

- 100 – apostolic fathers and apologists rarely transcend moralism; Paul's theology disappears; rigorism common from ii to v centuries
- 150 – Gnostic crisis leads to formation of NT canon; «teaching of apostles,» as interpreted by churchmen, becomes normative for interpretation of scripture; this situation will prevail until the Reformation
- 200 – allegorical interpretation is widely used, Origen and Augustine both use it and are very influential
- 250 – christological disputes lead to formulating doctrine in philosophical, not scriptural terms (325 to 451)
- 300
- 350
- 400
- 450 – Germanic tribes «converted,» but not given scripture in their own language
- 500
- 550 – one bright point: Benedict and his Rule (529)
- 600 – divorce of scripture from church life:
  - collapse of Frankish empire; moral low point
  - no trained clergy; superstition rife
- 650
- 700
- 750
- 800 – Carolingian revival; still no scripture in the vernacular
- 850 – «Dark Age» – clergy largely illiterate
- 900
- 950
- 1000 – Romanesque revival; still no vernacular scripture; political power of papacy increases; Crusades are preached under the slogan «Dios lo vult»
- 1050
- 1100
- 1150 – 1175: Waldes calls for a return to the simplicity and poverty of NT church; wants scripture in vernacular for the laity; he is excommunicated
- 1200 – 1229: Council of Toulouse forbids vernacular translations of scripture
- 1250
- 1300 – Avignon papacy; Curia dedicated to fund-raising to finance luxurious living
- 1350 – 1376: Wyclif calls for a return to NT; access to scripture for laity
- 1400 – magical elements abound in popular piety: superstitious cult of saints, indulgences, multiplying Masses for dead; obsession with pains of purgatory
- 1450 – Renaissance papacy
- 1500 – Luther and *sola scriptura*; invokes scripture against tradition
- 1550 – 1548: Trent says scripture *and* tradition are both sources of faith; 1563: defines Catholic piety in unscriptural terms (relics, pilgrimages, cult of saints)
- 1600 – Catholic Reform is short-lived; churchmen comfortable in feudal world, unaware that world is changing (educated middle class; predominance of cities)
- 1650
- 1700
- 1750 – 1789: French Revolution nationalizes church property; «Declaration of the Rights of Man» Pope condemns not only excesses, but also the «Declaration» ; popes in early xix turn against modern world; condemn French Catholics who make peace with Revolution; Pius IX seems different, but becomes determined foe in 1848;
- 1800 – 1864: «Syllabus of Errors» 1907: anti-modernist witch-hunt; decrees of PBC
- 1850 – 1943: *Divino afflante Spiritu*; 1950: *Humani generis*
- 1900 – 1964: CDR of Vatican II
- 1950