I. Protestant and Catholic Reformation

A. Persons to know

1. Martin Luther
   - Protestant reformer.
   - Denied the 7 sacraments, only recognized baptism, and kind of recognized the Eucharist (his “consubstantiation” vs. transubstantiation). Kind of recognized the Sacrament of Reconciliation (Luther = people need to hear that they are forgiven, but it is a declaration of the forgiveness won on the cross; but, no penance).
     - Consubstantiation = the body and blood of Christ exist with the bread and wine (e.g., similar to how Christ is both God and man, it is the Body and Blood & the bread and wine).
     - Transubstantiation = change in the substance of the Eucharistic elements of bread and wine. The accidents remain (e.g., texture, smell), but the substance actually changes into the Body and Blood of Christ. It is not bread and the Body and Blood of Christ, but rather it is only the Body and Blood of Christ. It is no longer bread.
   - Solas: sola scriptura, sola fide, sola gratia
     - Sola scripture (scripture alone)
     - Sola fide (faith alone)
     - Sola gratia (grace alone)
   - Two uses of the law
     - Theological: demonstrates our sinfulness and helplessness
     - Civil: restraint of the ungodly

2. Philip Melanchthon
   - Systematized Luther’s theology, largely wrote the Augsburg Confession, which is the primary confession of the Lutheran faith.

3. Ulrich Zwingli
   - Protestant reformer
   - Founder of the Reformed tradition (as opposed to the Lutheran tradition; the Reformed tradition was the second stream of the protestant reformation)
   - He arrived at his reformist ideas independent of Luther. He had been a Catholic priest and humanist scholar.
   - Led the reformation in the town of Zurich (in Switzerland).
• Stricter Sola Scriptura
  o If not explicitly in scripture, must ditch it. Stark simplicity. Purify. Strip the altar, no stained glass, no statues. No hymns, can only sing words of scripture. No musical instruments, only a cappella.
• Eucharist is just a symbol, denies the real presence
• Baptism: infant baptism ok, likens it to circumcision in the Old Covenant
• Established the bible service consisting of preaching only as the normal Sunday service (which turned into today’s bible service of singing, followed by a long sermon, then maybe followed by more singing). Communion only 4x a year.

4. John Calvin
• Systematizer of the Reformed tradition
• Born a generation later than Luther. He was French, and a lawyer. Led the reformation in Geneva, Switzerland. He was very grim, severe, inflexible, and confident.
• Wrote the book *Institutes of the Christian Religion*.
• Theology focused on the glory of God, very theocentric.
• Double-predestination: sovereign God destines some for glory and some for damnation. He says that is the only way to safeguard salvation by faith alone ⇒ absolute divine freedom.
  o Positive reprobation: God actively willing and achieving the damnation of those whom he chooses.
• His theology was voluntaristic.
  o Voluntarism: the doctrine that God’s will is what determines the goodness of an action.
• Luther said that faith includes trust. Calvin said that faith is not just trust, faith is also obedience to God’s will (faithfulness to God’s commandments).
• Just like Luther, held to a “magisterium of scholars.”

5. Menno Simons
• Namesake of the Mennonites
• He was an Anabaptist (Anabaptists rejected infant baptism; they were also pacifists)
• He taught that baptism is simply a sign of regeneration, not a cause of regeneration. Baptism is only a sign of a transformation that has already occurred, and therefore only adults who have committed their lives to Christ should be baptized.
• He promoted pacifism among his followers.

6. Ignatius of Loyola
• Founder of the Society of Jesus (the Jesuits)
• Admirer of St. Francis of Assisi, inspired by him
• Wrote the book *The Spiritual Exercises* which includes meditations, prayers, rules, and guidelines designed to increase holiness and come closer to God.

B. Terms to know

1. humanists (as the term was understood in the 16th century)
Those skilled in reading ancient letters. A scholar who studied the humane letters (the humanities) in their original languages (Greek, Latin, Hebrew).

2. *transubstantiation*
- Transubstantiation = change in the *substance* of the Eucharistic elements of bread and wine. The accidents remain (e.g., texture, smell), but the *substance* actually changes into the Body and Blood of Christ. It is not bread and the Body and Blood of Christ, but rather it is only the Body and Blood of Christ. It is no longer bread.

3. *consubstantiation*
- Consubstantiation = the body and blood of Christ exist with the bread and wine (e.g., similar to how Christ is both God and man, it is the Body and Blood & the bread and wine).

4. *Augsburg Confession (Who wrote it & what was its significance?)*
- Primarily written by Peter Melanchthon
- It is the primary confession of the Lutheran faith.
- Articles:
  - Faith as fiducia (confidence or trust). Faith as living trust and confidence in God.
  - It can’t be proven from scripture that we are to invoke the help of the saints.
  - Mass as a comfort to terrified consciences. Mass is not a sacrifice.
  - The chief article of the Gospel is that we obtain the grace of God through faith in Christ without merit. (this is a canon within a canon; everything must conform to this idea).
  - Hostility toward monastic life and vows.

5. *Book of Concord*
- Book that contains the confessions of the Lutheran church
- It includes:
  - The creeds: the Apostles' Creed, the Nicene Creed, and the Athanasian Creed.
  - the Reformation writings:
    - the Smalcald Articles, Luther's Small and Large Catechisms (all written by Luther)
    - the Augsburg Confession, the Apology of the Augsburg Confession, the Treatise on the Power and Primacy of the Pope (all written by Phillip Melanchthon), and
    - the Formula of Concord
      - Formula of Concord was the most severe interpretation of Luther. It was written 31 after his death.
      - It teaches that: The sinner can do nothing to co-operate with or contribute to her/his salvation. The sinner is incapable of free choice.
        - Philip Melanchthon had held that humans can cooperate with God’s grace (and therefore contribute to their salvation).
6. *Institutes of the Christian Religion (Its author & significance?)*

- Written by John Calvin
- Sets out Calvin’s theology

7. *Arminianism*

- Arminias rebelled against Calvinist orthodoxy. Arminianism is within the Reformed tradition.
- No positive reprobation, Christ died for all (God wants everyone to be saved).
- Grace is prevenient but not irresistible; grace can be lost.
- The Protestant Synod of Dort (1619) condemns Arminianism (says that it is heretical), defines Reformed orthodoxy.

8. *39 Articles of Religion*

- The basic doctrinal document of the Church of England, generally moderate Reformed theology. Deliberately vague. Hybrid of Reformed tradition and Catholicism, it was a *via media* (a ‘middle way’ or compromise) approach.
- Covered a spectrum, from near Catholic to Calvinist. High Church (Anglo-Catholic) to Low Church (more Calvinist).
- Differences with reformed tradition:
  - There is predestination, but no positive reprobation (like Armenianism)
  - There are Bishops by divine right (divine right = will of God)
  - Less strict sola scriptura, and retained much of the liturgy (e.g., the “Book of Common Prayer” codified the Liturgy of the Hours).

9. *Puritans*

- Non-conformists within the Church of England. Influenced by Reformed theology (e.g., Calvinism).
- Wanted to purify the Church of England of non-biblical liturgy & vague theology.
- Sub-types:
  - Presbyterian: opposed bishops, kneeling, hymns, liturgy, stained glass, vestments
  - Separatists (pilgrims) pull out, eventually become Congregationalists
  - Baptists: believer’s baptism only (i.e., adult baptism only), religious freedom, they thought Church & State should be separate, hybrid between the Reformed stream and the Radical stream.

10. *Council of Trent*

- Reform decrees
  - No plurality, absenteeism; yes seminaries
- Doctrinal decrees
  - Scripture: full canon, traditions, and church authority confirmed
  - Original sin does not destroy free will
  - Holy Mass as a sacrifice of re-presentation. Transubstantiation.
  - All 7 sacraments reaffirmed
  - Justification (most important teaching of Trent)
    - is not an isolated event but rather a process.
    - Not just extrinsic imputation, but intrinsic transformation
- Not passive faith (belief, trust) alone without effort/action. Grace precedes but we must consent & cooperate.
- Grace enables and empowers faith, but faith is still an action that we consent to, that we must cooperate with. There is a balance. It is all grace, yet it never violates our freedom.
- Cannot merit the grace of justification
- Not sola fide; but rather, faith & hope & love all infused together.
- Distinguishes between venial and mortal sin
- 2nd justification through sacrament of reconciliation

C. Facts to know:

1. the four main streams of the Protestant Reformation: founders and systematizers of the two “classical” streams on the Continent
   - Lutheranism
     - Founder = Luther
     - Systematizer = Philip Melanchthon
   - Reformed theology
     - Founder = Ulrich Zwingli
     - Systematizer = John Calvin
   - Radical reformers (e.g., Anabaptists)
   - Church of England / Anglicanism

2. similarities & differences between Reformed & Lutheran streams
   - Similarities:
     - Sola scriptura (but Reformed had a more strict application)
     - Infant baptism ok
     - Magisterium of scholars
   - Differences:
     - Reformed ⇒ stricter sola scriptura (stark simplicity, if not in scripture must ditch it, purify; statues, stained glass removed; no hymns)
     - Luther ⇒ consubstantiation (believed in the real presence, kind of) vs. Reformed ⇒ complete denial of real presence, mere symbol.

3. representative churches that sprang from all four streams
   - Lutheran ⇒ Lutheran church
   - Reformed ⇒ Presbyterian (Scotland), Puritans (England), Dutch Reformed
   - Radical reformers ⇒ Mennonites, Amish, Quakers
   - Church of England ⇒ Anglican/Episcopal
     - Broke from the Church of England, generally Calvinist:
       - Baptists, Presbyterian (Scotland)

4. the three main “battle cries” of Lutheranism
   - Sola scriptura
• Sola fide
• Sola gratia

5. If the Protestant Reformation’s approach to authority could be summed up in a concise slogan employing the adjective “alone,” what would that be?
• Scripture alone

6. what religious group contributed the idea of separation of Church and state to the US and, through it, to the western world?
• Baptists (they had broken off from the Church of England, and they were generally Calvinist)

7. distinctive features of Calvin’s teaching on predestination
• Double-predestination: sovereign God destines some for glory and some for damnation. He says that is the only way to safeguard salvation by faith alone ⇒ absolute divine freedom.
  o Positive reprobation: God actively willing and achieving the damnation of those whom he chooses.

8. the difference between Lutheran and Reformed ideas of sola scriptura and how this effected the culture and liturgical life of Lutherans & Reformed Christians.
• Lutherans kept some aspects of the liturgical life. The Reformed tradition’s stricter sola scriptura led them to reject the liturgical life. For the Reformed:
  o If not explicitly in Scripture, then must ditch it. Stark simplicity.
  o Purify. Statues, stained glass removed.
  o No hymns, can only sing words of scripture. No instruments, only a cappella.
  o Reformed adopted the Sunday Bible service of some singing, followed by a long sermon, and then maybe some more singing. Communion only 4 times a year.

9. what tenets distinguished Anabaptists from other Christians? Be complete.
• Church as a society of the perfect. The church is called to be separate from the world.
• Believer’s baptism only, rejected infant baptism. Baptism is only a sign of regeneration, not a cause.
• The ban (shunning, excommunication).
• Non-violence (pacifism).

10. Be able to name the four different kinds of Christians lumped together under the term “Radical Reformation.”
• Apocalyptic
  o some called for the killing of the wicked unreformed Christians
• Anabaptists (e.g., Mennonites)
  o totally rejected infant baptism, believer’s baptism only; non-violence
• Anti-Trinitarians
  o strict Bibliicism, which led to rationalism; wouldn’t accept new words that are not in scripture, so they rejected the “Trinity”
• Spiritualists (e.g., Quakers)
  o complete denial of external religion, no sacramental principle; inner voice of spirit, no external guide, authority, structure.

11. the distinct contributions of Zwingli and Calvin to the Reformed Tradition.
   • Zwingli
     o Stricter sola scriptura
     o Completely denied the real presence
     o Infant baptism ok
   • Calvin
     o Focused on the Glory of God, his theology was theocentric
       ▪ Double predestination
       ▪ Voluntarism (the doctrine that God’s will is what determines the goodness of an action)
       ▪ Faith is not just trust, it is also obedience
     o Church order & authority
       ▪ Magisterium of scholars
       ▪ Elders, presbytery met with pastors weekly. City council involved.
       ▪ Strong discipline of those who get out of line, e.g., stocks, scarlet letter

12. In what countries did the Reformed tradition have the greatest success? In what countries did it become the state Church?
   • Success: sizable following in England and France
   • State church: Holland, Scotland, and most cantons in Switzerland

13. In what lands did Lutheranism have the greatest success?
   • Northern Germany, Baltics, Scandinavia
   • State church in Sweden, Norway, Denmark, and north German states

14. In what way was Anglicanism a “via media?”
   • It adopted a middle way between Catholicism and Reformed theology.

II. Enlightenment to the eve of Vatican II

A. Persons to know

1. Rene Descartes
   • Belief should be confined to that which can be demonstrated by deductive reasoning.
   • “cogito ergo sum” = “I think, therefore I am”

2. John Wesley
   • founder of Methodism
   • strong emphasis on holiness, taught a methodical spiritual regimen
• Intended as a reform movement within the Church of England, but became its own denomination
• introduced the idea of the “born-again” experience
• justification as a moment, followed by progressive sanctification (kind of like the Council of Trent)
• stands against positive reprobation; dignity of the human will
• promotes/incorporates Charles Wesley’s hymns, the religious power of music
• beginning of protestant evangelism
• led to the 1st Great Awakening (American revivalism)

3. Cornelius Jansen
• Bishop that founded Jansenism, as a reaction to the Jesuit Molina, who they saw as overly optimistic and semi-pelagian.
• Jansenism was a Catholic attempt to be strictly faithful to Augustine’s theology of grace. Bishop Jansen wrote *Augustinus*, published posthumously, and the main book of Jansenism.

4. Blaise Pascal
• Mathematician and the greatest intellectual defender of Jansenism. He wrote the book *Pensees*, which was published posthumously.

5. Ludwig Feuerbach
• Philosopher, held that God is a symbol for man, that God is a projection. God is a symbol for what is greatest in humans.

6. Karl Marx
• Philosopher, held that religion is the opiate of the people. Religion is a diversion from this world. Religion is an obstacle to our fulfillment of ourselves.

7. Friedrich Nietzsche
• Philosopher, held that God is dead and we have killed him. Glorifying Jesus is glorifying weakness. Rather, we must overcome, we must step over inferior people. We must make our own destiny and meaning. He introduces the idea of the ubermensch, the superman.

8. Friedrich Schleiermacher
• Pioneer of Romantic Theology. He viewed the meaning of Christian doctrines as symbolic. He focused on the experience. He represented a radical reinterpretation of dogma, with dogmas as symbols of religious experience. For example, that the “Resurrection of Jesus” is a symbol of interior experience.
• The Romantic movement: the movement from reason to feelings.

9. Adolf von Harnack
• Represented Protestant Liberalism (a protestant reaction to the enlightenment).
• Wrote the book *What is Christianity?*
Protestant liberalism accepts that doctrine isn’t to be taken seriously, that doctrine has been affected by a continuous adulteration from St. Paul onwards.

- Doctrine reduced to Fatherhood of God, brotherhood of man.
- Dogma reduced to social ethics.
- Religious relativism ⇒ Christianity is the European path to God, and other cultures have other paths to God.

10. Pope Pius IX
- Creator of the modern papacy, 1st pope to exercise regular universal teaching ministry.
  Prior to him, most popes did not write much, but he wrote 37 encyclicals.
- He convened Vatican I
- He proclaimed the Immaculate Conception as a dogma of the Church.

B. Terms to know

1. The Enlightenment
- “Enlightenment” / “Age of Reason” (cir. 1619 – 1789 French Revolution)
  - (17th–18th centuries)
- called the “enlightenment” by its participants in order to distinguish it from the “dark ages”
- reaction to the religious wars of the 16th and 17th century
- characterized by sola ratio, deism, natural religion, and a fascination with scientific laws

2. Deism
- admits that God is supreme and we owe Him worship
- sola ratio (reason is the sole norm)
- Clockmaker God: created the world, but He is now aloof and distant, uninvolved (e.g., John & Abigail Adams were deists). Revelation is superstition. Natural religion.
  - 5 truths of natural religion (deism is a broad tendency, so deists added or subtracted from these 5 truths):
    - (1) there is a Supreme Being
    - (2) there is a duty to worship the Supreme Being
    - (3) the principal method of worship is upright living
    - (4) sin is real and one must repent
    - (5) God rewards well-doing and punishes the wicked.
  - Natural religion rejects the divinity of Christ, the Trinity, salvation by grace (e.g., Thomas Jefferson)…

3. Pietism
- A 17th century movement emphasizing personal piety and less intellectualism.
- Studying scripture from a life-application point of view.
- Small bible-study, faith-sharing groups.
- Proposes the “revival” of the informal prayer meeting.
4. Methodism
- Founder = John Wesley (Church of England priest)
- Method-ism ⇒ method-ists. Strong emphasis on holiness, to be achieved through a methodical spiritual regimen.
- Justification as a moment followed by progressive sanctification (kind of similar to the Council of Trent).
- Arminian: rejects the Calvinist idea of positive reprobation. Dignity of the human will.
- introduced the idea of the “born-again” experience
- promotes/incorporates Charles Wesley’s hymns, the religious power of music
- beginning of protestant evangelism
- led to the 1st Great Awakening (American revivalism)

5. First Great Awakening
- Methodism led to the First Great Awakening, a religious revival in America.

6. Jansenism
- Founded by Bishop Cornelius Jansen
- Catholic attempt to be faithful to Augustine’s theology of grace. Was a reaction to the theology of the Jesuit Molina, whom they considered to be semi-pelagian.
- Primary book of Jansenist movement is *Augustinus*, written by Bishop Jansen
- Port Royal Convent of Visitation Nuns in France became the center of the movement.
- Opponents accused Jansenism of teaching that (these teachings were later condemned by the popes after Jansen died) (still disputed whether Jansen truly taught these things…):
  - Some of God’s commands are impossible to keep for the just who wish to obey them, due to limited degree of virtue;
  - Grace is irresistible, and it is semi-pelagian to teach otherwise;
  - Christ died for the elect, not for all (a Calvinist idea).
- Reaction to enlightenment laxness in morality; rigorous approach to morality, piety, and sacramental practice; unfortunate lasting impact on many, feelings of shame, feeling “dirty”, “Catholic guilt”, much impact on Irish Catholicism that then came to the USA, so therefore much impact on American Catholicism.

7. Gallicanism
- French conciliarism (council superior to the Pope); French church asserting partial independence from Rome.
- Opposite of ultramontanism
- Jansenism became connected with Gallicanism around 1700
- Eventually led to the Schism of Utrecht in 1723 (Bishop of Utrecht, Holland, went into schism) ⇒ the Jansenist “Old Catholic Church”

8. Ultramontanism
- A robust support (usually exaggerated) for papal authority (looking over the mountains, i.e., the Alps, to see what the Pope is saying in Rome).

9. Old Catholic Schism
• Jansenist schism
• Bishop of Utrecht, Holland, went into schism in 1723

10. **Secular Humanism**
• Calls all religion into question
• -- God is dead and religion is a consoling illusion proper to an infantile period of human development;
• -- Religion contributes to human alienation because it siphons off attention and energy from building up this world;
• -- Man’s task is to unmask the illusion and take over the task of remaking the world. Man must become adult and godless.

11. **Romantic Theology**
• Movement from reason to feelings
• Radical reinterpretation of dogma; taught that the doctrines are meant to be understood symbolically; focused on religious experience; e.g., the Resurrection is to be interpreted as a symbol of the interior experience.

12. **Protestant Liberalism**
• Accepts that doctrine shouldn’t be taken seriously. Doctrine has suffered from a continuous adulteration from St. Paul onward.
• Doctrine is reduced to the Fatherhood of God, and the brotherhood of man, and the golden rule. Dogma reduced to social ethics. Social gospel.
• Religious relativism. Christianity is not unique, it is the European path to God, but other cultures have other paths to God.

13. **The Social Gospel**
• Build the “kingdom of God” by working for peace and justice. Characterized by optimism and the reduction of dogma to social ethics.

14. **Fortress mentality**
• “Circle the wagons” and “hunker down” mentality.
• Fight off the attacks of the modern world
• Triumphalism

15. **Triumphalism**
• Everything wrong is the fault of the Church’s enemies, and the Church will gloriously overcome her foes who must submit.

16. **Conclusion theology**
• Stale neo-scholasticism.
• Failed to engage modern culture/society. Refused to incorporate/assimilate modern culture and modern philosophical ideas.

17. **Syllabus of Errors**
A document published by Pope Pius IX, in which 80 propositions were declared erroneous. Designed to denounce and resist errors of the modern era.

Some of the propositions declared to be erroneous included:
  o atheism,
  o pantheism,
  o rationalism,
  o indifferentism/religious relativism (one religion is as good as another),
  o socialism and communism,
  o secret societies, and
  o the idea that the secular nation-state has authority over the Church

C. Facts to know

1. What were the 5 truths of Natural Religion to which most Deists subscribed?
   • (1) there is a Supreme Being
   • (2) there is a duty to worship the Supreme Being
   • (3) the principal method of worship is upright living
   • (4) sin is real and one must repent
   • (5) God rewards well-doing and punishes the wicked.

2. How did the Enlightenment view of tradition?
   • Tradition was irrational prejudice (and revelation was seen as superstition).
   • Sola ratio (reason as the sole norm) ⇒ e.g., rejection of traditional doctrines under the rubric ⇒ reason does not substantiate that adultery/homosexuality/etc. is wrong . . .

3. What new Christian denomination was spawned by the Enlightenment?
   • The Unitarian-Universalist denomination
     o Denies the trinity, reduces religion to ethics and the golden rule (doesn’t stand for much).

4. If the Enlightenment’s approach to authority could be summed up in a concise slogan employing the adjective “alone,” what would it be?
   • Sola ratio / reason alone (reason as the sole norm)

5. When marked the beginning of what we know as Protestant evangelism?
   • First Great Awakening (1730s-1740s)

6. What was Jansenism reacting against? What lasting impact did it have and where?
   • Reacting against the Jesuit Molina whom they saw as too optimistic and semi-pelagian
   • Reacting against Enlightenment laxness in morality

7. What historical event ended the period of the Enlightenment?
   • The French Revolution (1789)
8. What are the basic charges against religion of Secular Humanism?
   • God is a projection. God is a symbol for what is greatest in man.
   • Religion is the opiate of the people, a diversion from this world.
   • Religion is an obstacle to the fulfillment of ourselves, an obstacle to human flourishing.
   • Saying “yes” to God is saying “no” to man. Saying “no” to God is saying “yes” to man.
   • We must make our own destiny and meaning. The superman.

9. How did Schleiermacher interpret the classic Christian dogmas?
   • He interpreted them symbolically. Dogmas radically reinterpreted as symbols of religious experience.

10. What Pope is viewed as the creator of the modern Papacy? Why?
    • Pope Pius IX
    • Most previous popes did not write much. He exercised his universal teaching authority and wrote 37 encyclicals
    • He actively engaged the world

III. 19th-20th Century Ressourcement

A. Persons to Know

1. John Henry Newman
   • Anglican priest, eventually converted to Catholicism, became a Catholic priest, and then a cardinal.
   • His love and study of the Church Fathers led him to the Catholic Church.
   • Patristic scholar
   • Taught about the development of doctrine.
   • Theology of the laity: consult the laity in matters of doctrine
   • Represented the Church’s recovery of the Church Fathers. Precursor of the “back to the sources” movement that led to Vatican II.

2. Pope Leo XIII
   • Pioneer of theological renewal. He acted as a forerunner of Vatican II.
   • Encouraged scripture scholarship
   • Encyclicals:
     o Aeterni Patris (1879), encouraging renewal of Thomistic studies
     o Providentissimus Deus (1893), encouraging renewal of biblical studies / scripture scholarship
     o Rerum Novarum (1891), on the condition of labor, responding to the industrial revolution
     o Divinum Illud Munus (1879), on the Holy Spirit
   • Under him, there was a revival of the study of the Fathers.
   • First papal ecumenist, made overtures to the Eastern Orthodox churches, encouraged the study of the Eastern tradition.
3. **Pope Pius X**
- Rejected modernist ideas that compromise the faith (e.g., radical heterodox, e.g., Loisy & Tyrell).
- Carefully condemns modernist ideas that compromise the faith in two encyclicals.
- Restored communion at the age of reason. Leaves confirmation at age 10. Promotes Gregorian chant.

4. **Alfred Loisy**
- Scripture scholar, skeptical, dry as dust, critical.
- Catholic priest who represents the “radical heterodox” end of Catholic modernism. Ended up being eventually excommunicated.
- Assimilated modern thought with Catholic theology (incorporated modern thought to a radical degree, capitulating Catholic theology to modern culture).
- Radically reinterpreted the Bible and dogma, focused on symbolism.

5. **Karl Barth**
- Protestant theologian, representing protestant neo-orthodoxy.
- Rediscovered the transcendence of God (“infinite qualitative difference between God and man”)
- Rediscovered gospel of grace.
- Wrote a commentary on Romans.
- “Neo” because it accepts insights from the historical-critical method and critical philosophy. Not naively uncritical. Finds new life and meaning in doctrines rejected by protestant liberalism or radically reinterpreted by protestant romantic theology.

6. **George Tyrell**
- Jesuit priest, who represents the “radical heterodox” end of Catholic modernism.
- Imitated the symbolism of Schleiermacher, understanding the doctrines in a symbolic manner.
- Assimilated modern thought with Catholic theology (incorporated modern thought to a radical degree, capitulating Catholic theology to modern culture).
- Radically reinterpreted the Bible and dogma, focused on symbolism.

7. **Pere M. J. Lagrange**
- Scripture scholar.
- Founded Ecole biblique, a school in Jerusalem, where archeological and textual studies can be done onsite.
- Part of the “back to the sources” movement (ressourcement), back to Scripture and the Fathers; the integration of the historical-critical method/tools into Catholic scholarship that is faithful to the teaching of the Church; integrate modern philosophy, especially personalism and phenomenology.

8. **Henri de Lubac**
- “back to the sources” movement (ressourcement) scholar
• eventually made a cardinal
• Lubac saw “tradition” as a revitalizing, progressive force. All true progress springs from tradition.
• Participated on the preparatory council for Vatican II
• Joined the Communion group of progressive theologians after the council (Concilium was the group that went in a more radical direction; Communio was more faithful to Vatican II, critical appropriation).
• Wrote a book called Catholicism, shows that humanity is one, and we fell as one, and the Lord wants to renew humanity as one family, and that is meant to be fulfilled in the Catholic Church.

9. Yves Congar
• “back to the sources” movement (ressourcement) scholar
• Participated on the preparatory council for Vatican II

10. Karol Wojtyla (Pope John Paul II)
• integrated personalism and phenomenology into Thomism.

11. Angelo Roncalli (Pope John XXIII)
• a compromise candidate for a deadlocked conclave, known as neither liberal nor conservative.
• came from modest means, but was in the diplomatic service (e.g., served as papal nuncio) and highly cultured.
• Character: warm, jovial, humble, serene, humor; concern for the Jews
• Very committed to peace. Can’t have peace without justice.
• Surprised everyone by announcing Vatican II
• Vatican II ⇒ no new dogmatic definitions, not going to condemn, but rather to dialogue.

12. Cardinal Leo Josef Suenens
• Groomed by John XXIII, especially for Vatican II
• Advice on Vatican II: how to organize the council ⇒ Ad Intra (what do we need to do to renew the life of the Church?), Ad Extra (how do we evangelize those outside the Church?)
• One of the four cardinal moderators of the council (most influential Cardinal moderator)

13. Cardinal Augustin Bea
• Scripture scholar; made Cardinal by John XXIII, had previously been a confessor to Pius XII
• Important influence on the Council and its emphasis on ecumenism

14. Karl Rahner
• Jesuit
• integrate Thomism with insights from modern philosophy. Rediscover the real St. Thomas. True Thomism equips us to dialogue with our age.
• Part of the post-council Concilium group (Concilium was the group that went in a more
radical direction; *Communio* was more faithful to Vatican II, critical appropriation).

15. **Gianbattista Montini (Pope Paul VI)**
   - Succeeded John XXIII, brought Vatican II to completion
   - Personality: sensitive, extremely intelligent, reserved. John XXIII was extroverted, Paul VI was introverted.
   - Although a monsignor, did much of what a secretary of state would have done for Pius XII
   - As Archbishop of Milan, had collaborated with Patriarch of Venice Roncalli (who later became John XXIII)
   - Made a cardinal by John XXIII
   - Recovered role of successor also of Paul, traveling, evangelizing
   - 4 goals for the Council:
     - self-awareness of the Church (*ad intra*)
     - renewal of the Church (*ad intra*)
     - Christian unity (*ad extra*)
     - Dialogue with the world (*ad extra*)

16. **Archbishop. Marcel Lefebvre**
   - Voted against almost every document of Vatican II
   - Founder of Society of Pius X
   - Integralist: Catholic traditionalists who took an exaggerated response to modernism and tended to oppose any assimilation of modern thought and culture. Identify “tradition” as the status quo.

**B. Terms to know**

1. **Ecole Biblique**
   - A school in Jerusalem, where archeological and textual studies can be done onsite.
   - Took the lead in the study of the Dead Sea Scrolls (late 1940s, 1950s).

2. **Aeterni Patris**
   - 1879 encyclical by Pope Leo XIII, renewing Thomistic studies

3. **Modernism**
   - Attempt to reconcile Catholicism with modern thought.
   - Catholic theological movement that mimicked aspects of liberal Protestantism. Scholars who tried to integrate aspects of modern science (particularly Biblical science) and modern philosophy into Catholic theology.

4. **Fundamentalism**
   - Extreme reaction to protestant liberalism
   - Protestant reactionary movement characterized by skepticism of Biblical criticism and exaggerated emphasis on Biblical inerrancy (e.g., God said it. I believe it. That settles it.)
Earth literally created in 6 days. No dinosaurs."

- Began as an intellectual movement, later became anti-intellectual.
- Fundamentals: Virgin Birth, Bodily Resurrection, Substitutionary atonement by Christ’s blood, Final judgment, verbal inspiration, and Biblical inerrancy. (verbal inspiration = not only the biblical message but also the individual words in which that message was delivered or written down were divinely chosen).

5. Integralism
- Exaggerated response to Catholic modernism.
- Traditions must be integrally preserved. Nothing must be changed.
- It was an exaggerated response to modernism and tended to oppose any assimilation of modern thought and culture. Identified “tradition” as the status quo.

6. Protestant Neo-Orthodoxy
- e.g., Karl Barth
- rediscovery of the transcendence of God, there is an “infinite qualitative difference between God and man”
- rediscovery of the gospel of grace
- “neo” because it accepts insights from the historical-critical method and from critical philosophy. Not naively uncritical of modern thought. But, finds new life and meaning in traditional doctrines either rejected by Liberals or radically reinterpreted by Romantics like Schleiermacher.

7. Ressourcement theology
- returning to the sources of theology ⇒ Scripture, the Church Fathers;
- dialogue with modern thought/culture
- the integration of the historical-critical method/tools into Catholic scholarship that is faithful to the teaching of the Church; integrate modern philosophy, especially personalism and phenomenology
- Some ressourcement theologians also integrated Thomism with insights from modern philosophy. Rediscover the real St. Thomas. True Thomism equips us to dialogue with our age.

8. Transcendental Thomism
- integrated Thomism with insights from modern philosophy (especially personalism and phenomenology).
- Rediscover the real St. Thomas.
- True Thomism equips us to dialogue with our age.

9. Mystici Corporis (1943)
- Encyclical by Pope Pius XII on the Church as mystery, the Church as the mystical body of Christ.

10. Divinu Afflante Spiritu (1943)
- Encyclical by Pope Pius XII, which opened wider the door to modern Biblical
scholarship.

   - Sometimes a pejorative term used to describe the “new” theology of de Lubac.
   - “Tradition” seen as a revitalizing, progressive force. All true progress springs from tradition (versus “conservatives” who identified “Tradition” as the status quo).

12. *Secretariat for the Promotion of Christian Unity*
   - established by John XXIII
   - first head of the new Secretariat was Cardinal Augustin Bea
   - focused on ecumenism
   - created for Vatican II
   - invites non-Catholic observers to the Council and other events

13. *Aggiornamento*
   - Update the Church where required for pastoral effectiveness. Doctrines restated, no to be made more acceptable but more comprehensible.

14. *The journal Concilium*
   - After Vatican II, the “liberals” moved in different directions.
   - Concilium ⇒ more radical direction, e.g., Kung was critical of Papal infallibility

15. *The journal Communio*
   - After Vatican II, the “liberals” moved in different directions.
   - Communio ⇒ more faithful to Vatican II, applied/practiced critical appropriation.

16. *Peritus* (plural = *periti*)
   - Experts in various fields that served at Vatican II (the *periti* were not necessarily voting members of Vatican II, and not necessarily Cardinals or Bishops)
   - E.g., Ratzinger, de Lubac, Congar, Rahner

17. *Vorgrimler Commentary*
   - A commentary series on the documents of Vatican II put together by Vorgrimler, with *periti* like Ratzinger writing commentaries on the text of the documents. It gives the back story of the discussions, interventions, and what the intent of the council fathers were.

**C. Facts to Know**

1. *What 19th century Catholic figure is associated with the beginning of the patristic revival?*
   - John Henry Cardinal Newman

2. *What late 19th and early 20th century figure is associated with the beginning of Catholic Historical Biblical Scholarship?*
   - M.J. Lagrange, O.P.
3. **What Pope is credited with pioneering the theological renewal movement that led to Vatican II? Why?**

- Pope Pius XII
- Encyclicals:
  - *Aeterni Patris* (1879), encouraging renewal of Thomistic studies
  - *Providentissimus Deus* (1893), encouraging renewal of biblical studies / scripture scholarship + established Ecole Biblique
  - *Rerum Novarum* (1891), on the condition of labor, responding to the industrial revolution
  - *Divinum Illud Munus* (1879), on the Holy Spirit
- First papal ecumenist, made overtures to the Eastern Orthodox churches, encouraged the study of the Eastern tradition.

4. **Describe Modernism as a broad movement. What was the theological heresy Pius X condemned under the title of modernism?**

- An attempt to reconcile Catholicism with modern thought
- A Catholic theological movement which mimicked aspects of liberal Protestantism. Scholars who tried to integrate aspects of modern science (especially Biblical science) and modern philosophy into Catholic theology.
- Condemned: radical interpretations of the Bible and dogma that compromised the Faith, especially those radical interpretations that focused on “symbolism.”

5. **What was Fundamentalism a reaction against?**

- Protestant liberalism

6. **What was the difference between the Thomism of the neo-scholastics and integralists on the one hand, and the Thomism of what they condemned as “the New Theology” on the other?**

- Neo-scholastics & integralists opposed all attempts to integrate/assimilate modern thought.
- Transcendental Thomism: integrate Thomism with insights from modern philosophy. Integrates personalism and phenomenology into Thomism.

7. **What were some of the accomplishments of the liturgical movement prior to the Second Vatican Council?**

- Restored Communion at the age of reason.
- Gregorian chant promoted.
- The restoration of the Easter Vigil.
- Bilingual sacraments and sacramentals.
- Brought back con-celebration.

8. **What was the shift in the approach to ecclesiology from St. Robert Bellarmine and the neo-scholastics to the ressourcement theologians and Vatican II itself?**

- Bellarmine ⇒ Church is a visible society, emphasis on the institutional model of the Church.
• Ressourcement theologians and Vatican II: stressed the invisible aspects of the Church
  o The mystery of the Church
  o The Church as a sacrament (sacrament = visible sign of invisible grace that contains what it signifies and confers what it contains).

9. Name two people who lost their teaching positions in the 50's due to suspicion who later became key personalities of the Second Vatican Council.
   • De Lubac and Congar

10. Who provided the basic framework or organizing principle for the work of the Council? What was that basic organizing principle?
    • Cardinal Suenens
    • Organizing principle ⇒ Church of God, what do you have to say for yourself?:
      o Ad intra: what do we need to do to renew the life of the Church?
      o Ad extra: how do we evangelize those outside the Church?

11. Who was one of the four Cardinal Moderators of the Council understood as one of the most important personalities of the Council?
    • Cardinal Suenens

12. In the voting of the Second Vatican Council, which Archbishop was a leader of the 40 or so prelates who voted against virtually all documents, and later became the leader of a schismatic group that refused to accept the Council and the new liturgy?
    • Archbishop Marcel Lefebre

IV. Vatican II Documents to Pope Francis

A. People to know

1. Fr. John Courtney Murray
   • American Jesuit
   • Held that the act of faith cannot be compelled. Supported religious freedom, and went to Vatican II and his influence/support of religious freedom helped the Council embrace religious freedom (contrasted with the idea that “error has no rights”).

2. Pope Francis
   • His papacy continues to implement Vatican II, with his emphasis primarily being on the pastoral focus of the Council.
   • Continuity with previous popes (e.g., John Paul II, Benedict XVI), implementing Vatican II
     • Amoris Laetitia: pastoral focus on the family

B. Terms to know
1. *Dei Verbum*
- Dogmatic Constitution on Divine Revelation
- *Dei Verbum* = Word of God
- Begins with “hearing the Word of God with reverence…”
- Wanted to make clear that the Church is subservient to the Word of God
- Presents a humble posture of the Church
- The Church as herald, pointing away from self to the message. Humbly listening.

2. *Lumen Gentium*
- Dogmatic Constitution on the Church
- *Lumen gentium* = “the light of the world” (referring to Christ)
- Acts as the “center” of the entire council, the other documents proceed from the ideas contained in *Lumen Gentium*
  - Sacramental theology of the Church ⇒ *Sacrosanctum Concilium*
  - Ecumenism ⇒ *Unitatis Redintegratio*
  - Unity in diversity
  - Hierarchy
  - Laity
  - Religious
- Here, the Church is not putting herself first, but rather deliberately putting Christ first.
- Christocentric, universal.
- Key themes:
  - The Mystery of the Church
    - Both invisible and visible. The Church cannot be described, but it can be described. The Church as mystery exceeds all of our categories.
  - Church as Sacrament
    - Sacrament = visible sign of invisible grace that contains what it signifies and confers what it contains
  - Membership in the Church, 3 different levels
  - Catholic unity, not uniformity, universal Church is a communion of churches
  - Universal call to holiness

3. *Sacrosanctum Concilium*
- Constitution on the Sacred Liturgy
- On the sacramental theology of the Church
- The sources of the spiritual power for the Church’s life and mission = the liturgy and Sacred Scripture (i.e., *Dei Verbum* and *Sacrosanctum Concilium*)

4. *Collegiality*
- Apostles were a college, and the bishops as their successors are also a college
- Successors of the apostles by divine institution, not just an office but also a charism, authority as service

5. *Unitatis Redintegratio*
- “restoration of unity”
- decree on ecumenism
- restoration of unity one of the principal goals of Vatican II
- fraternal, not polemic tone
- all called to take part in ecumenism (renew our own personal lives, pray for unity)

6. Separated Brethren
   - Catholic term for their protestant brothers and sisters

7. Spiritual Ecumenism (UR 7-8)
   - consists in:
     - change of heart, holiness of life
     - public and private prayer for unity

8. Hierarchy of truths
   - some truths more central or important than others, e.g., who Jesus is and what He did more important than papal infallibility

9. Religious indifferentism
   - one religion is just as good as another. Religious relativism

10. The Concilium (post-Vatican II commission)
    - a committee set up to revise all the Liturgy of the Roman Rite, rewrite.
    - Revised Roman rite designed to be flexible, intended to provide legitimate options; and allow enculturation, e.g., African liturgy is more energetic.
    - Unfortunately, much unauthorized experimentation occurred

C. Facts to know

1. Which was the first Vatican II document to be approved?
   - Constitution on the Liturgy (Sacrosanctum concilium)

2. How did the council mandate that liturgical reform should implement the ideas of ressourcement and aggiornamento?
   - It stated this idea in Sacrosanctum concilium, 22-24

3. For the council fathers, what was to be considered as the #1 consideration in the renewal and reform of the liturgy?
   - Active participation of the laity

4. What is the newest thing about Dei Verbum’s treatment of the Magisterium as noted by Ratzinger?
   - 1st time the teaching office expressly points out the subordination of the teaching office to the word, i.e., it’s function as a servant
5. Which document was the central document of Vatican II? What is the significance of the choice of the opening line and first two words of the Latin text?

- Lumen Gentium
- “the light of the world” referring to Christ
- sending the message of: The Church is not putting herself first, but rather deliberately putting Christ first. Christocentric.

6. Lumen Gentium in paragraphs 14-16 prefers to speak not of membership in the Church, but of levels or degrees of relationship.

- Level 1) Catholic faithful, catechumens & fully incorporated
- Level 2) “joined”: non-Catholic Christians
- Level 3) ordered or oriented to: non-Christians

7. What are the bonds that link non-Catholic Christians to the Catholic Church according to Lumen Gentium and Unitatis Redintegratio 3?

- Visible, e.g., baptism
- Invisible, e.g., faith

8. Why was Dignitatis Humanae (Declaration on Religious Freedom) such a big deal? Why had some 19th Century popes stood against religious freedom in Catholic countries and on what basis does Dignitatis Humanae argue for religious liberty?

- Argues for religious liberty on the basis of human dignity. Faith is more than just an outward assent, it is a complete gift of self and surrender to God. The act of faith cannot be compelled.
- Religious liberty ⇒ seemed to imply that truth was inconsequential, religious indifference. Also, threatened the role of the Church in formerly Catholic European society. In addition, there was the idea that “error has no rights.”

9. How did Paul VI’s Humanae Vitae represent a development of doctrine?

- Marital act is both unitive and procreative.
- Unitive: expressing and deepening the union between two spouses. It is about self-giving.

10. What is the significance of the pontifical name chosen by Karol Wotyla in terms of announcing the priorities of his pontificate?

- His role was the continuation of the implementation of John Paul I implementation of Vatican II, which began with Pope John, then Pope Paul…

11. What position did Josef Ratzinger hold prior to his election as Pope?

- Head of the congregation of the doctrine of the faith (CDF).