

## ***Controversies in Catholicism and Orthodoxy***

### **I. Catholic Controversies**

#### **A. Context: Counter- (Catholic) Reformation**

1. Nature
  - a. Catholic response to Protestantism
  - b. Some moral & outward reform
  - c. Hardening of doctrine against Protestantism
2. Council of Trent (1545-63)
  - a. Reaffirmed traditional Catholic doctrine
  - b. Defined itself against Protestant doctrine
  - c. Eliminated dissent
  - d. Increased power of the pope
  - e. Set the course of Catholicism for 400 years
3. Post-Reformation Catholic dogmas
  - a. Immaculate Conception of Mary (1854)
  - b. Papal Infallibility (1871)
  - c. Bodily Assumption of Mary (1950)

#### **B. Jansenism**

1. Setting: French Catholic Controversies
  - a. Gallicanism: Autonomous French Catholicism
  - b. Quietism: Subjective, “Catholic Quakerism” (Madame Guyon)
2. Leaders
  - a. Cornelius Jansen
    - 1) Bishop of Ypres (1585-1638)
    - 2) Author of *Augustinus*, commentary on Augustine
  - b. Antoine Arnauld: Sorbonne professor & defender
  - c. Blaise Pascal
    - 1) Mathematician & philosopher
    - 2) *Provincial Letters*: Anti-Jesuit satire
    - 3) *Pensées*: Fragment of great apologetic (e.g., “the Great Wager”)
3. Tenets
  - a. 17th-century protest against doctrinal/moral laxity
  - b. Revived strict Augustinian views of sin and grace
  - c. Labeled “Semi-Protestant” and “Catholic Calvinism”
  - d. Saw life as a continual Lent (O’Connell)
  - e. Anti-Jesuit
    - 1) Rejected Molinism (“Catholic Arminianism”)
    - 2) Attacked Jesuit casuistry (method of determining right & wrong by ethical principles)
4. Controversy
  - a. Last great Catholic controversy over the nature of sin and grace
  - b. Small but pointed attack on the Jesuits
  - c. Eventually rejected in France
  - d. Condemned by the pope (1653 & 1713)

### **II. Orthodox Controversies**

#### **A. Context**

1. Focus on Orthodox churches of Eastern Europe
  2. Political Situation
    - a. Southeastern Europe: Controlled by Muslim Ottoman Empire
    - b. Russia: Independent defender of Orthodoxy
  3. Early Lutheran outreach → Rebuffed
- B. Cyril Lucar, “Protestant Patriarch”
1. Career of Cyril Lucar (1572-1638)
    - a. Born in Crete and educated in Italy
    - b. Worked within Ottoman Empire
    - c. First contact w/ Protestantism uncertain
    - d. Claimed conversion to Protestant views while Patriarch of Alexandria
    - e. Instituted Protestant-like reforms as Patriarch of Constantinople
      - 1) Translation of Bible into modern Greek
      - 2) Operated printing press
      - 3) Wrote Protestant *Confession of Faith*
    - f. Interpretations
      - 1) Sincere Protestant
      - 2) Diplomatic/political ploy
      - 3) Unaware of Protestants using his name
  2. Orthodox Reaction
    - a. Synod of Jerusalem (1672): Direct response to Cyril’s teaching
    - b. Issues *Confession of Dositheus*
      - 1) 18 Decrees answering Cyril’s 18 Chapters
      - 2) Also 4 “Questions” defending icons, adoration of saints, & Orthodox view of Scripture
      - 3) Direct, explicit repudiation of Cyril & Protestantism
    - c. Not an ecumenical council decree but indicates Orthodox attitude