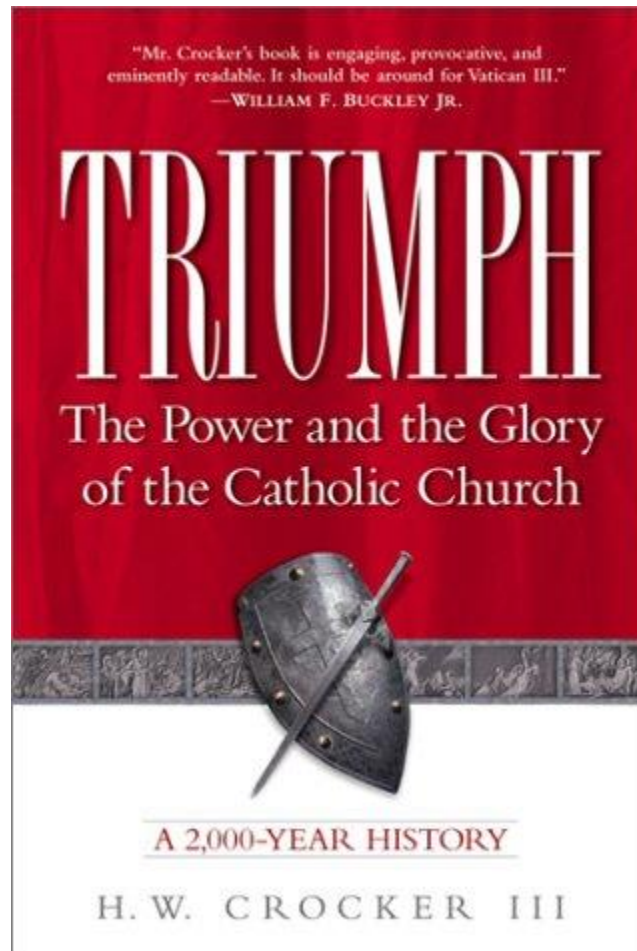


A Summary of *The Triumph* by H.W. Crocker III



A Summary of *Triumph: The Power and the Glory of the Catholic Church* by H.W. Crocker III

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About the Author

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General Overview

The Triumph by H. W. Crocker is a single volume history of over 2000 years of the Catholic Church, from the very birth of Christ to Pope John Paul II. As such, it packs into 427 pages an amazingly dense amount of information. From a strictly historical point of view, it is written largely from a Catholic viewpoint, and manages to touch on almost all of the large (and many of the small) events of Catholic history. It includes the rise of Catholicism in Rome, the middle ages, the renaissance, and modernity in lucid detail.

PROLOGUE: *In hoc Signo Vincas*

Constantine received a vision from the Lord in 312 telling him that ‘under the sign of the cross he would conquer’ and he subsequently had his troops paint that sign upon their armor and pray to the Christian God. By the end of 312 he had conquered the Roman nation, and in 313 the Edict of Milan was issued declaring Christianity a legal religion.

Chapter 1

The Lamb of God:

Jesus’ early years are lost to history, aside from His reported virgin birth and incident at the temple when he was 12. Circa 31 or 32, Jesus began preaching as an itinerant missionary, but was renowned even by contemporary historians as a “performer of astonishing feats”. Jesus, through His preaching, did not merely assert a set of morals but claimed to be divine, and He has come on a divine and not earthly mission. He imbues Peter and the apostles with the power to bind and loose sins and with that begins the history of the Catholic Church.

Chapter 2

Under the Roman Imperium

St. Paul, formerly a persecutor of Christians and a devout Jew, began preaching the Gospel to gentiles and eventually, with Peter, reached the Roman Capital. This was at the time of the Roman Emperor Tiberius, who regarded the religion sympathetically. The emperor Nero, however, was not as sympathetic and blamed a fire in the Rome on the Christians that had begun to flourish there. These persecutions occurred in 54 and 68, and were likely the cause of the death of Ss. Peter and Paul. Later, Emperor Domitian repeatedly persecuted the Christians as well as the Jews. This treatment set up legal precedent that Christians could be singled out for their faith and executed, and such legal precedent was often employed.

How the Catholic Church Saved Christianity

In the year 70, after an uprising, Romans again conquered the city of Jerusalem and utterly destroyed the temple and dispersed the Jews. This havoc was also wreaked tangentially upon the Christians living in the area, who now had to spread out to the world and could not remain centered in Jerusalem. The faith, spreading

out, was governed by the early Church, mainly the apostles, and was marked by several important qualities. Namely, it was *apostolic*, *historical* (i.e. in that it was created by Jesus), *hierarchical*, defined by *tradition*, and *Roman* (i.e. centered in Rome). Most importantly, the Church was able to single out what the correct faith was and define it for the devout believers, as well as singling out what the heresies were and warning against them. It had the authority to teach the Truth, and it did so numerous times against countless heresies.

Chapter 3

Trial by Fire

Persecutions continued to rock the early Church well into the 3rd Century, and the trials that ensued spawned many heresies, most centering on the ability of persecuted apostates to be forgiven, which the Church continued to warn against.

The Visible Church

The institutions of the Church began to take visible form for historians in the shapes of Bishops which lead individual areas and were assisted by presbyters (priests). There were also deacons, whose responsibilities dealt mainly with social welfare. The charity of the early Christians was immense, and is noted even by pagan scholars of the time. The Church at this time was also defining the proper faith that fell between Manichean thought and pagan rampant sensualism. In addition, the monastic tradition within the Church was beginning to develop, and the understanding that the Roman bishop was, *at a minimum*, the first amongst equals was becoming more prominent.

Chapter 4

Constantine

Constantine was the son of a Roman general, who later became Caesar of the West. When his father died he became leader of the troops and was proclaimed Augustus; eventually he conquered Rome (as in the Prologue), and by the age of 45 was the de-facto ruler of all of the empire. As a Christian emperor he resolved to settle the heretical controversies facing the Church and did so by calling councils for the bishops to declare the true faith. One of the main heresies plaguing the Church at this time was the Arian heresy, which denied the divinity of Christ. The Arian heresy survived for many years, and was only finally purged from the Church at the second general council in 381, thanks to the papacy and the staunch defense of orthodoxy put up by St. Athanasius.

The Nicene Council

Constantine called the Nicene Council, which adopted what we know as the Nicene Creed as the definitive summary of Christian belief. In addition to creating this creed, the council of Nicaea also adopted the date of Easter that was being used by the West. Notably, the Church also strengthened the practice of selecting its priests from those men who chose celibacy as a vocation, as decreed in the 3rd Canon of the Council.

The Imperial Legacy

Constantine later built the city of Constantinople in the East, which caused a larger rift between the East and West. Later, when the secular power was vacant in the West, the papacy took over. In the East, however, a tradition of caesaropapism (i.e. imperial supremacy over the Church) took hold. After a reign that drastically affected the Church, Constantine was baptized and died immediately afterwards.

Chapter 5

The War for the Empire

The three sons of Constantine that took hold over the empire began to war amongst themselves and eventually left the empire split east-west, with Julian the Apostate (so called because he apostatized from Christianity and became a pagan) leading the West. The Church under Julian suffered an immense persecution, and the rift between the East and West continued to grow as the East sunk further into post-Arian heresy and the West under the control of the Papacy clung to orthodoxy. After Julian's death, the subsequent emperors were for the large part Catholic and Catholicism began to once again flourish in the empire.

Theodosius, Ambrose, and a Christian Imperium

Eventually the Emperor Theodosius came to power and was the last emperor to unite the East and West. He also dealt the deathblow to Arianism and paganism in the empire. He was an extremely orthodox Catholic and virulently opposed heresy of any form. During his reign, St. Ambrose often sparred with him over religious and political matters, and Ambrose often won, leading the emperor to repent publicly for his error. Meanwhile, the issue of the Papal Supremacy continued to become clearer as the papacy became more obviously involved in governing the entire body of the Church.

Chapter 6

A New Barbarian World Order

Barbarians from the north eventually conquered the Western Roman Empire in the 7th century, and despite their name did so in a fairly civilized manner. The best account of this from a Catholic perspective is given by St. Augustine of Hippo, in *The City of God*. Augustine himself was a convert to the faith from a mixed marriage. He led a life devoid of chastity and full of heresy for much of his youth, and eventually converted under the influence of his mother, St. Monica, and the bishop St. Ambrose. After his conversion, he eventually became a bishop himself, and a staunch defender of orthodoxy against numerous heresies.

The Cinders of Empire, The Candle of Faith

In the vacuum of leadership left by the Barbarian conquering of the Empire, it fell to the Pope to take charge of both the religious *and* secular powers. As the world of the West sunk into the Dark Ages, the Church made every effort – most especially by way of monasticism – to retain the learning of the Roman Empire and the great works of art and writing that had been produced. The Eastern Patriarch of Constantinople took the opportunity of disarray to attempt to challenge the authority of the Papacy, to which the Pope put up a staunch defense. There was a long record of Roman Bishops acting with the power of a pope and even enforcing decisions and edicts outside of the Roman See and in other bishop's sees.

The Barbarian Conversion and the Mission of St. Patrick

Apart from the political and theological intrigue of the East and West, the missionary spirit of the Western Church had been reignited and was seen most especially in St. Patrick, who converted pagan Ireland and established orthodox Catholicism. At relatively the same time, monasticism began to boom in the West as well under the tutelage of several saints, but most importantly St. Benedict, who wrote the Rule of St. Benedict and established the Benedictine Order that still exists today.

Chapter 7

The Restoration of Catholic Europe

In 518 the Emperor of the East reunited with Rome, accepting Catholicism as the orthodox Christianity. This continued through the next Eastern Emperor, despite some turbulence between the Pope and Emperor as to who wielded the supreme power.

Gregory the Great

In 590 Gregory, a monk and deacon, was proclaimed pope against his will. With reluctant acceptance he ascended to the papacy, and took the title ‘servant of the servants of God’. He was known as an excellent pope, who insisted on enforcement of clerical celibacy, governed the state as well as the Church, and remained personally humble. At the death of Gregory in 604, the East began to again assert its power over the papacy, despite threats that were beginning to appear for them as well. Persians conquered Jerusalem in 614, and by 637 a new religion from Arabia (i.e. Islam) had conquered the Christian city of Antioch.

Schism between the East and the West that had reemerged was once again settled in 681 at the Sixth General Council of the Church in Constantinople. However, the tensions between the two began to arise again and it was not long until there was out and out political hostility. This was further incited by the rising iconoclastic trend in the East, influenced by the extremely iconoclastic Muslims who were exerting military and social influence. The heresy continued until the 787 when the universal Church concluded in council that Iconoclasm was heretical. The tensions, however, were not resolved. The Eastern emperor eventually declared the West in heresy due to the *filioque* (i.e. an addition to the Creed that stated the Holy Spirit proceeds from the Son *as well as* the Father), though this belief was a traditional one upheld by Christians. While the East and West would restore communion briefly several more times, the break was almost nearly complete.

Chapter 8

The Rise—and Near Fall—of Christendom

The feudal system of government began to become more popular in the West and while the ‘barbarians’ warred amongst themselves, kingdoms began to form. Charlemagne in 774 conquered the Lombards and secured the Frankish throne. Later, he was crowned ‘Emperor of the West’ by Pope Leo III. Western Europe after Charlemagne’s death plunged into a perpetual state of warfare and the Church was in a perpetual state of siege. Lights of the future were rising up, such as Hugh Capet in France in 987 and Otto the Great in Germany from 936 to 973.

The Dark Ages of the Papacy

The Papacy was a dangerous profession at that time, with one out of three being murdered. The office was bought and sold and fought for, and so some of the popes who ascended to the throne had less than glistening records. Meanwhile, the German king became increasingly more powerful and while giving order to the European community also began to threaten the autonomy of the Church.

Eventually, Hildebrand became Pope and took the name Gregory VII, and lead a reform within and without of the Church. It was to Pope Gregory VII that King Henry IV knelt in the snow for penance outside the Lateran Palace.

Chapter 9

The Crusades

In 1071 the Byzantine army was defeated by Islamic forces. The Islamic religion was a simple rational faith being proclaimed from Arabia that denied almost all of Catholic dogma. It appealed to the societies it enveloped for its simplicity and temporal and supposed eternal benefits, and it rapidly gained military power. Pope Urban II declared the first crusade in 1097 to protect the Christian world from the onslaught of Muslim invaders. The Crusaders eventually regained Antioch and eventually Jerusalem in 1099. The knights held these areas as an isthmus in a sea of Islam, while Byzantium declared the victories its own to the chagrin of the Crusaders.

The Monks of Battle

In response to the continued need for troops, monastic orders began to develop that also trained their monks for battle. The first group was the Knights of the Templar (or Knights of the Temple), who were an offshoot of a Benedictine style order. Other groups were the Knights Hospitallers, now known as the Knights of Malta. The Templars grew in temporal power and controversy enveloped them later, and the eventually melded into the Hospitallers in 1312.

Richard the Lionhearted and the Monarchs of War

By 1164 the Second Crusade to protect Europe from Muslim invasion was launched by St. Bernard of Clairvaux, the result of which was utter failure. In 1187 the Islam forces dramatically recaptured what had been taken in the First Crusade, and Pope Gregory VIII announced the Third Crusade in response. It was initially led by Fredrick Barbarossa, who died in a river crossing. Later, Richard the Lion Heart helped to siege Jerusalem and eventually negotiate a peace pact with Saladin, the leader of the Islamic forces, which would allow safe passage of Christians. The French and English Crusaders returned home, leaving the German Crusaders behind to take care of the Holy Land. From them sprang a third military monastic order, the Teutonic Knights.

Pope Innocent III declared the 4th Crusade after the death of Saladin, and planned to attack the Holy Land by way of Egypt. The Crusaders, however, took a different route and ended up at Constantinople. In July 1203 the Crusaders, against the direct orders of the Pope, sacked Constantinople in an attempt to settle a political squabble amongst the rulers of the Byzantine Empire. The promise made to them was aid in the Crusades, but after almost 2 years that aid did not come, and was eventually outright denied. The Crusaders sacked Constantinople again as punishment.

The Last Crusades

The Fifth Crusade began in 1217, which was meant to follow the plan of the 4th. The attack failed in Egypt, and the Sixth Crusade was launched in 1228 and by way of treaty gained control of Bethlehem, Nazareth, and virtually the entirety of Jerusalem in 1229. In 1244, however, another group of Muslims conquered the Holy Land anew. In 1261 the Byzantines recaptured Constantinople, and almost all of the Crusaders holdings were lost. However, in 1274 the Church of the West and the East was once again reunited by the East accepting the papacy and the filioque, but the Eastern Emperor failed to enforce the agreement and the last vestiges of Crusader holdings were utterly conquered as they had no support from the Byzantines or reinforcements from the West.

Chapter 10

Reconquista

The Holy Land was not the only Christian place taken captive by the Islam forces. Spain was also conquered in the 8th century, and it was not completely regained from them until 1492. In 1085 Alfonso VI, king of Leon, took back Toledo in central Spain. Cordoba returned to Spanish hands in 1236, and Valencia was taken back 2 years later. Ten years later Seville, then Cadiz, and by the end of the 13th Century the Moors were penned into Granada on the coast.

The Vicar of Europe

The Papacy became the central authority of Christendom and of the secular powers of the European community during all this time. The various nations, especially Germany, would attempt to enforce their claims to be able to appoint their own bishops. The Church, however, never gave in on these claims and insisted that She was not a national church but a Universal Church run by God through the Papacy. In 1130 there was a contested papal election, however, that caused much dismay within the Church and confusion about Papal power. The eventual winner of this problem was Pope Innocent II.

In the 12th Century, a man who has been titled the ‘most famous Englishman of the middle ages’ became Archbishop of Canterbury: Thomas Becket. He was the king of England’s chancellor at the time, and resigned from his secular position to perform his duties as bishop. To the chagrin of his former employer, he insisted on the Church’s independence from the throne of England, and was forced into exile for six years. In 1170 when he was returned, he was murdered by four knights of the king, who was compelled to do public penance as a result.

The Heart of Assisi

Francis was a son of a merchant who experienced an extreme inner conversion that called him to a radical life of poverty. By 1208 he had gathered a group of followers and was attempting to seek papal sanction for a simple rule for his fellows. The Pope apparently had a dream in which St. Francis held the Lateran Palace up on his shoulders, and taking this as a sign, the Pope endorsed St. Francis’ rule. St. Francis’ example was the most beloved of the middle ages, and he is still renowned as one of the greatest saints.

Abelard and Aquinas

A focal point of the intellectual debate circa the 12th century was the arguments that Peter Abelard and St. Bernard of Clairvaux launched against one another. Abelard was an unchaste man who ran into trouble with the parents of his pregnant fiancée turned secret wife, and after being castrated, became a monk. St. Bernard of Clairvaux challenged his heretical ideas (it should be noted that Abelard died reconciled to the Church), and in the line of other great scholastics such as St. Anselm and St. Aquinas, presented the Church with great teaching on theology and philosophy. St. Aquinas in particular excelled in his studies, presenting the Church with the 21 volume Summa Theologica, which ended with the words “I can do no more. Such secrets have been revealed to me that all I have written now appears to be of little value.”

Chapter Eleven

Inquisition

Around 1209 a heresy called Albigensianism arose within the Church. The Albigensians could be defined as a sort of pro-death league, opposed to marriage, to children, and pregnancy, for which they recommended abortion. The heresy spread throughout Europe for mostly political reasons. Eventually, after failed attempts to

peaceably convert the heretics, Pope Innocent III declared that the Albigensians were more of a threat to the Church than the invading Muslims, and launched an internal crusade against them. The Crusade was largely successful, and ended in 1229 when the Pope declared that the inquisition would remain to root out those heretics that still remained.

Laying Down the Law

After the successful crusade against the Albigensians, the Church enforced more strict guidelines about what the faithful could and could not do, in order to prevent the rising up of more heresies. The inquisition itself became stricter with these movements, and despite the Church's censures against torture or the death penalty, individual inquisitors would cross these lines or hand convicted heretics over to the state to be killed, rather than the Church applying the death penalty. On the whole, the scope of the Inquisition was rather small, with the chance that a person could be called before the inquisitor virtually zero. The focus of the inquisition was in areas where heresy had risen up already, which was relegated to southern France for the most part.

Stupor Mundi

Frederick II was raised as a papal ward and was extremely well educated. He was involved in politics, with the Pope as his guide and regent, early in his life. Eventually, in 1215, he became the Holy Roman Emperor and ruled Germany through peace and prosperity. However, he neglected to join the Crusades. He was a fairly nominal Catholic and had a wealth of interest in other religions, to the extent that his knowledge earned him the title 'stupor mundi' or "wonder of the world". Finally, in 1227, his exploits earned him an excommunication from Pope Gregory IX for being more than a decade late in his promises to join the Crusades. After embarking on a crusade to lift his excommunication and several spats with the Pope, he was returned to his state of grace. However, in 1238 after increasing tensions the papacy mounted another war against Frederick to maintain papal control of Italy. The war lasted until 1250 when Frederick died of illness and repented upon his deathbed.

Tilting Toward La Belle France

Italy fell into a state of anarchy after the war with Frederick, with bands of troops roaming about causing havoc. The French came to the aid of the Pope and occupied Sicily and Northern Italy, helping to maintain control. Unfortunately, rebels in Sicily led a mass slaughter of the French, even going so far as to kill French babies in Sicilian mother's wombs. The genocide was so intense that the Pope declared a crusade against the murderers, and convened a church council to aid as well. The council, coincidentally, reunited the East and West one more time. However, after the Council was completed, the East failed to honor it in any way.

Chapter Twelve

Fleur-de-Lis and Iron Cross

In 1309 Pope Clement V moved the papacy from the war torn and ravaged Italy to Avignon in southern France. Avignon was a papal property that was not owned by France, and yet it offered the convenience of the safety and orderliness of the French society. This move lasted for more than 70 years.

The Knights Templar and the Hatred of Philip the Fair

Philip IV was king of France from 1285-1314 and during his reign conditions degenerated in his country. He first exiled the Jews, then the Knights Templar, and then the Lombards (i.e. Italian Merchants). Philip accused the Knights Templar of having slipped into heresy, and ordered the arrest and torture of every Knight Templar

in France. This was done without papal approval, and many of the tortured knights confessed to crimes they later repented of, saying they did so under coercion and torture. The Pope, in response, ordered a commission of Cardinals to investigate. The Cardinals ordered a cessation to torture, and the investigation continued. In virtually every case outside of France, the Knights were cleared. In France, however, the secular law forced the Knights to be burned at the stake. In 1312 the Pope reluctantly agreed to dissolve, but not condemn, the order.

The French Papacy

After a series of decent popes, Pope Innocent VI employed Cardinal Gil Álvarez Carillo de Albornoz to regain the Papal States in Italy in order to make Rome safe for the papacy again. This was completed in 1356. In 1367 Pope Urban V landed in Rome and moved into the Vatican, as the Lateran Palace had been destroyed by fire. Urban, however, returned to France to negotiate peace between the French and English, and died there in 1370. The last of the Avignon popes was his successor, Gregory XI. Gregory returned to Rome, even though it was still unsafe, but remained there despite the danger. The next pope that was elected was Pope Urban VI, an Italian. Immediately after his election, the Cardinals had second thoughts and declared his election void due to the violence rife in Rome during the elections that supposedly influenced their choice. Elected in his stead was Robert of Geneva, who took the name Pope Clement VII and moved to Avignon. Clement VII was the far better man, but Urban VI, who was torturously cruel, was the validly elected pope. When Urban died, the College of Cardinals in Rome elected Boniface IX, another Italian, who was much milder and a better leader than his predecessor. The Great Schism continued though, with another illegitimate line of papacy in Avignon. When Clement died, the French Cardinals elected Benedict XIII as the new antipope. Eventually, in 1409, a council of Cardinals and canon lawyers deposed both popes and elected Alexander V. Both deposed popes refused to agree and now there were three contenders for the Papacy. After Alexander's death, Cardinals that supported him continued the third line of succession. In 1414 the Council of Constance assembled with 5000 delegates, and in 1415 the Council announced that it was superior to individual popes and had the full power of the Church. It deposed John XXIII (of the Alexandrian line), and with some political maneuvering had Gregory XII the true Pope, of the original, correct line, resign, and Martin V was elected as the new and true Pope.

Albion's Seed

In England the philosopher John Wycliffe lead the charge that the state was superior to the Church and drew up public ire against rich churchmen. One of his followers outside of England was Jan Hus, a Czech nationalist and academic. King Wenceslaus of Germany proclaimed, when the Church declared the followers of Hus heretics, that the Church had no authority over his subjects. The next year, however, he reversed himself and attempted to eradicate the heretics, sparking an internal war. The Hussites became more and more radical, eventually declaring that sole religious authority was found in the Bible (i.e. sola scriptura). In 1420 Pope Martin announced a crusade against the Hussites, and Bohemia descended into civil war.

Chapter Thirteen

Renaissance

The Popes of the Renaissance were not quite as bad as they are popularly made out to be. They were, while not religious enthusiasts, men of their times and did what they needed to do to maintain Catholic Orthodoxy. Pope Eugene IV (1431-1447) struggled with his Cardinals who sought to limit papal power and introduce a conciliar-type of church government. They were supported by the States, who thought that a Church run solely by councils would be easier to control. His successor, Pope Nicholas V was worldly-wise and regained Papal control through cash-payments and other tricks of the diplomatic trade.

The Borgias and the Renaissance Popes

Callistus III was the first pope from the Borgia family. He was a pious man, who overturned the charges of heresy passed on Joan of Arc in 1431. His successor was Pius II, who lived a secular life and fathered children until the age of 40, when he began to live and work in the Church. He became a priest, and a year later, a bishop – notably, following his vow of celibacy. At the age of 53 he became pope, with the stated goal of reaffirming the papacy’s power over all men of the Church, councils, and kings. His successor was Paul II, who was a reformist pope opposed to the abuse of indulgences. Following him was Sixtus IV, a pious Franciscan with an unstained private life. He devoted much money to the rebuilding of Rome and the arts, which inspired those under him to gain more money by, unfortunately, abusing indulgences.

The most famous of Renaissance popes was Alexander VI, who simply ignored his priestly vows of celibacy. Aside from his unchastity, he remained diligent to his work as Pope, and showed himself an extremely gifted administrator. Despite his impious private lifestyle, he upheld the Church’s orthodoxy and theology strictly. He apparently saw no reason that his own failings should change what the Church teaches. His successor was Julius II, who was as much a Renaissance pope as Alexander. Following him was Pope Leo X, who while personally pious, was an extravagant spender. The extreme expenses of his papacy led to the increased sales of indulgences and church offices, which drew the ire of an obscure German monk named Luther.

Chapter Fourteen

Turks and Protestants

The Hapsburg Emperor Charles V defended the Faith before Luther’s assaults. In 1521 at the Diet of Worms he condemned Luther as a heretic. In the meanwhile, Luther had done some massive evangelization, and the Church began to recognize what Charles V already knew. By 1524 the Protestant Revolution had brought about the beginnings of the bloodiest peasant uprisings in history.

Martin Luther, Zerstoror Von die Christenheit

After the Protestant wars that lasted almost a century, the lines of battle fell almost as the old Roman wars did. The northern half of Europe was ensconced in Lutheranism, Calvinism, and Anglicanism, while the old Roman Empire remained entrenched in Catholicism. Luther removed most of the sacraments from theology, and decided the priesthood was unnecessary. Luther himself became a monk to escape his abusive parents, one of whom was not Catholic but pagan. The pagan influence obviously had an influence on Luther, who was quite literally anally obsessed. He often had ‘anal combat’ with the Devil, and supposedly they flung feces at one another. Luther is quoted as saying that he would “throw him (the devil) into my anus, where he belongs.” Moreover, Luther had his thunderbolt idea that faith alone was sufficient for salvation from, in his own words, “knowledge the Holy Spirit gave me on the privy in the tower.”

The Church was certainly in need of reform at this time, but its deficiencies are often grossly exaggerated and its leadership of Europe, staunch defense of Orthodoxy, care of the poor and other virtues are often neglected in historical accounts completely. Luther’s ideas of reform were extreme though, and he eventually denied even the existence of free will and espoused predestination. Protestantism continued to flourish and abandoned all history and sense of theology, relying solely on the Bible and faith alone, which amounted to a general intention of goodness.

After an insane escalation of his heresy and peasant rebellion that denied the benefits of celibacy, the Church as an institution, the need for a priesthood, mortal sin, the ability to resist sexual temptation, marriage as a sacrament, and particularly every point of Catholic doctrine, Luther turned on the peasants and wrote *Against the Murdering, Thieving Hordes of Peasants*, winning the support of the German kings.

Meanwhile, other Protestant sects went to doctrinal war with Luther, and further degenerated Christianity into heretical thought. John Calvin created the first and only Christian Police State in Geneva, and Zwingli was taking ground in Switzerland.

In 1546 Pope Paul III and Charles V went to war to restore the entirety of Germany to the faith. The Pope withdrew his troops before the completion of the battles, however, and as a result it was agreed at the Diet of Augsburg in 1555 that the peoples of the various German principalities would follow the religion of their respective princes.

Calvin, meanwhile, had laid the foundation for Reformed and Presbyterian Christianity, and developed ever more strict interpretations of the bible and the code of law that he found there. He eventually sunk into the doctrine of double predestination, with the individual having no real control over himself or his fate.

Chapter Fifteen

The King's Good Servant, but God's First

Henry VIII, who had been an extremely pious man, found himself lusting after Anne Boleyn, who would not consent to be anything but his wife. This was a problem, as Henry was already married. Henry appealed to the Pope on dubious legal grounds to declare his marriage invalid. His marriage was deemed to be valid and therefore indissoluble, and in response Henry separated himself from the Catholic Church. Monks and nuns in England were expelled from their monasteries and convents, and martyred St. Thomas More. After Henry died, his son born of Anne Boleyn came into power for a short while, and then his daughter Mary Tudor of his real wife came to power. Mary was Catholic, and in retaliation to the great devastation wrecked on the Church in England, Mary executed nearly 300 rebellious Protestants. This gave the Protestants martyrs to gather around, and when Mary died, the Catholic cause in England essentially died with her. The next queen, Elizabeth I, made Catholicism illegal and its adherents were branded as traitors.

Chapter Sixteen

A Century of War

In 1571 a massive sea battle was fought between the heavily outnumbered Catholics and the Muslims. The pope, St. Pius V, insisting that the soldiers put on the armor of prayer, attributed the miraculous victory to the Blessed Mother, and instituted the Feast of Our Lady of Victory.

The War in France

In France, at the end of the 16th century, war broke out between the Protestant Huguenots and French Catholics. Eventually a protestant, Henry IV won the throne, but converted to Catholicism four years later under intense pressure from the largely Catholic France. Tensions between the Protestants and Catholics continued, and helped to incite wars in other countries, such as the 30 years' war in Germany.

An English Coda

After a failed attempt by some exasperated Catholics to assassinate the leading members of the English government, laws in England became even more strict than they had been. Catholics were largely assumed to be traitors worthy of death unless they could prove otherwise, and there is still an English bonfire celebration every year in commemoration of the death of the Catholic Guy Fawkes. James II eventually came to power in

England, and as a pseudo-Catholic he lifted the laws persecuting the Church. This made him incredibly unpopular.

Chapter Seventeen

The View From Rome – and From Philosophy

As the Papacy entered the 18th Century, it had no hope of restoring by arms or military campaign its glories of the past. It couched itself in the tradition of the Church and staunchly defended against Protestant attacks the Catholic Tradition of theology and philosophy, even if it was too difficult for the Protestants to understand. The Protestants, for their part, had invested all authority in scripture and were so left open to the invariable attacks of textual criticism that swamped them with problems.

Chapter Eighteen

Revolution

In France a writer named Voltaire came to prominence, and he was as sharp a critic of the Church as has ever lived. His main thesis was that Christianity should be unable to define any dogma other than a vague deism, and he inaugurated the ‘Age of Reason’. In this battle of rhetoric, the Jesuits turned out to be the Church’s most prominent defenders, and as a result they were the targets of much rhetorical criticism themselves.

The Suppression of the Jesuits

The French government of the time was at disease with the great power of the Jesuit order, and so ordered that they should be made subject to the state. The pope, however, argued that they should ‘...be as they are, or cease to be.’ Taking that statement literally, France expelled the Jesuits from the country in 1767. In 1773, after extreme pressure was mounted from every major country in Europe, Pope Clement XIV disbanded the Jesuit order in Europe. It was a decision that would be overturned in due course.

Reason’s Bloody Terror

At the same time there was a revolution brewing in the New World, in which Catholic interest was not immediately apparent. The new country that was formed by the revolution, however, aided the growth of Catholicism by beginning to make freedom of religion a more common tenet.

In France, however, the revolution took an opposite twist. The French government under political pressure invoked a form of parliament, and also signed a law forcing all clergy to swear allegiance primarily to the country – before the pope. The clergy largely did not do this, and so fell on the right-wing side of the splitting political controversy. They found themselves, oddly, with the monarchy and defenders of tradition. After the revolution, the King and Queen were guillotined and the priests expelled in large part from the country on pain of death. Thousands were killed for staying. Catholic women in particular were targets for rape and death, both because of their faith and because of their ability to ‘breed brigands’.

Chapter Nineteen

Revival and the Syllabus of Errors

In 1796 Napoleon, an officer of the French Republic began the first conquest of Italy. The conquest went extraordinarily well, and the French recognized Napoleon as their First Consul. In 1804 he became emperor, and soon his rule became despotism. Eventually, his troops conquered Italy – it had been freed for some time – and the pope became a prisoner of the French from 1808 to 1814. After a failed attempt to take Russia, Napoleon was compelled by political reasons to free the pope, and in the next year the Allied armies marched into Paris and Napoleon was exiled to the island of Elba. He escaped and returned to France, rallied new armies and marched to Waterloo where he was defeated again and exiled once more to the escape-proof island of St. Helena. It was there he died in 1821, leaving Europe transformed in the wake of his empire. England lessened and finally removed its anti-Catholic laws, and the Church gained friends amongst its old allies in Europe.

War, however, broke out in Italy to unify the government under non-papal control. By 1861, Italy was united under a new king, Victor Emmanuel II and the pope's holdings were reduced to the immediate environs of Rome. Pius IX was the pope at the time, and despite these temporal setbacks, he greatly advanced the faith in other regions. It was Pope Pius IX who affirmed as dogmatic the belief in the Immaculate Conception, the Infallibility of the Pope and presided at the First Vatican Council. He consecrated Catholic Christendom to the Sacred Heart of Jesus, and wrote the Syllabus of Errors targeting liberalism.

Kulturkampf

The culture war began in Germany in 1871 with the state insisting on the secular supervision of Catholic schools. In 1872 the Jesuits and other Catholic orders were expelled from the country, and the state passed laws favoring the so-called Old Catholics who accepted state supremacy over the Church. Problems of this nature continued until well into World War I.

Chapter Twenty

The Century of Martyrs

The 20th Century was the most murderous in history, especially targeting Catholics and Jews. In 1905 the French government once again seized all Church property and transferred it to secular ownership. The Church was struggling in much of Europe, and only in America did it seem to be flourishing at all. During the reign of Pope St. Pius X (1903-1914) the Church focused largely on reform of its seminaries and streamlining its canon law, as well as centralizing power in the papacy.

The Age of the Dictators

In 1929 through much political negotiation, the Church regained some say in the use of its property. In Italy, the Vatican City was granted to the Church along with the Lateran Palace, Castel Gandolfo, and a few other holdings. The Church had less luck with Germany, however, and when in 1933 a concordat was signed with Germany granting Catholic's religious freedom, Hitler immediately ignored it. In 1937 the Church had a letter denouncing the Nazi's read in every pulpit in Germany, and Hitler in response went to political war with the Church, inciting a new Kulturkampf.

The Crucifixion of the Church in Mexico and Spain

Mexico in 1917 became the first explicitly socialist, anti-religious, and constitutional revolutionary republic in the world. Most of the people of the Mexican State remained loyal to the Church, but the revolutionaries who led the country were far from that. Between Nov 11th, 1931 and April 28th, 1936, four hundred and eighty

Catholic churches, schools, orphanages and hospitals were closed by the government. The persecution in Mexico continued and only increased until the outbreak of World War II.

Chapter Twenty One

The Global Struggle

Pope Pius XII came to power in 1939 and made desperate overtures to keep peace in Europe before the outbreak of the Second World War. During the war itself, Pope Pius XII was instrumental in saving at least 700,000 Jews from certain death, as well as working tirelessly to end the war and to stop the spread of Communism in the East. His defense of the Jews during the war was so outstanding, that the chief Rabbi of Rome, after the war (when there was no secular reason for doing so) converted to Catholicism and took the pope's given name as his new Christian name.

Restoration

In 1950 Pope Pius XII invoked papal infallibility to define the dogma of the Assumption of Mary, and the Catholic Church experienced an intellectual revival in the likes of G. K. Chesterton, Graham Greene, J.R.R. Tolkien, Thomas Merton and Cardinal Avery Dulles. While the Papacy may not have been politically as powerful as it once was, the Church was restoring itself in the realms of faith and philosophy to some extent during the years after the Second World War.

Vatican II and Humanae Vitae

Pope John XXIII came to power in 1958 and called the Second Vatican Council which lasted until 1965, two years after his pontificate. The Council proclaimed the Universal Call to Sainthood and attempted to reform the liturgy to make it more accessible to the modern world. Pope Paul VI (1963-1978) inherited with the council an almost impossible situation: to institute the largest council in Church history with as little transitional pain as possible. Unfortunately, the reforms were sharp enough for many to abandon the faith, and Vatican II documents have been wrongly interpreted for half a century now to justify many un-Catholic beliefs. In addition to negotiating these problems, Pope Paul VI issued the encyclical *Humanae Vitae* which fell like a bombshell on the Church, reiterating in clear terms the Church's ban on abortion and contraception. Following the pontificate of Pope Paul VI was the one-month reign of Pope John Paul I, and then the long and reign of John Paul II.

The Era of Pope John Paul II

John Paul II came to the papacy in 1978, and was the first non-Italian pope in more than 450 years. Through his political maneuverings he was able to work forcefully and with great success for the fall of Communism in Russia, as well as sparking an enormous revival amongst the youth of the Church.