



CHRISTIAN
MUSICOLOGICAL
SOCIETY OF INDIA

A HISTORY OF THE CHURCH

BY F. X. FUNK

Translated by the REV. DR. PERCIBALLI
and Edited by the REV. W. H. KENT, O.S.C.

IN TWO VOLUMES

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MUSICOLOGICAL
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FRANCIS XAVIER FUNK

Late Professor of Theology at the University of Tübingen

A MANUAL OF CHURCH HISTORY

Translated from the German by

P. PERCIBALLI, D.D. & Can. Law

and edited by

W. H. KENT, O.S.C.

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TRANSLATOR'S PREFACE

THIS valuable manual of ecclesiastical history by the late Prof. F. X. Funk is especially adapted to our times, because in its pages may be found the weapons best fitted to combat the present formidable enemies of the Church. When the book had been already translated from the original German into French, Italian and Spanish, an English version was still wanting. I was encouraged therefore by the author to undertake the task; though, for a time, engrossed by other occupations, I put the idea aside. But the Italian translation made by me met with such marked success in Italy that many American and other English-speaking professors and the rectors of English-speaking colleges in Rome strongly urged me to resume the work.

Accordingly I braced myself for the effort, but difficulties innumerable arose in my four years of hard work, and I should certainly have relinquished it had I known that another translation into English was contemplated, or had I not been given encouragement by learned and competent judges, more especially by the Rev. Gregory Cleary, Professor in St Isidoro's College, Rome, and by Professors Caine and Barry, of Holy Cross College, Dublin, who not only inspired me with new energy, but carefully revised, corrected and improved the translation. To these eminent men I offer my sincere gratitude. My heartfelt thanks are also due to Monsignor Shahan, Rector of the University of Washington, for his words of praise leading me to foresee that the success of the work will not be confined to students alone, but that its usefulness will be extended to a much wider sphere.

I owe a peculiar debt of gratitude to the Rev. W. H. Kent for undertaking the final revision and for correcting, with scrupulous care, the proofs. The well-known erudition, accurate acquaintance with the German language and thorough mastery of his own—to say nothing of the



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TRANSLATOR'S PREFACE

other qualifications that recommend the learned Oblate of S. Charles to the English-speaking world—form a sure guarantee of the accuracy and efficiency of the present translation.

Some additional notes were considered necessary as regards English-speaking countries, respecting which Dr Funk was either silent or too laconic. Such additions are marked with three asterisks *** so that the reader may easily distinguish between the work of Funk and that of the translator.

P. PERCIBALLI.

Rome.



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ABBREVIATIONS USED BY THE AUTHOR

<p>A. = <i>Archiv</i>.</p> <p>A.f.L.u.KG. = <i>Archiv für Literatur u. Kirchengeschichte des Mittelalters, herausgegeben von Denifle und Ebrle.</i></p> <p>Abh. = <i>Abhandlung</i> (Dissertation).</p> <p>Abh. Göttingen, Leipzig, München = Dissertations issued by the Royal Societies of Göttingen, Leipzig and Munich respectively.</p> <p>An. Boll. = <i>Analecta Bollandiana.</i></p> <p>A. SS. = <i>Acta Sanctorum, ed. Bollandus.</i></p> <p>Bg. = <i>Biography.</i></p> <p>Congrès des Cath. = <i>Comptendu du I-IV Congrès scientifique international des Catholiques.</i></p> <p>G. = <i>Geschichte</i> (History)</p> <p>H.E. = <i>Historia Ecclesiastica.</i></p> <p>Hist. = <i>Historisch</i> (Historical).</p> <p>J. = <i>Jahrbuch; Jahrbücher</i> (Annals).</p> <p>K. = <i>Katholisch</i> (Catholic).</p> <p>Kath. = <i>Katholik</i>, periodical published at Mainz.</p>	<p>K.G. = <i>Kirchengeschichte</i> (Church History).</p> <p>KL. = <i>Kirchenlexicon</i> by Wetzer and Welte (2 ed.).</p> <p>KR. = <i>Kirchenrecht</i> (Canon Law).</p> <p>LR. = <i>Literarische Rundschau.</i></p> <p>Mg. = <i>Monograph.</i></p> <p>MG. = <i>Monumenta Germaniae.</i></p> <p>NA. = <i>Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde.</i></p> <p>PG. = <i>Patrologiae Cursus Completus, Series Graeca; ed. Migne.</i></p> <p>M.I.Ö. = <i>Mitteilungen des Instituts für österreichische Geschichtsforschung.</i></p> <p>PL. = <i>Patrologiae Cursus Completus, Series Latina; ed. Migne.</i></p> <p>R.E.d.chr. A. = <i>Real-Encyclopädie der christlichen Altertümer hg. von Kraus.</i></p> <p>R. Qu. = <i>Römische Quartalschrift für christliche Archäologie und Kirchengeschichte.</i></p> <p>Rquh. = <i>Revue des questions historiques.</i></p> <p>R.S. = <i>Roma Sotterranea.</i></p>
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vi ABBREVIATIONS USED BY THE AUTHOR

SB. Berlin, Wien, München = Sitzungsberichte der Akademie der Wis- senschaften zu Ber- lin, Wien, u. Mün- chen.	St.u.Kr. = <i>Theologische Studien und Kritiken.</i>
St. a. M.L. = <i>Stimmen aus Maria-Laach.</i>	Th. = <i>Theologie.</i>
St. Bened. = <i>Studien und Mit- teilungen aus dem Benediktiner - und Cistercienserorden.</i>	Th. Qu. = <i>Theologische Quar- talschrift.</i>
	T. u. U. = <i>Texte und Untersu- chungen hg. von O. V. Gebhardt und A. Harnack.</i>
	WG. = <i>Weltgeschichte (Uni- versal History).</i>
	Z. = <i>Zeitschrift (Periodi- cal.)</i>

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Ages, while his *Itinerarium mentis ad Deum* gives him a high place among the mystics.

To those already enumerated must be added some others whose influence was not so great, but who still occupy an honourable place in the history of learning.

1. Vincent of Beauvais, a Dominican, tutor to the sons of Louis IX (†1264), who in his *Speculum* (historiale, naturale, doctrinale) gave an encyclopædia of the knowledge of his time. To this was added later the "speculum morale." Mg. of Schlosser, 1819; A. Vogel, 1843; *Zeitschrift für Kirchengesch.* 1.

2. Henry of Ghent, canon (1267) and archdeacon of Tournai (†1293), author of numerous treatises (Quodlibeta) on the sentences and of a Summa. He is called "Doctor Solemnis." M. de Wulf, *Etudes sur Henri de Gand*, 1895.

3. Roger Bacon of Oxford (†1294), a Franciscan, remarkable for the extent of his knowledge, especially in natural science, a gifted thinker who received the title of "Doctor mirabilis," but was also persecuted for his peculiar opinions. Mg. of Charles, 1861; L. Schneider, 1873. *Revue des questions historiques*, 50 (1891), 118-142.

4. The Spaniard Raymond Lully in his zeal for the conversion of the Mohammedan, desired to set forth an absolute proof of the truth of Christianity. In his *Ars Magna* he explained what he believed to be an easy method of learning all sciences. He expressed his convictions in many writings and, dying in 1315 from ill-treatment received from the Saracens, he ended his long life by martyrdom. Mg. of A. Helfferich, 1858.

CXXXVI. THE MYSTICS.*

AMONG the Mystics the first place is occupied by St Bernard, one of the greatest minds of his time, who by word and work and pen laboured indefatigably to lead men to a more perfect life. His mysticism was chiefly practical, aspiring to a deeper knowledge and more intense love of God. His principal works are "De diligendo Deo," and "De consideratione." 43

Speculative mysticism was chiefly cultivated among the *Victorines*, and more especially with great success by Hugo of St Victor. His companion Richard (†1173) went still

* W. Preger, *Gesch. der deutschen Mystik.* 1.



further, 'arranging the scattered and often undeveloped doctrines of his master into a systematic and ordered whole.

We must also mention Rupert of Deutz (†1135),* in many of whose writings, especially in his exegetical works, the mystical element predominates. With this tendency is also connected his predilection for philosophizing on history and constructing historical systems.

The same mystic tendency is met with in the Cistercian abbot Joachim of Floris in Calabria (†1202)†, and in him it was united with a desire to be a prophet and reformer. He taught that there were ages corresponding to the three divine persons; the first was the age before CHRIST, when the letter of the Old Testament prevailed, the age of laymen and married people; the second, or Christian age, up to 1260 (forty-two generations of thirty years each; cf. Matt. i, 17), was characterized by the supremacy of the letter of the New Testament—the age of the clergy; while the third was destined to be the age of the HOLY SPIRIT and of monks, and would be dominated by the spirit of the Sacred Scriptures (or the *Evangelium æternum* as it was called in allusion to Apoc. xiv, 6). In the year 1260 this happy era was to dawn, when figures would give way to reality, imperfect knowledge to perfect cognition, the earthly to the spiritual church, and by means of a new order, nearly all the world would be converted to God.

The opinions of Joachim were received with favour by many, especially by the extreme or rigid party of the Order of Friars Minor. When in 1204 the Franciscan Gerard of Borgo San Donnino published the *Introductorius in Evangelium æternum*, an introduction to the principal works of Joachim: "Concordia V. et N. Testamenti, Expositio super Apocalypsin, Psalterium decem chordarum," in which he set forth the "Eternal Gospel" in another form, violent opposition arose. The "Introductorius," after being examined by the commission of Anagni, was condemned by Alexander IV in 1255, and the writings of Joachim were also condemned in a Provincial

* Mg. of O. Rocholl, 1886.

† Mg. of Schneider, 1873. Denifle. Archiv für Litteratur u. Kirchengesch. des Mittelalters, 1 (1885) p. 48-142.



CXXXVI. THE MYSTICS

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Synod of Arles (after 1263). But the idea of the regeneration of the Church still survived among the Franciscans, as was shown in after years by John of Olivi (†1297) and Hubertin of Casala.

Among certain women, for instance, Hildegard of Bingen (†1179), and Elizabeth of Schönau (†1156), to name only the more celebrated, the same ideas were manifested in ecstatic visions. In them it assumed a character of reform against the vices of the time, without, however, passing into the apocalyptic fantastic schemes of Joachim. Hildegardis opp. ed. Pitra, 1882 (Analecta, s.t. VIII). Damoiseau, 3 vol. 1893-95. Mg. of Schmelzeis, 1879. F. W. Roth, Die Visionen der hl. Elizabeth, 1884.

To the end of this period belong the Franciscan David of Augsburg (†1272), who expressed his ideas in the German language, and his disciple Berthold of Ratisbon (†1272), whose greatest merit lies in his sermons. Cfr. Wieser, Berthold von Regensburg, 1889. Greeven, Die Predigtweise des Franziskaners B. v. R. 1892.

Lastly we must mention the Dominican Jacobus de Voragine, Archbishop of Genoa (†1298). He composed numerous sermons and a *Legenda Sanctorum*, commonly called the *Legenda aurea* on account of the high esteem in which it soon came to be held.



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