)
5. De Matrimonio: e.g. civil, mixed; removal of impediments, esp. lowering of grades of relationship, sponsalia, etc. (Cod. Jur. Can. and Arcanum Divinum of Leo XIII and Casti Connubii of Pius XI.)

### C. Business de Religiosis: 18 schemata given in Mansi, vol. 53, col. 783-854. E.g. Vows, common life, cloister, novitiate, studies and ordinations of religious, elections, visitations, expulsion, jurisdiction of bishops over religious, Spiritual Exercises and retreats, privileges. (Codex Juris Canonici)

### D. Business circa Res Ritus Orientalis et Missiones Apostolicas:

1. Res Ritus Orientalis: 2 schemata, De Ministro extraordinario Confirmationis, et De Ritibus. Mansi, vol. 53, col. 897-914
2. Missiones Apostolicas: one schema on Mansi, vol. 53, col. 45-61. (Encyclicals: Maximum Illud of Benedict XV, and Rerum Ecclesiae of Pius XI. Pius XI did a lot of great work for the missions, as ordaining native bishops, etc.)

E. Business circa Res Politico-Ecclesiasticas: 16 schemata given in Mansi, vol. 53, col. 853-894. E.g. Freedom in preaching and other work of Church; Church property; Concordats; pious confraternities and charitable organizations under Church auspices; intervention of civil power in appointment of bishops; right to educate children in religion; participation of Catholics with non-Catholics, etc. (Some of these well treated in encyclicals of Leo XIII on Church and State, e.g. Immortale Dei; Education handled by Pius XI in Divini Illius Magistri. In some countries most of the problems have been worked out, in theory at least, by concordats.)

F. Special Business Requested by Fathers of Council: there were hundreds of requests made. We put down just a few of the more important and interesting ones.

1. Reformation of Breviary. (Pius X's reform; new psalms of Pius XII.)
2. Reformation of Canon Law. (Begun by Pius X in 1904, promulgated by Benedict XV in 1917.)
3. Yearly Retreat for priests. (Cod. Jur. Can. 126, 595.)
4. Promulgation of principles of "Jus Gentium" and those relating to peace and war. (Enc. of Benedict XV, esp. Letter to "Illigient Peoples, Aug. 1, 1917, and Pacem Dei Munus Pulcherrimum in 1920; Pius XI's Ubi Arcano Dei in 1922; various pronouncements of Pius XII during World War II.)
5. Definition of Mary's Assumption as a revealed truth. Petitioned by 209 bishops.
6. Invitation to Jews to recognize Christ as the Messiah. Signed by 510 bishops.
7. Petition that St. Joseph be declared Patron of Universal Church; petitioned by 161 bishops. (Pius IX made him such on Dec. 8, 1870.)
8. Condemnation of Ontologism; petitioned by 2 Italian bishops, one Cardinal Mecci, the future Leo XIII.
9. Petition that St. Francis de Sales and Blessed Albert the Great be declared Doctors of the Church. (Pius IX declared St. Francis a Doctor; Pius XI canonized and declared Albert a Doctor.)
10. Petition to say 3 Masses on All Souls' Day. (Benedict XV extended to universal Church on Aug. 10, 1915 this privilege which Spanish, Portuguese and South American priests had had for a long time.)
11. Greater Spread of Devotion to Sacred Heart of Jesus. (Leo XIII raised feast to double of 1st class; wrote encyclical on Sacred Heart; on June 11, 1899 he consecrated world to Sacred Heart; Pius XI published encyclical Caritate Christi Compulsi on the Sacred Heart and World Distress.)
12. Revision of Index. (Leo XIII in 1897. Codex Juris Canonici.)
13. Bishop Verot of Savannah, Ga., and later of St. Augustine, Fla., proposed defining that negroes have souls and that they are members of the human race.



SCHEMA CONSTITUTIONIS DOGMATICAE SECUNDAE  
DE ECCLESIA CHRISTI

5

(Mansi, 53: 308-317)

- Chap. 1. De Divina Ecclesiae Institutione: The Church is prefigured in the Old Testament: in the promise to Adam; in the call of Abraham; in Moses. It was founded by Christ.
- Chap. 2. De Ecclesia Christi uti Coetus seu Societas Fidelium:
- Christ's Purpose: to unite His sheep into one; to make them one Body with Himself.
  - A true society: "Est igitur Ecclesia coetus fidelium Christi atque vera societas." Also canon condemns denial it is a society. Chapter also describes action of Christ the Head on His Body by grace.
- Chap. 3. De Potestate Ecclesiae Divinitus Ordinata:
- Establishment: Christ gave power to Church in Apostles.
  - Perennial: this power to last till end of time.
  - Triplex ministerium: it is three-fold: "potestas sanctificandi, docendi et regendi."
- Chap. 4. De Ecclesiastica Hierarchia:
- Existence of hierarchy among ministers: priests, bishops, Pope.
  - Prerogatives of each: chapter explains difference in power and authority in each. Canon 3 condemns denial of hierarchy.
- Chap. 5. De Membris Ecclesiae:
- Visibility of Church: Canon condemns denial of visibility.
  - Who are members? "... qui ejusdem fidei eorundemque sacram communione inter se conjuncti atque eidem summo capiti, id est, Romano Pontifici, subjecti sint."
  - Non omnes et soli iusti et praedestinati: both chapter and a canon condemn denial of this proposition.
  - Communion among members: chapter describes spiritual communion that exists, especially among living members.
- Chap. 6. De Unitate et Necessitate Ecclesiae:
- Unica: taught under symbol of Mystical Body.
  - Necessaria: in general because Christ cherishes His own Body alone with a special love. Chapter teaches that it is to be understood in sense that invincibly ignorant can live in spirit of Church and be saved. Canon condemns denial of necessity.
- Chap. 7. De Ecclesiastico Magisterio:
- Establishment: Christ established a perpetual teaching magisterium in person of Apostles.
  - Infallibility in Church: bishops as a body are infallible; Pope is infallible (special chapter on papal infallibility treated separately and defined.) Even faithful are passively infallible: "... ut neque fideles universi credendo. . . in errorem labi possunt."
  - Extent of Infallibility: extends to depositum; to non-revealed truths necessary for safeguarding depositum. A Canon especially condemns denial that Church is infallible when it prescribes a doctrine with a note less than heretical.
- Chap. 8. De Ecclesiastica Jurisdictione:
- Existence: jurisdiction is in hierarchy; not received from faithful or from civil rulers.
  - Extent: supreme, i.e. extends to everything necessary to attain end of Church. To internal & external forum; not only in line of counsel, but truly legislative, executive, judicial.
  - Subjects: all the baptized.

Chap. 9. De Ecclesia ut Regno Divino, Immutabili, Sempiterno:

6

- a. Societas Perfecta: Can. 13. "Si quis dixerit, ecclesiam non esse tamquam perfectam societatem sui juris, sed civile potestati subjectam, A.S." Chapter explains meaning of perfect society.
- b. Divinely Constituted: applies to nature and means, as sacraments.
- c. Immutable: to last to end of world, and essentially same as Christ founded her.

Chap. 10. Ecclesia Romana Est Ecclesia Vera Christi:

- a. Roman Church true Church: Can. 16: "Si quis negaverit, solam Ecclesiam Romanam veram esse Christi Ecclesiam, unam, sanctam, catholicam et apostolicam, A.S."
- b. Marks of Church: found only in Roman Church. "Neque enim alia ulla, sed sola haec iis refulget insignibus, quibus veram Ecclesiam a spuris Deus dignosci voluit." The chapter then mentions the four ordinary marks: unity, catholicity, sanctity, and apostolicity.

Chap. 11. De Romano Pontifice: this is the defined Constitutio.

Chap. 12-15. De Ecclesia et Statu: in this section there are five main canons condemning in general the denial of independence to the Church; the denial that the State gets its authority only from God; the denial that citizens do not have rights only as given them by the State; the denial that the Church can make binding laws without the consent of the State. This part of the schema was never revised. It is found in Mansi in vol. 50, col. 71 ff.

SCHEMA CONSTITUTIONIS DOGMATICAE SECUNDAE  
DE FIDE CATHOLICA

(De Praecipuis mysteriis fidei Catholicae)  
Mansi (53) 287-295

This schema contains five chapters: on the Trinity; the Creation and Nature of Man; His Elevation and Fall; the Redeemer; Grace. It is merely a restatement of Catholic doctrine as taught generally. It contains definitions of other Councils, but does not define any new truth. It makes clear certain obscurities in some treatises of dogma, esp. in Grace. There it speaks of sanctifying grace by name, as a gift inherent in the soul; it gives as its effects the ordinary formal effects treated of in theological manuals. Its main purpose is to reassert these fundamental Catholic truths against modern errors. There are quite a few condemnations of Rationalism, Naturalism and Pelagianism in the schema. Of course, it would not have been defined in the form it is given in Mansi, for the Fathers would certainly have criticized it and amended it further. However, since it does nothing but repeat Catholic doctrine, we can say with a degree of certainty that it would have been enacted substantially as it is.

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- ### 2. POSITION OF THE COURTESY

- 8) Improvement in the quality of the work of the  
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with the work of the Department of the

- ## ACCOUNTS PAYABLE

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## REAL COUNTY

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VATICAN COUNCIL

St. Robert Bellarmine,  
Pray for us,

Finished Business of CouncilDates of Council:

Dec. 8, 1864: Papal proposal to Cardinals; favorable answer.  
April, 1865: Letters to prominent bishops thruout world on advisability of Council. Favorable replies.  
June 26, 1867: Public announcement of Council to bishops in Rome.  
June 29, 1868: Bull of Convocation: "Aeterni Patris."  
Sept. 8, 1868: Bull of invitation to non-Uniate Orientals.  
Sept. 13, 1868: Bull of invitation to Protestants; notifying of Council; exhorting to return to true faith.  
Dec. 8, 1869: Opening of Council: First Public Session.  
Dec. 10, 1869: First General Congregation. Schema "De Fide Catholica" given to bishops.  
Jan. 6, 1870: Second Public Session: Profession of Faith.  
Apr. 24, 1870: Third Public Session: enactment and definition of "Constitutio de Fide Catholica."  
May 13, 1870: Schema "De Ecclesia Christi," including papal infallibility, given to bishops. Discussion begins.  
July 13, 1870: Schema "De Ecclesia Christi" approved by General Congregation.  
July 18, 1870: Third Public Session: Enactment and definition of "Constitutio de Ecclesia Christi," including definition of papal infallibility.  
July 19, 1870: Franco-Prussian War breaks out.  
Sept. 20, 1870: Siege and capture of Rome by Italian troops.  
Oct. 20, 1870: Proroguing of Council indefinitely.

Finished Business of Council:

1. Definition of "Constitutio de Fide Catholica," DB 1781-1820.
2. Definition of "Constitutio de Ecclesia Christi." DB 1821-1840.

St. Robert Bellarmine and the Vatican Council:

1. St. Robert Bellarmine was constantly quoted by the Fathers of the Council. Like St. Thomas Aquinas, both sides tried to quote Bellarmine to boost their opinions. However, every unprejudiced reader of Bellarmine will admit that he definitely favored the side of the Infallibilists. Instead of refuting many of the objections against papal infallibility, the Fathers merely referred to Bellarmine's great Controversies.
2. Brodrick claims that no other theologian was honored at the Council as Bellarmine. "At Trent the Bible and St. Thomas ruled the debates; at the Vatican, the Bible, St. Thomas and Bellarmine." (Brodrick, Bellarmino, I, p. 188.)

original SchemaDe Fide Cath.

7 fundamental truths - Revelation, Faith, Reason (chaps. 1-11)  
Particular Mysteries - Trinity (consentation etc. (chaps. 12-18))

De Ecclesia Christi

Traditional Teaching on Church (chaps. 1-10)  
Roman Pontiff: primary & temporal power - (chaps. 11-12)  
Church & State (chaps. 13-15).

## RULES OF PROCEDURE INSIDE COUNCIL

(N.B. Determined by papal brief "Multiplices inter" of Dec. 2, 1869. Mansi (50) 1271.)

1. Right of preparing questions for consideration of Council vested in Pope alone.
2. Bishops were invited to hand in suggestions for discussion, subject to papal approval. (During the Council a special Deputatio de Postulatis was established to handle this matter.)
3. General Congregation:
  - a. Schemata for discussion were passed out to Fathers before Congregation. They had been prepared by special commissions before the Council.
  - b. Those who wished to speak had to notify the President beforehand and be assigned a time.
  - c. The Schemata were discussed before the General Congregation. (To save time, when the "Schema de Ecclesia" was handed out, the Fathers were asked to send their criticisms in writing. The Deputatio de Fide then revised the schema according to these, and sent it back to the General Congregation for discussion. This was not done in the case of the "Schema de Fide Catholica.")
  - d. After the criticisms and suggestions of the Fathers were given, the schemata were handed to special commissions to be rewritten. This might be done several times.
    - 1) Deputatio de Fide: for doctrinal matters.
    - 2) Deputatio de Disciplina: for disciplinary matters.
  - e. The revised schemata were then returned to the General Congregation, and further amendments were discussed and voted on.
  - f. The final step in the General Congregation was the approval of the schema as a whole. Once it has been approved it was ready for definition in a Public Session. Voting in the General Congregation could be:
    - 1) Placet.
    - 2) Non placet.
    - 3) Placet juxta modum. In this latter case the reservations had to be handed in in writing with the vote. These were then proposed to the Congregation and voted on.
  - g. Debate could be limited and even closed by vote of the Fathers, in accordance with certain particular rules set down.
4. Public Session:
  - a. Presided over by the Pope in person.
  - b. The first two public sessions for the purpose of opening the Council officially, and for the public profession of Faith.
  - c. Other public sessions were for the purpose of enacting and defining the various "Constitutiones."
  - d. Voting was either "placet" or "non placet." This was the official vote by which the Constitutions were defined. In substance it was substantially the same as the final vote in the General Congregation.
  - e. After the voting, the decrees were brought to the Pope and read to Him. He then solemnly confirmed and promulgated them.

## UNFINISHED BUSINESS OF THE COUNCIL

N.B. Much of this business left unfinished by the premature ending of the Council has been taken care of by subsequent popes. Where this has happened, the fact is indicated in the parentheses after the stated business.

### A. Dogmatic Business:

1. Constitutio de praecipuis mysteriis fidei christianae: e.g. Trinity, creation, etc. Schema for this, as revised according to criticisms of the Fathers of the Council, given on p. 6 of these notes. Because of the revision according to these criticisms, the schema represents substantially the mind of the Council and may be used as such.
2. Constitutio secunda de Ecclesia Christi: e.g. nature of Church, hierarchy, jurisdiction, etc. Revised schema, representing mind of Council, is summarized on p. 5 of notes.
3. Constitutio de Matrimonio: e.g. nature, ends, etc.

(N.B. Some of this dogmatic matter has been taken care of in encyclicals of popes. E.g. Unity of Church, Holy Ghost, Holy Eucharist of Leo XIII; Frequent Communion, Condemnation of Agnosticism, Immanentism, Modernism by Pius X; Kingship of Christ, Atheistic Communism of Pius XI; Unity of Human Family, Mystical Body of Pius XII. Also encyclicals on Holy Scripture by Leo XIII, Benedict XV and Pius XII.)

### B. Business circa Disciplinam Ecclesiasticam: 24 schemata given in Mansi: vol. 50, col. 339-352; 353-358; 517-522; 699-702; Vol. 53, col. 729-784. E.g.

1. Bishops, pastors, synods, etc. (Codex Juris Canonici)
2. De Vita et Honestate Clericorum. (Cod. Jur. Can. and encyclicals on Cath. Priesthood by Pius X and Pius XI.)
3. De Parvo Catechismo: effort to adopt a single catechism for universal Church. (Gasparri's Cat., tho not obligatory.)
4. De seminariis et studiis clericalibus. (Cod. Jur. Can. and Pius XI's Deus Scientiarum Dominus.)
5. De Matrimonio: e.g. civil, mixed; removal of impediments, esp. lowering of grades of relationship, sponsalia, etc. (Cod. Jur. Can. and Arcanum Divinum of Leo XIII and Casti Connubii of Pius XI.)

### C. Business de Religiosis: 18 schemata given in Mansi, vol. 53, col. 783-854. E.g. Vows, common life, cloister, novitiate, studies and ordinations of religious, elections, visitations, expulsion, jurisdiction of bishops over religious, Spiritual Exercises and retreats, privileges. (Codex Juris Canonici)

### D. Business circa Res Ritus Orientalis et Missiones Apostolicas:

1. Res Ritus Orientalis: 2 schemata, De Ministro extraordinario Confirmationis, et De Ritibus. Mansi, vol. 53, col. 897-914
2. Missiones Apostolicas: one schema on Mansi, vol. 53, col. 45-61. (Encyclicals: Maximum Illud of Benedict XV, and Rerum Ecclesiae of Pius XI. Pius XI did a lot of great work for the missions, as ordaining native bishops, etc.)



E. Business circa Res Politico-Ecclesiasticas: 16 schemata given in Mansi, vol. 53, col. 853-894. E.g. Freedom in preaching and other work of Church; Church property; Concordats; pious confraternities and charitable organizations under Church auspices; intervention of civil power in appointment of bishops; right to educate children in religion; participation of Catholics with non-Catholics, etc. (Some of these well treated in encyclicals of Leo XIII on Church and State, e.g. Immortale Dei; Education handled by Pius XI in Divini Illius Magistri. In some countries most of the problems have been worked out, in theory at least, by concordats.)

F. Special Business Requested by Fathers of Council: there were hundreds of requests made. We put down just a few of the more important and interesting ones.

1. Reformation of Breviary. (Pius X's reform; new psalms of Pius XII.)
2. Reformation of Canon Law. (Began by Pius X in 1904, promulgated by Benedict XV in 1917.)
3. Yearly retreat for priests. (Cod. Jur. Can. 126, 595.)
4. Promulgation of principles of "Jus Gentium" and those relating to peace and war. (Enc. of Benedict XV, esp. Letter to "Colligent Peoples, Aug. 1, 1917, and Pacem Dei Munus Pulcherrimum in 1920; Pius XI's Ubi Arcano Dei in 1922; various pronouncements of Pius XII during World War II.)
5. Definition of Mary's Assumption as a revealed truth. Petitioned by 209 bishops.
6. Invitation to Jews to recognize Christ as the Messiah. Signed by 510 bishops.
7. Petition that St. Joseph be declared Patron of Universal Church; petitioned by 161 bishops. (Pius IX made him such on Dec. 8, 1870.)
8. Condemnation of Ontologism; petitioned by 2 Italian bishops, one Cardinal Recci, the future Leo XIII.
9. Petition that St. Francis de Sales and Blessed Albert the Great be declared Doctors of the Church. (Pius IX declared St. Francis a Doctor; Pius XI canonized and declared Albert a Doctor.)
10. Petition to say 3 Masses on All Souls' Day. (Benedict XV extended to universal Church on Aug. 10, 1915 this privilege which Spanish, Portuguese and South American priests had had for a long time.)
11. Greater Spread of devotion to Sacred Heart of Jesus. (Leo XIII raised feast to double of 1st class; wrote encyclical on Sacred Heart; on June 11, 1899 he consecrated world to Sacred Heart; Pius XI published encyclical Caritate Christi Compulsi on the Sacred Heart and World Distress.)
12. Revision of Index. (Leo XIII in 1897, Codex Juris Canonici.)
13. Bishop Verot of Savannah, Ga., and later of St. Augustine, Fla., proposed defining that negroes have souls and that they are members of the human race.

SCHEMA CONSTITUTIONIS DOGMATICAE SECUNDAE  
DE ECCLESIA CHRISTI

(Mansi, 53: 308-317)

- Chap. 1. De Divina Ecclesiae Institutione: The Church is prefigured in the Old Testament: in the promise to Adam; in the call of Abraham; in Moses. It was founded by Christ.
- Chap. 2. De Ecclesia Christi uti Coetus seu Societas Fidelium:
- a. Christ's Purpose: to unite His sheep into one; to make them one Body with Himself.
  - b. A true society: "Est igitur Ecclesia coetus fidelium Christi atque vera societas." Also canon condemns denial it is a society. Chapter also describes action of Christ the Head on His Body by grace.
- Chap. 3. De Potestate Ecclesiae Divinitus Ordinata:
- a. Establishment: Christ gave power to Church in Apostles.
  - b. Perennial: this power to last till end of time.
  - c. Triplex ministerium: it is three-fold: "potestas sanctificandi, docendi et regendi."
- Chap. 4. De Ecclesiastica Hierarchia:
- a. Existence of Hierarchy among ministers: priests, bishops, Pope.
  - b. Prerogatives of each: chapter explains difference in power and authority in each. Canon 3 condemns denial of hierarchy.
- Chap. 5. De Membris Ecclesiae:
- a. Visibility of Church: Canon condemns denial of visibility.
  - b. Who are members? "... qui ejusdem fidei eorundemque sacramentorum communione inter se conjuncti atque eidem summo capiti, id est, Romano Pontifici, subjecti sint."
  - c. Non omnes et soli iusti et praedestinati: both chapter and a canon condemn denial of this proposition.
  - d. Communion among members: chapter describes spiritual communion that exists, especially among living members.
- Chap. 6. De Unicitate et Necessitate Ecclesiae:
- a. Unica: taught under symbol of Mystical Body.
  - b. Necessaria: in general because Christ cherishes His own Body alone with a special love. Chapter teaches that it is to be understood in sense that invincibly ignorant can live in spirit of Church and be saved. Canon condemns denial of necessity.
- Chap. 7. De Ecclesiastico Magisterio:
- a. Establishment: Christ established a perpetual teaching magisterium in person of Apostles.
  - b. Infallibility in Church: bishops as a body are infallible; Pope is infallible (special chapter on papal infallibility treated separately and defined.) Even faithful are passively infallible: "... ut neque fideles universi credendo. . . in errorem labi possunt."
  - c. Extent of Infallibility: extends to depositum; to non-revealed truths necessary for safeguarding depositum. A Canon especially condemns denial that Church is infallible when it prescribes a doctrine with a note less than heretical.
- Chap. 8. De Ecclesiastica Jurisdictione:
- a. Existence: jurisdiction is in hierarchy; not received from faithful or from civil rulers.
  - b. Extent: supreme, i.e. extends to everything necessary to attain end of Church. To internal & external forum; not only in line of counsel, but truly legislative, executive, judicial.
  - c. Subjects: all the baptized.

- Chap. 9. De Ecclesia ut Regno Divino, Immutabili, Sempiterno: 6
- a. Societas Perfecta: Can. 13. "Si quis dixerit, ecclesiam non esse tamquam perfectam societatem sui juris, sed civile potestati subjectam, A.S." Chapter explains meaning of perfect society.
  - b. Divinely Constituted: applies to nature and means, as sacraments.
  - c. Immutable: to last to end of world, and essentially same as Christ founded her.
- Chap. 10. Ecclesia Romana Est Ecclesia Vera Christi:
- a. Roman Church true Church: Can. 16; "Si quis negaverit, solam Ecclesiam Romanam veram esse Christi Ecclesiam, unam, sanctam, catholicam et apostolicam, A.S."
  - b. Marks of Church: found only in Roman Church. "Neque enim alia ulla, sed sola haec iis refulget insignibus, quibus veram Ecclesiam a spuris Deus dignosci voluit." The chapter then mentions the four ordinary marks: unity, catholicity, sanctity, and apostolicity.

Chap. 11. De Romano Pontifice: this is the defined Constitutio.

Chap. 12-15. De Ecclesia et Statu: in this section there are five main canons condemning in general the denial of independence to the Church; the denial that the State gets its authority only from God; the denial that citizens do not have rights only as given them by the State; the denial that the Church can make binding laws without the consent of the State. This part of the schema was never revised. It is found in Mansi in vol. 50, col. 71 ff.

#### SCHEMA CONSTITUTIONIS DOGMATICAE SECUNDAE DE FIDE CATHOLICA

(De Praecipuis mysteriis fidei Catholicae)  
Mansi (53) 287-295

This schema contains five chapters: on the Trinity; the Creation and Nature of Man; His Elevation and Fall; the Redeemer; Grace. It is merely a restatement of Catholic doctrine as taught generally. It contains definitions of other Councils, but does not define any new truth. It makes clear certain obscurities in some treatises of dogma, esp. in Grace. There it speaks of sanctifying grace by name, as a gift inherent in the soul; it gives as its effects the ordinary formal effects treated of in theological manuals. Its main purpose is to reassert these fundamental Catholic truths against modern errors. There are quite a few condemnations of Rationalism, Naturalism and Pelagianism in the schema. Of course, it would not have been defined in the form it is given in Mansi, for the Fathers would certainly have criticized it and amended it further. However, since it does nothing but repeat Catholic doctrine, we can say with a degree of certainty that it would have been enacted substantially as it is.

DOGMAS OF THE COUNCIL OF CONSTANCE  
16th Ecumenical (1414-1418)

- I In fulfilling its purposes, the Council was chiefly reformatory and not dogmatic:
1. Terminate the Eastern Schism.
  2. Reform the discipline of the Church in "head and members".
  3. Examine prevailing heresies.
- II In attempting to end the Schism and to establish its own authority, the Council adopted certain propositions in the fourth and fifth sessions which were the embodiment of the Conciliar Theory, that is, that the council is above the pope. The propositions are not considered dogmatic, because:
1. The Council was illegitimate at the time.
  2. The propositions were not approved by Martin V and subsequent popes.
- III Reforms proposed with regard to discipline refer chiefly to papal revenue. Some were incorporated in concordats (said to be used for the first time). Others were general reforms.
- The concordats were not accepted by the nations for which they were intended and to all intent and purpose the general reforms were not carried out.
- IV Minor heresies condemned:
1. Tyrannicide - Joan Petit  
(DB 690) Johann von Falkenberg  
Condemned in a general way. Neither proponent was condemned personally.
  2. Utraquism - Reception of Communion under both species by the laity. (DB 626)
- V Condemnation of Wiclif's doctrines:
- (John Huss, the center of attack, was accused of supporting Wiclif's errors. Hence, this is a preliminary to Huss' condemnation.)
1. Wiclif was professor at Oxford, B. c. 1329, died a natural death c. 1382. (Bolton puts his dates c. 1335 and Dec. 31, 1384.)
  2. Principal works: Dialogus and Trilogus
  3. Doctrines were condemned by provincial synods, Universities of Paris and Prague, Council of Rome under John XXIII, 1412-13.
  4. Forty-five articles were condemned in the 8th session, May 4, 1415. Martin V approved the condemnation, "Inter Cometas", Feb. 22, 1418.
- Summary: Eternal and absolute predestination.  
Denial of transubstantiation.  
 Auricular confession is superfluous and useless.  
Religious life is not a means of perfection.  
The pope is not the immediate vicar of Christ.  
Ecclesiastics should not have possessions.  
Grace is necessary for conferring the Sacraments and exercising authority, both ecclesiastical and civil.  
No one can be excommunicated unless he first be excommunicated by God.  
Oaths are unlawful.  
It is folly to believe in the indulgences of the pope and bishops.

## VI Condemnation of Huss:

1. Born at Husinetz (from which he gets his name) in Bohemia c. 1369. Professor and sometime rector of the University of Prague. Preacher at the Bethlehem Chapel.
2. Principal work: De Ecclesia
3. Given safe-conduct by the Emperor Sigismund to appear at the Council. Arrested for disobedience shortly after his arrival at Constance. Examination of his doctrine during April and May 1415. Condemnation and death July 6th.
4. The condemnation of the thirty propositions was approved by Pope Martin V in "Inter Cunctas" (DE 627-656).

Summary: The Church is composed of the predestined alone.  
 The two natures, the Divinity and the Humanity, are one Christ (who is the only head of the Church).  
 Peter neither was nor is the head of the Catholic Church.  
 Civil and Ecclesiastical lords, as Prelates and Bishops, are no longer so while in mortal sin.  
 The same holds true for the pope.  
 The papal dignity is derived from the power of the emperor.  
 Ecclesiastical obedience is an invention of the priests.  
 Everything the wicked man does is wicked, and everything the virtuous man does is virtuous.  
 Good priests ought to preach though they be excommunicated.  
 Against ecclesiastical censures.  
 It was an act of iniquity to condemn the 45 articles of Heliif.  
 There is no necessity of a head to rule the Church, for the Apostles and other priests governed it well before the office of pope was introduced.  
 Priests living in vice pollute their sacerdotal power and as infidels, think falsely concerning the seven sacraments, the keys, the offices, customs, ceremonies, sacred things, veneration of relics, indulgences, and orders.

Condemnation of Jerome of Prague for his approval of Huss, May 30, 1416.

## VII Criticism of Huss' trial.

## VIII Ecumenicity

The Council of Constance was undoubtedly ecumenical after the 42nd session with the reconvoation of the Council by Martin V and the subsequent approval by this Pope of certain acts of the Council.

Practically all historians hold that the Council may be considered ecumenical after the 14th session with the reconvoation of the Council by Gregory XII who is considered the lawful pope.

A. M. D. G. COUNCIL OF CONSTANCE (1414-1418) 16th. ECUMENICAL B. V. H. M.  
 THE GREAT WESTERN SCHISM  
 1378-1414

Roman Pontiffs

Urban VI, 1378-1389 (Bartholmew of Bari)  
 Boniface IX, 1389-1404  
 Innocent VII, 1404-1406  
 Gregory XII, 1406-1415  
 Martin V, 1417--- (Elected at Council)

Anti-popes of Avignon

Clement VII, 1378-1394 (Robert of Gen.)  
 Benedict XIII, 1394-1415)

Line of the Council of Pisa.

Alexander V, 1409-1410  
 John XXIII, 1410-1417

Purpose of the Council: To end the "schism".

For 40 years the Church was vainly trying to ascertain her true head.  
 In 1409 the situation is further complicated by the election of still  
 another pope. All have a large following.

Prenotes:

1. Italy the scene of long civil strife.
2. Europe with its some hundred kingdoms engulfed in minor wars and disorders.
3. Church has become almost a tool and pawn of secular rulers.
4. This schism is a unique situation in the history of the Church.
5. "Schism" in a loose sense; no formal break with Church authority.
6. No formal judgment of the Church has ever been given on the legitimacy of Urban; nor condemnation of the anti-popes.

I- "Babylonian captivity"- 1306-1377- seven French Popes at Avignon.

- a. One of the originating causes of the schism.
- b. Papacy too much influenced by France's policy and ceases to be super-national.
- c. Is Rome the indispensable center of Christianity?

II- Election of Urban VI, April 2, 1378.

- a. Catharine of Sienna has persuaded Gregory XI to return to Rome (1377).
- b. Gregory dies; the election of his successor is the central point in this discussion. If his election is valid, Clement is an anti-pope.
- c. Roman people and nobility think they have the right to take part in the election of popes. Demand of the 16 Cardinals an Italian Pope.
- d. Were the Cardinals morally free? They took no precautionary measures for their safety.
- e. Archbishop of Bari chosen and then the cardinals again confirm it.
- f. Cardinals pay their homage and have the ceremony of coronation. He is accepted by Cardinals, nobility and people.
- g. Election is announced to the Emperor and other Catholic rulers.
- h. Cardinals left at Avignon write, begging him to receive their homage.
- i. Other conclaves more agitated, but no one doubted or doubts their validity.

III- Election of Robert of Geneva at Fundi, Sept. 20, 1378.

- a. Urban's character changes- alienates his Cardinals.
- b. Cardinals use the pretext of hot weather to quit Rome.
- c. On August 7 they sent an encyclical letter to all Christendom repudiating as invalid the election of Urban.
- d. With the support of the French king, 13 Cardinals have another election and Robert of Geneva is chosen- takes name of Clement VII.
- e. Character and reputation.

The Catholic world is informed and the schism is an accomplished fact.  
 The real blame is on the Cardinals who deceived the faithful.

For Urban VI.

The Empire	Catharine of Sienna
England	Ramond of Capua.
Ireland	Catharine of Sweden
Flanders	Ursula of Parma
Italy	Gehhard de Groote

For Clement VII.

France	St. Vincent Ferrier
Scotland	Cardinal Peter of Luxem,
Naples	St. Colette
Castile	
Duke of Austria	
Aragon and Navarre.	

"The obedience of Rome is wider; but ours is more intelligent and hale"  
 Thus the University of Paris.

The nations line up on both sides according to political feelings, with little care for facts or proof. There are parties of both sides in each country.

#### IV- Struggle to end the Schism.

- a. France's support of Clement seals the schism.
- b. Urban betrayed by his legates; appoints 29 cardinals from all nations.
- c. Countless tracts and pamphlets appear- everyone has a solution.
- d. All want schism ended but not willing to make any sacrifice.
- e. Urban dies 1329- before anything can be done for union a successor is chosen (Boniface IX). As popular as Urban was unpopular.
- f. Unnumbered missions, embassies, and negotiations, but to no avail.
- g. University of Paris proposes three means; objections to each plan. Unfortunately Peter d'Ailly was no St. Thomas Aquinas.
- h. 1304 Clement dies. Another quick election and Peter de Luna becomes Benedict XIII. His character changes too- obstinate till death.
- i. France withdraws obedience for five years- King guides consciences- then restores it conditionately. Terrible consequences in French History.
- j. Short reign of Innocent filled with violence and civil war.
- k. Council of Paris, 1406-- pernicious conciliar theory.

#### V. Council of Pisa, 1409--- Adds a third Pope.

- a. Cardinals forsake the popes and both groups unite at Pisa.
- b. Both Popes protest; universities approve. Protestants like this council.
- c. Elect Alexander V, who soon dies; John XXIII chosen in 1410.
- d. Council calls itself Ecumenical with the right to depose popes. All sign documents deposing both popes- unexampled in Church history.
- e. Only succeeded in making three obediences, three sets of cardinals, and more decrees of excommunication. John's is the strongest with Benedict a poor third (Spain and Scotland)-- Faithful more and more bewildered.

#### VI-COUNCIL OF CONSTANCE-- 1414-1418. End of Schism.

- a. Sigismund its proponent and guide.
- b. International Congress. 5 Patriarchs; 29 cardinals; over 500 Bishops; 160 Abbots; 300 Doctors; 12,000 Ecclesiastics; 100,000 others.
- c. John agrees to resign if the others will do so too. Flees in disguise.
- d. Decide to vote by nations and to give the Doctors a vote too.
- e. Heretical decrees passed in the first sessions- foundation of Gallicanism.
  1. Council was Ecumenical with authority from God. 2. Superior to the Pope.
- f. 12th. session John solemnly deposed- John ratifies the sentence and later is reconciled to Martin V. Died in 1419 with honor.
- g. July 4, 1415 Gregory solemnly convokes the Council and sends in his abdication. Died before the schism was completely healed.
- h. Benedict refuses to resign- after exhausting all means of conciliation the council in its 37th. session (July 26, 1417) declares him incorrigible, heretic and schismatic. Dies in 1422 never reconciled to the Church.
- i. With all three out of the way 53 electors choose Odo Colonna, Pope, who takes the name of Martin V, November 11, 1417. SCHISM IS OVER.

Now begins the long struggle to regain Papal authority, prestige, as well as independence.

Martin arrives in Rome Sept. 29, 1420

"The perpetuity of the Church cannot fail: God himself stands surety for this and history bears witness to it; Sponsor Deus, historia testis. Providence, sometimes in spite of men, makes use of events for the progressive development of the society He has founded". (Leo XIII)

N.B. Labors of historians and discovery of numerous documents in the latter part of the 19th. century, make Urban's legitimacy certain.

Plainly in favor: Chenon, de L'Epinois, Hefele, Hergenrother, Heinrich, Benigne. Avignon proponents: Baluze, Gaynet. Can't be settled: Noel Valois.

Best and most extensive treatment of this matter. Salembier, Great Schism of the West.

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(John Huss, the center of attack, was accused of supporting Wiclif's errors. Hence, this is a preliminary to Huss' condemnation.)

  1. Wiclif was professor at Oxford, B. c. 1329, died a natural death c. 1382. (Bolton puts his dates c. 1335 and Dec. 31, 1384.)
  2. Principal works: Dialogue and Trialogue
  3. Doctrines were condemned by provincial synods, Universities of Paris and Prague, Council of Rome under John XXIII, 1412-13.
  4. Forty-five articles were condemned in the 8th session, May 4, 1415. Martin V approved the condemnation, "Inter Cunctas", Feb. 22, 1418.

Summary: Eternal and absolute predestination.  
Denial of transubstantiation.  
Auricular confession is superfluous and useless.  
Religious life is not a means of perfection.  
The pope is not the immediate vicar of Christ.  
Ecclesiastics should not have possessions.  
Grace is necessary for conferring the Sacraments and exercising authority, both ecclesiastical and civil.  
No one can be excommunicated unless he first be excommunicated by God.  
Oaths are unlawful.  
It is folly to believe in the Indulgences of the pope and bishops.



## VI Condemnation of Huss:

1. Born at Husinetz (from which he gets his name) in Bohemia c. 1369. Professor and sometime rector of the University of Prague. Preacher at the Bethlehem Chapel.
2. Principal work: De Ecclesia
3. Given safe-conduct by the Emperor Sigismund to appear at the Council. Arrested for disobedience shortly after his arrival at Constance. Examination of his doctrine during April and May 1415. Condemnation and death July 6th.
4. The condemnation of the thirty propositions was approved by Pope Martin V in "Inter Cunctas" (DB 627-656).

Summary: The Church is composed of the predestined alone.  
 The two natures, the Divinity and the Humanity, are one Christ (who is the only head of the Church).  
 Peter neither was nor is the head of the Catholic Church.  
 Civil and Ecclesiastical lords, as Prelates and Bishops, are no longer so while in mortal sin.  
 The same holds true for the pope.  
 The papal dignity is derived from the power of the emperor.  
 Ecclesiastical obedience is an invention of the priests.  
 Everything the wicked man does is wicked, and everything the virtuous man does is virtuous.  
 Good priests ought to preach though they be excommunicated.  
 Against ecclesiastical censures.  
 It was an act of iniquity to condemn the 45 articles of Heliif.  
 There is no necessity of a head to rule the Church, for the Apostles and other priests governed it well before the office of pope was introduced.  
 Priests living in vice pollute their sacerdotal power and as infidels, think falsely concerning the seven sacraments, the keys, the offices, customs, ceremonies, sacred things, veneration of relics, indulgences, and orders.

Condemnation of Jerome of Prague for his approval of Huss, May 30, 1416.

## VII Criticism of Huss' trial.

## VIII Ecumenicity

The Council of Constance was undoubtedly ecumenical after the 42nd session with the reconvoation of the Council by Martin V and the subsequent approval by this Pope of certain acts of the Council.

Practically all historians hold that the Council may be considered ecumenical after the 14th session with the reconvoation of the Council by Gregory XII who is considered the lawful pope.

BIBLIOGRAPHY:

Articles in Cath. Ency: Vienne, Clement V, Knights Templar, etc. (for quick survey)  
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N.B. Certain books on the Knights Templars may be biased. (e.g.—Campbell)

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After abdication of St. Celestine V, Boniface VIII ("last Pope of the Middle Ages"—Creighton, Hist. of Popes) had trouble with Philippe le Bel. Struggle between the legists of France and the canonists of Rome. Insubordination of Philip. Independence from Pope asserted by Pierre Flotte, Lucois, M. Nogaret (Phil's ministers). Taxes on clergy. Bulls of Boniface; excom. of Phil prepared but not promulgated. Tragedy of Anagni.

Election of Benedict XI. Pope only few months. Clem. V, French, elected. Coronation on June 5, 1305 at Lyons because of factional troubles in Rome between Orsini and Colonnas.

## (AVIGNON:)

- A. In 1309 takes up residence at Avignon and knows Babylonian captivity under way—till 1377 and Greg. XI. Prestige of papacy at new low—Phil, because Pope resides in his state, becomes bolder. Clem grants concessions to insatiable Phil.
- B. Phil demands that Bon. VIII be condemned as heretic. After several years delay Clem finally yields and inaugurates trial. Trial drags on so long Phil finally agrees to wait for coming Council to decide matter. This really a trap; for Phil calculates that Clem, hurried, weary, so relieved to have matter taken off his hands, will accede now to demand to have Templars condemned.
- C. Seizure of Templars: Phil, having made secret preparations beforehand, had arrested on Oct. 13, 1307, all the Templars in France, attached their possessions, threw the knights in prison. Bickering back and forth between Phil and Clem regarding treatment of the Order.
- D. Convocation: Finally by Bull of Aug. 12, 1308, Clem called a general Council to meet on Oct. 1, 1310 at Vienne, and orders each prelate who will attend to bring i writing a list of abuses to be corrected.
- E. Postponed: The Council could not open on day assigned because of various civil and eccles. trials of Templars now going on, and because of trial of Boniface which began early in 1310. In Bull, "A lma Mater" of Apr. 4, 1310, Clem assigns Oct. 1, 1311, as date of opening.

- II. THE COUNCIL: The first formal session held on Oct. 16, 1311. In opening address Clem designated 3 points as the business of Council: a) the question

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- A: 1st Session: The question of the Templars. Business...business. Investigations, reports, etc. On 22nd Mar., 1312, Clem suppresses Order not by legal or juridical method of definitive sentence, but on pleas of solicitude for the Church.
- B: 2nd Session: Held on Apr. 3, 1312. Public proclamation of the Bull of suppression "Ad Providam". Provision made for the effects of the Order—(Knights Hospitallers beneficiaries)—Boniface VIII declared free from heresy, and a legitimate pope. However Phil and successors and adherents declared exonerated from all responsibility in treatment of Boniface.
- C: 3rd Session: Resolution to undertake another crusade in 6 yrs. Not known how many decrees, founded on countless complaints, opinions, suggestions of prelates et alii attending were actually passed. We are certain that a number were proclaimed. These were later issued on 25 Oct. 1317, by John XXII, together with other decrees by Clem V, and with some of his own. The difficulty is to decide which were passed by the Council, and which by Popes alone. John XXII published them all together as a collection of the laws of the Church, the Clementinae, in the Corpus Juris Canonici. The decrees (at least some of them) passed by the Council which are found in this collection refer to the condemnation of the 3 propositions attributed to Peter John Olivi, the condemnation of the Beghards and Beguines, and their doctrines, and many other disciplinary matters.

On what date the Council closed I don't know.

#### DOGMATIC-DISCIPLINARY OUTLINE

1st Session: Oct. 16, 1311: Taken up with trial and condemnation of Templars.

- a) Commission appointed to examine official records of the Order and acts of various trials.
- b) Smaller committee to examine exhaustively the reports of first committee.
- c) Pope and Cardinals negotiate with this 2nd committee.
- d) Generally decided that Templars should be given right to defend themselves and Order—that no proof collected up to then was sufficient to condemn Order for heresy.
- e) TAMEN, under pressure from King, Pope Clem. V suppresses Order by provision and Apostolic Ordinance on 22nd Mar., 1312.

2nd Session: April. 3rd, 1312:

- a) Proclamation of Bull of suppression "Ad Providam".
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3rd Session: May 6, 1312:

- a) Resolution to undertake a crusade within 6 yrs. Letter from Phil read in which he promises this.
- b) Condemnation of three propositions attributed to Olivi:
  - 1) That Christ was still alive when pierced with lance:—DE FIDE (DB 480)
  - 2) That the rational soul is not per se et essentialiter the form of the body—DE FIDE (DB 481).
  - 3) That Baptism does indeed wipe away the "guilt" of original sin, but without conferring grace and infused virtues--the opposite opinion is defined as OPINIO PROBABILIOR (i.e. it is more probable that Bapt. does confer grace and infused virtues) DB 482-3)
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  - 1) Man in this present life is able to attain to such a degree of perfection that he is impeccable, and unable therefore to progress further in perfection--otherwise if able to keep on progressing in perfection, someone might be found to be more perfect than Christ. (DB 471)
  - 2) No use fasting and praying when you have attained this state of perfection. Sensuality is so subject to the spirit you can grant the body anything it desires. (DB 472)
  - 3) Those in this state are no longer bound by the Church and its laws: "Ubi spiritus Domini, ibi libertas." (DB 473)
  - 4) One doesn't need the "lumen glorie" to see and enjoy God. (DB 475)
  - 5) To Kiss a woman, since nature doesn't incline us to this, is a mortal sin; to have sexual intercourse with her, though, is no sin, because nature inclines us to this. (DB 477)

N.B. These seem to be DE FIDE definitions. The language of the canon--  
 "...tenens et asserens doctrina sua sacrilega et perversa inferius designatos errores....nos, sacro approbante concilio, sectam ipsam cum praemissis erroribus damnamus et reprobamus omnino, inhibentes districtius, ne quis ipsos de cetero teneat, approbet vel defendat. Eos autem, qui secus egerint, animadversione canonica decernimus puniendos."

The 5th canon of the Co. abolished the Beguines' mode of life under pain of excommunication).

- d) Constitution "Exivi de Parnaso"—official declaration and exposition of Rule of Franciscan Order, settling disputes about poverty among the Minorites.
- e) About twenty other decrees dealing with disciplinary matters, such as the visitation of convents by bishops, observance of Ecclesiastical hours, benefices, founding of professorships for Oriental Languages at the Curia, and at Paris, Oxford, Salamanca, and Bologna (this at suggestion of bl. Raymund Lully), the management of the Inquisition, and various ordinances relating to the clergy, respecting unsuitable occupations, and unbecoming clerical dress and manners.

## THE TWELFTH ECUMENICAL COUNCIL

### IV LATERAN (1215)

PRELUDE: INNOCENT III (1198-1216)

Cf. Mann, Vols. XI & XII - very readable and good  
Histories of Church - esp. Hughes, II, 387-43

BRIEF  
LIFE  
OF  
INNOCENT  
III

BORN 1160 or '61 of Conti family (one of four oldest and noblest of Rome) which gave 13 Popes from Inn. III to INN.XIII  
YOUTH passed in study at Rome, Paris, and Bologna (law).  
Middle height and pleasing face; clear mind and tenacious memory; eloquent speaker; more a man of action than a mystic, but very pious and detached from world; uncompromising in principle; outstanding theologian, lawyer, statesman; prolific writer.  
At age of 29 made a Cardinal-deacon.  
Jan. 8, 1198 unanimously elected Pope (at age of 37) on very day of death of Celestine III.  
Ordained priest on Feb. 21, and consecrated Bishop Feb 22, 1198  
He was firmly convinced that the liberty of the Church was directly proportional to the temporal independence of the Holy See. Therefore he first set out to establish that independence; then to reform the Western Church; then to work for recovery of the Holy Land.  
He failed only as regards the recovery of the Holy Land.  
Council of Lateran (IV) 1215.  
Death of Innocent, July 16, 1216, at age of 55.

### GENERAL CHARACTERISTICS OF THE CIVIL RULERS OF THE TIME:

1. All wanted to increase temporal power and possessions.
2. All wanted to interfere in Church elections, etc.
3. All made numerous false promises when it served as a means to their end.
4. Practically all were excommunicated at one time or other.
5. Practically all wanted a divorce, or an invalid marriage.
6. All reluctantly recognized the supremacy of the Pope.

### IN PARTICULAR:

#### GERMAN EMPIRE:

Philip (of Suabia) and Otto (of Brunswick) were at war to succeed Henry VI, who left a two year old son - Frederick II.

Innocent decided in favor of Otto.  
Otto made many false promises; persecuted Church; was excommunicated and finally deposed; Lateran Council recognized Frederick II.

COUNCIL OF VIERNE  
(France)

A.D. 1311-12

Knights Templar, etc. (for quick  
survey)

test all-round treatment.  
History part very well.  
(a little Protestant color)

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## THE TWELFTH ECUMENICAL COUNCIL

### ENGLAND:

Innocent chooses Cardinal Stephen Langton to be Archbishop of Canterbury. King John Lackland (brother of Richard, Lionhearted) refuses to accept the choice and expels the monks of Canterbury; Pope places England under interdict (1208); John continues cruelty against clergy. Pope excommunicates John (1209); frees his subjects from oath of allegiance; declares John deposed and asks King of France to enforce sentence. John fears lack of support at home and submits; declares England a Papal fief, himself a vassal of Pope. Meanwhile John has lost much popularity at home and nobles and clergy demand Magna Carta. Pope fears independence of England (now a papal fief) and releases John from obligations of Magna Carta. Langton and the barons are recalcitrant. Innocent suspends Langton, excommunicates barons. Lateran Council confirms Pope's action.

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## THE FOURTH LATERAN COUNCIL

Cf. Raab; Mann, Vol XII, 290-300; Hughes; Otten, Hist of Dogma, II, 448; Hefele-LeClercq, V; Mansi, XXII.

- CONVO-  
CATION:** On April 19, 1213, Innocent III issued the circular "Vineam Domini Sabaoth", calling the spiritual and temporal rulers of the Catholic world to meet together in Rome in November 1215.
- PURPOSE  
OF THE  
Council:** In this circular, Innocent stated the purpose of the Council: "Two things I have especially at heart: The recovery of the Holy Land and the reformation of the whole Church."
- THE  
GATHERING:** Twenty Cardinals; 412 Bishops, including, among 71 primates, the Patriarchs of Jerusalem and Constantinople, and representatives of those of Antioch and Alexandria; more than 800 Abbots and Priors; an unknown number of proctors; Envoys of all civil authorities.  
"The whole world seemed to be there" and "there were so many attending the council, we read of some of them being crushed to death."
- PRESIDENT:** The council met under the presidency of Innocent III in the Lateran Basilica.
- MEETINGS:** Apart from subsidiary meetings, there were 3 formal sessions: First Session, Nov. 11 (1215). Innocent himself addressed the assembled multitude. His principal subject was the liberation of the Holy Land. Probably discussed heresies in this session.

# THE FOURTH LATERAN COUNCIL

Second Session, Nov. 20. Discussion of the claims of Frederick II against the excommunicated Otto. Recognition of Frederick as German Emperor. Perhaps a discussion of English affairs (confirmation by Council of Pope's excommunication of barons in rebellion against John, and suspension of Cardinal Stephen Langton for supporting rebels.)

Third Session, Nov. 30. Discussion of the disposition of the lands of Raymond VI of Toulouse. Solemn promulgation of the 70 canons of the Council.

## THE CANONS:

The vast majority of the 70 canons (filling 44 folio columns Mansi, XXII; and pp. 1323-1390 in Vol. V of Hefele-LeClercq) are disciplinary.

## Quoad Clergy:

The following abuses are condemned: living in concubinage; drinking bouts; all night carousing; frequenting taverns; gambling; hunting and fowling; civil employment; trade (esp. if dishonest); miming; acting; participation in trials involving capital punishment; military employment; tournaments; duelling; blessing ordeals; acting as surgeons; red and green-colored dress; embroidered gloves and shoes; gilded spurs, bridles, saddles; gold and silver ornaments for the same; use of Churches as depots for storing prop.; exorbitant fees for absolution, funerals, marriages, etc.

Correction of abuses: Clerics practicing these abuses are to be suspended. Bishops allowing these abuses for sake of money are to be deposed. For the further elimination of these abuses, there is much detailed legislation as regards clerical appointments.

The Metropolitan Bishops must hold a provincial synod each year to correct abuses (esp. clerical abuses) and to take definite steps to maintain the discipline which this Council establishes. Official investigators are to be appointed; negligent Bishops suspended; and the decisions of the synod are to be published in every see (Canon 6)

## Quoad Laity:

Laity must support pastors. Those who have offices mustn't abuse them in matters relative to the Church, and mustn't tax the clergy too much. Christians are to be protected by the state against the rapacity of Jewish money-lenders. Jews and Saracens must wear special dress so no Christian will marry them by mistake. During Passiontide Jews must remain indoors. No Jews or Pagans can hold public office.

Seven canons deal with the procedure in trials (Ecclesiastical). One canon (canon 3) regulates the policy to be followed in the inquisition of heretics.



## THE FOURTH LATERAN COUNCIL

Annual Confession & Communion: Canon 21: "Omnis utriusque sexus fidelis, postquam ad annos discretionis pervenerit", must confess at least once a year and receive Holy Communion (at least during the Easter time). (DB 437)  
Deposition and perpetual penitence in a strict monastery for any priest who presumes to violate the sacramental seal (DB 438)

Seven canons deal with Religious Orders.

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## CONDEMNATION OF HERESIES

### COMMA

### THE WALDENSES

ORIGIN In 1176, Peter Waldo, a wealthy banker of Lyons, felt called to a more perfect life. "If thou wilt be perfect sell all thou hast". So he did away with all his property and followed Evangelical poverty. His enthusiasm and sincerity soon won followers. They went about in pairs (like disciples) preaching reform. In 1179 Alexander III forbade them to preach without permission of Bishop. They became defiant, "We must obey God rather than men".  
From 1200 on they became heretical. Their chief tenet: "The only source of power over souls is to live as the Apostles lived, in absolute poverty, dependent on alms, and shod with sandals". Priests in mortal sin could confer no sacrament. Any layman, leading the apostolic life of poverty, could say Mass.  
DOCTRINE Purgatory, prayers for the dead, indulgences, taking of oaths, and the death penalty were condemned by their doctrine.  
END Toward the end of the thirteenth century they became rather obscure. Feigning, at least, to practice Catholicism (except Confession). Finally, they were assimilated by Protestantism (after the Reformation).  
THE COUNCIL AND THE WALDENSES: Canon 3: They are excommunicated who presume to preach, either publicly or privately, without authority from the Holy See or the Ordinary of the place.  
Also confer third part of Creed (DB 430)

### ALBIGENSIAN HERESY

(Cf. Mann, XII, pp. 214-261; Twigge, Dublin Review, CXIV, pp 309-332; Vacandard, Inquisition, p. 50)

ORIGIN: Obscure origin. Probably from Manichaeans (3rd cent.), Paulicians (7th cent.), Bulgarians (12th cent.), called Albigenses by Council of Tours (1163) (City of Albi in County of Toulouse).

- DUALISTIC DOCTRINE:** A good God created the spiritual world.  
 An equal, but evil, god (the devil) created the material world.  
 Matter is, therefore, essentially evil.  
 (Consequently Jesus Christ could not have become Incarnate. He redeemed the world by preaching only)  
 This life on earth - a war between our soul and our body - is the only Hell. There is no purgatory. If a soul is not ready to go to Heaven, it passes into another body for some more Hell. The soul may even pass into an animal's body.  
 It is wrong to eat flesh meat, milk, eggs, cheese, etc. They fasted on bread and water three days of every week and had three Lenten seasons every year.  
 Marriage is evil because of carnal relations and because procreation gives the devil more bodies for the imprisonment of souls. Fornication and adultery are preferred to marriage because they are less permanent unions. A woman who dies while pregnant is lost.  
 The endure - or suicide (esp. by starvation) - is laudable because it shortens life on earth. Sometimes it is absolutely necessary to prevent future lapse into sin.
- ORGANIZATION:** The "Believers" - having renounced Catholicism and promised to receive the "Consolamentum" (at least at the hour of death).  
 The "Perfect" - those who have received the "Consolamentum".
- ONE RITE OR SACRAMENT:** Their only rite was the "Consolamentum" which was a baptism of the Holy Ghost received by the imposition of hands. Could be conferred only by one of the "Perfect".
- ONE PRAYER:** The "Our Father" was their only prayer, and this could only be said by the "Perfect".

Only the Perfect had to practice the doctrines outlined above.

Innocent tried to subdue these heretics by peaceful means. He sent St. Dominic and other Papal legates to preach to them. However, when Raymond VI, Count of Toulouse, championed the heretics and murdered one of the Papal legates, Innocent declared a Crusade against them. The crusade lasted for twenty years (1208-1229) and did much to weaken the heresy. Finally, in 1229, the Council of Toulouse ordered an inquisition against the Albigenses, and by the year 1250 their errors were dissipated.

#### CONDEMNATION BY IV LATERAN COUNCIL

- Canon 1 is a profession of faith directed primarily against the Albigensians (also against Waldenses).
- Part I. The Triune God is the one sole principle of all
- Part II. The Incarnation; Christ's human nature; /creation. the work of the Redemption.
- Part III. The one true Church and the sacraments. The word "transubstantiation" first used to describe change of bread and wine into Christ's body and blood.

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  - 1) Man in this present life is able to attain to such a degree of perfection that he is impeccable, and unable therefore to progress further in perfection--otherwise if able to keep on progressing in perfection, someone might be found to be more perfect than Christ. (DB 471)
  - 2) No use fasting and praying when you have attained this state of perfection. Sensuality is so subject to the spirit you can grant the body anything it desires. (DB 472)
  - 3) Those in this state are no longer bound by the Church and its laws: "Ubi spiritus Domini, ibi libertas." (DB 475)
  - 4) One doesn't need the "lumen glorie" to see and enjoy God. (DB 475)
  - 5) To Kiss a woman, since nature doesn't incline us to this, is a mortal sin; to have sexual intercourse with her, though, is no sin, because nature inclines us to this. (DB 477)

N.B. These seem to be DE FIDE definitions. The language of the canon—  
 "...tenens et asserens doctrina sua sacrilega et perversa inferius designatos errores....nos, sacro approbante concilio, sectam ipsam cum praemissis erroribus damnamus et reprobamus omnino, inhibentes districtius, ne quis ipsos de cetero teneat, approbet vel defendat. Eos autem, qui secus egerint, animadversione canonica decernimus puniendos."

The 5th canon of the Co. abolished the Beguines' mode of life under pain of excommunication).

- d) Constitution "Exivi de Paradiso"—official declaration and exposition of Rule of Franciscan Order, settling disputes about poverty among the Minorites.
- e) About twenty other decrees dealing with disciplinary matters, such as the visitation of convents by bishops, observance of Ecclesiastical hours, benefices, founding of professorships for Oriental languages at the Curia, and at Paris, Oxford, Salamanca, and Bologna (this at suggestion of Bl. Raymond Lully), the management of the Inquisition, and various ordinances relating to the clergy, respecting unsuitable occupations, and unbecoming clerical dress and manners.

*I was unable to get a copy of Harder's for you tonight. He says he may have a copy left in his room which I'll try to get for you.*

**\*\* PROCEDURE AT THE COUNCIL OF TRENT \*\***

**THE TWENTY-SECOND SESSION**

**PROCEDURE:**

1. Matter for consideration proposed by Papal Legates.
2. Discussion by a Commission of Consultors (Congregatio Theologorum Minorum).
3. Articles arranged in form of theological questions.
4. Discussions in preliminary sessions of special Congregations of Prelates for Domestic Questions (Congregatio Praelatorum Theologorum) and similar Congregations for Legal Questions (Congregatio Praelatorum Canonistarum).
5. Matter made ready by these preliminary discussions was debated in detail in the General Congregations (Congregatio Generalis) composed of all Bishops, Abbots entitled to vote, proxies of absent members, representatives of secular rulers (Oratores Caesarum) and Generals of Orders.
6. Form of decrees submitted; discussed and voted on.
7. Decrees changed according to first voting; brought forward in formal sessions and voted on again.

**TWENTY-SECOND SESSION** (July 20 -- September 17, 1562)

**Four Decrees Promulgated**

1. The dogma of the Church on the Sacrifice of the Mass (9 Chapters and 9 Canons) (DB. 948-956)
2. Suppression of abuses in the offering of the Holy Sacrifice.
3. Reform, especially in regard to morals of clergy, requirements necessary before ecclesiastical offices can be assumed, wills, administration of religious foundations.
4. Granting of chalice to laity at Communion left to discretion of Pope.

**WORK ALREADY DONE UNDER JULIUS III, December, 1551 and January, 1552.**

- a) Minor Theologians cull errors from writings of heretics.
- b) These errors summarized into ten articles; submitted to theologians for discussion.
- c) Arguments of theologians.
- d) Submitted to Fathers for discussion; all are agreed that ten articles ought to be condemned.
- e) Maurice of Saxony invades Tyrol; Council adjourns.

**LEGATES HOLD FIRST GENERAL CONGREGATION on July 19, 1562.**

**THIRTEEN ARTICLES**, in form of theological questions, to be examined by Theols.

1. Is the Mass a commemoration only of the sacrifice offered on the Cross, and not a real sacrifice?
2. Does the sacrifice of the Mass derogate from that of the cross?
3. Did Christ, by the words, "Do this in commemoration of Me," ordain that the Apostles should offer up His Body and Blood in the Mass?
4. Does the sacrifice of the Mass benefit the receiver only; and cannot it be offered for others also, both for the living and for the dead; for their sins, satisfactions, and other necessities?
5. Are private Masses, in which the priest alone communicates, illicit, and therefore to be abolished?
6. Is it contrary to the institution of Christ to mix water with the wine used at Mass?
7. Does the canon of the Mass contain errors for which it is to be abolished?
8. Is the Roman custom of pronouncing the words of consecration in a low voice to be condemned?
9. Is the Mass to be celebrated only in the vernacular, which all the people understand?
10. Is it an abuse to appropriate certain Masses to certain saints?
11. Are the ceremonies, vestments, and other external rites, used by the Church in the celebration of Mass, to be done away with?

12. Is it the same thing for Christ mystically to immolate Himself for us and to give us Himself to eat?
13. Is the Mass a sacrifice only of praise and of thanksgiving, or is it also a sacrifice of expiation for the living and the dead?

OPENING OF THE SESSION on July 20 with Mass of the Holy Spirit.

1. Cardinal of Mantua, Hercules Gonzaga, first Legate, delivers sermon.
2. Secretary, Massarelli, reads: Method henceforth to be followed in matters examined by Minor Theologians.
3. Deputies chosen to prepare decrees of doctrine; and others to report on abuses concerning the Mass.

II. EXAMINATION BY THE MINOR THEOLOGIANS:

1. Alphonsus Salmeron, first; gives many cogent argument proving that the Mass is a true sacrifice.
2. Four of the six Papal Theologians express their views before others.
3. Forty-eight hours spent in actual discussion.
4. Doctrine and canons drawn up according to answers of theologians; distributed to Fathers for consideration in private.

III. GENERAL CONGREGATION OF FATHERS to express views on the doctrine and canons begins on August 11.

1. Views expressed -- varied, lengthy.
2. Arguments on the doctrine prefixed to canons.
3. Greatly disputed question: Was it only on the Cross or also at the Last Supper that Christ offered Himself to His Heavenly Father for the redemption of the human race.

Four Views:

- a) At the Last Supper Christ also offered Himself for us as a sacrifice. (Esp. Madruzzi, de Casale, Laynez: "Christ -- a priest according to order of Melchisedech.")
- b) Only a Eucharistic, not an expiatory, sacrifice was offered at the Last Supper. (Esp. Guerrero and Spaniards: "derogated from sacrifice of the cross.")
- c) Middle course: No mention should be made as to whether Christ's offering was expiatory or not.
- d) Tried to reconcile the two opinions by various distinctions.
4. Laynez, last to express opinion; summarizes whole discussion; his views given in these five points:
  - a) An doctrina retinenda?
  - b) An corrigenda?
  - c) An obtulerit?
  - d) An expiatorio?
  - e) An exprimenda in doctrina?
5. On other chapters almost perfect unanimity of opinion.
6. One Bishop objects to second canon.

IV. Two articles on the USE OF THE CHALICE BY LAITY submitted to examination of Fathers on August 28.

1. Diversity in voting of the Fathers.

V. New draught of decrees, revised according to first voting, submitted to examination in a General Congregation on September 7.

1. Brevity of the answers of most of the Fathers.
2. Decree approved of by nearly every prelate.

VI. Guerrero and three Spaniards, in private meeting with Papal Legates, disapprove of passing the second canon on the sacrifice of the Mass.

1. Wish entire question to be postponed to session on Holy Orders.
2. Votes of the Fathers again taken; rejected.

VII. DECREE ON REFORMATION in fourteen canons examined by Fathers.

1. Three chapters eliminated; eleven approved.

DECREE ON WHAT IS TO BE AVOIDED AND WHAT OBSERVED IN CELEBRATION OF MASS -- originally 8 Chapters.

1. Matter reduced; much left to decision of Ordinaries.
2. a) Greed, b) Irreverence, c) Superstition.
3. Ambassador of France asks for prorogation until more French Bishops arrive; refused.

VIII. DECREE ON CONCESSION OF CHALICE again brought up by Oratores Caesarum.

1. Finally proposal made to leave the entire matter to decision of Pope.
2. This last decree: "Placet longe majori parti Patrum."
3. Guerrero asks to be heard on the second canon of Sacrifice of Mass.

IX. Guerrero admonishes Fathers of failing in diligence and care by setting down as dogma the second canon.

1. Should re-examine whether Christ instituted the Apostles priests at the Last Supper.
2. Indignation of the Fathers!
3. Confusion, wranglings, dissension, strife!
4. To strengthen force of decree, President suggests another vote on the second canon.
5. Votes: 4 Non Placet; 3 Differatur; all the rest Placet. (2 A.M.)

X. THE SIXTH SESSION OF THE ECUMENICAL AND GENERAL COUNCIL OF TRENT UNDER POPE PIUS IV -- September 17, 1562.

1. Mass of Holy Ghost; Veni Creator.

2. Decrees read; votes of the Fathers were asked individually.

- a) Doctrine and canons on the Sacrifice of the Mass: "Decretum placet omnibus; sed tantum cuperent in eo quasdam modificationes."
- b) Decree on Reform: "Decretum placet omnibus, exceptis quibusdam paucis, qui cuperent in eo nescio quas modificationes."
- c) Decree on petition for granting the chalice (i.e. that it be referred to Pope): "Decretum placet longe majori parti Patrum."
- d) Next Session, November 12; Sacraments of Orders and Matrimony. Una Voce; "Placet."
- e) Papal Legates intone: To Deum Laudamus.
- f) Conclusion of the six hour session.
- g) Present: Five Papal Legates, Cardinal Madruzzi, three Patriarchs, twenty-two Archbishops, 144 Bishops, 10 Oratores Caesarum, three Abbots, seven Generals of Orders.



\*\*\* CANONS ON THE SACRIFICE OF THE MASS (DB. 948-956) \*\*\*

1. If anyone says that in the Mass a true and real sacrifice is not offered to God; or that to be offered is nothing else than that Christ is given to us to eat, let him be anathema.
2. If anyone says that by those words, "Do this for a commemoration of Me," (Lk. 22:19, I Cor. 11:24,25) Christ did not institute the Apostles priests; or did not ordain that they and other priests should offer His own Body and Blood, let him be anathema.
3. If anyone says that the sacrifice of the Mass is one only of praise and thanksgiving; or that it is a mere commemoration of the sacrifice consummated on the cross but not a propitiatory one; or that it profits him only who receives, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities, let him be anathema.
4. If anyone says that by the sacrifice of the Mass a blasphemy is cast upon the most holy sacrifice of Christ consummated on the cross; or that the former derogates from the latter, let him be anathema.
5. If anyone says that it is a deception to celebrate Masses in honor of the saints and in order to obtain their intercession with God, as the Church intends, let him be anathema.
6. If anyone says that the canon of the Mass contains errors and is therefore to be abrogated, let him be anathema.
7. If anyone says that the ceremonies, vestments, and outward signs which the Catholic Church uses in the celebration of Masses, are incentives to impiety rather than stimulants to piety, let him be anathema.
8. If anyone says that Masses in which the priest alone communicates sacramentally are illicit and are therefore to be abrogated, let him be anathema.
9. If anyone says that the rite of the Roman Church, according to which a part of the canon and the words of consecration are pronounced in a low tone, is to be condemned; or that the Mass ought to be celebrated in the vernacular tongue only; or that water ought not to be mixed with the wine that is to be offered in the chalice because it is contrary to the institution of Christ, let him be anathema.

(For Decrees approved by the Twenty-Second Session, Consult:  
Schroeder, H.J., Canons and Decrees of the Council of  
Trent.

pp. 144-159 English  
pp. 417-431 Latin.