

AN OUTLINE HISTORY OF THE CATHOLIC CHURCH

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1700s

1. cultural background and Church-state relations

- a. everyone agrees that a state cannot function without a religion; even non-believers take established churches for granted
- b. Prussia (a Protestant country)
 - 1) 1713-40: Frederick William I of Prussia (r. 1713-40) declares “that princes should be regarded as popes in their own dominions” (Holmes and Bickers 177)
 - 2) Frederick II (Frederick the Great, 1740-86) is “an unbeliever but he appreciated the social utility of the churches” (Holmes and Bickers 177)
- c. the Papal States
 - 1) Benedict XIV (1740-58) is charming, witty, sociable, and scholarly
 - a) he makes concessions in concordats with secular states
 - b) he eases usury laws and initiates economic reforms
 - c) he removes some legends from the Breviary
 - d) he revives the *mandatum* (the rite of washing feet on Maundy Thursday)
- d. Austria
 - 1) Joseph II (1765-90)
 - a) restricts appeals to Rome
 - b) authorizes the publishing of works on the Index
 - c) introduces religious toleration
 - d) introduces civil marriage and divorce
 - e) nationalizes Church property (confiscating 600 religious houses)
 - f) reorganizes dioceses
 - g) appoints 1500 priests to new parishes
 - h) attempts to eliminate superstitions
 - i) attempts to eliminate indulgences
 - j) restricts the number of Masses, processions, even candles
- e. America: the American Revolution
 - 1) 1775-83: American Revolutionary War
 - 2) 1787: the US Constitution has one statement on religion: “no religious test shall ever be required as a qualification to any office or public trust under the United States”
 - 3) 1789: James Madison writes the first ten amendments
 - 4) 1791: $\frac{3}{4}$ of the states ratify the Bill of Rights
 - a) text of the first amendment: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances”

- b) the establishment and free exercise clauses resulted from fear that the federal government might impose an established Church
 - c) 1868 on: since the 14th amendment (due process and equal protection), the Supreme Court has imposed the religion clauses on state and local governments
 - d) the principal issues for the establishment clause have been state financial assistance to hospitals and schools, school prayer, religious displays, and private-school vouchers (upheld, 2002)
 - e) the free-exercise clause has often been interpreted to include two freedoms: the freedom to believe, and the freedom to act; states can restrict the freedom to act
 - f) the principal issues for the free-exercise clause have been specific practices: polygamy (denied, 1879), Jehovah's Witnesses (40 Supreme-Court cases, 1938-55), Seventh Day Adventists' refusal to work on Saturdays (upheld, 1963), American Indians' use of peyote (denied, 1990, but laws since allow it), Santería's practice of ritual slaughter (upheld, 1993), etc.
- f. France: Louis XVI (1774-92) before the French Revolution
- 1) state of the French Church
 - a) 1500s on: the French king appoints abbots and bishops
 - b) by 1750: "almost all of the positions of wealth, honour and authority in the French Church were in the hands of aristocrats" (Holmes and Bickers 207)
 - 1. 1700s: 850 of 1100 abbeys in France are held as benefices, often by royal-family members
 - 2. in episcopal appointments, birth is more important than faith or merit; "Younger sons in aristocratic families frequently moved into their episcopal palaces before the age of thirty" (Holmes and Bickers 207-08)
 - c) 1700s: titles used to address princes ("My Lord," "Your Grace") are now used to address bishops
 - d) 1789: the Church is the largest landowner (10-15% of all land—tax-free)
 - e) 1789: the Church controls education, marriage, and welfare (2,000 hospitals)
 - f) only Catholics can be citizens (1787: Frenchmen can register as Protestants)
- g. France Louis XVI (1774-92) and the French Revolution (1789-99)
- 1) economic causes of the French Revolution
 - a) the beginning of the Industrial Revolution causes mass migration to cities, resulting in unemployment and inflation
 - b) by 1786: France is almost bankrupt (from military spending, an unmanageable national debt, and aiding the American Revolution)
 - c) 1788-89: an unusually strong El-Niño causes famine
 - 1. 1789: the cost of bread rises 88%
 - 2) the three estates
 - a) under the *ancien régime* (before 1789), society has three divisions
 - 1. the First Estate is the clergy (over 100,000 in 1789); they pay no taxes
 - a. bishops (10% of the clergy) are from the nobility; the great noble families control almost all of the 139 dioceses ("Estates of the Realm")
 - b. priests (c. 45%) and monks and nuns (c. 45%) are commoners
 - 2. the Second Estate is the nobility (2% of the population in 1789); they pay no taxes
 - a. some are *noblesse d'épée* (nobility of the sword)

- b. some are *noblesse de robe* (nobility of the robe: civil servants)
 - 3. the Third Estate is commoners (98% of the population in 1789)
 - a. some are bourgeoisie (craftsmen and tradesmen)
 - b. some are peasants
 - c. Third-Estate legislators are always wealthy, upper bourgeoisie
- b) Estates-General (French parliament)
 - 1. though first called in 1302 (already with three divisions), it dies away
 - 2. 1614-1789: it is not convoked at all
- 3) 1787: France is bankrupt
 - a) Louis XVI calls an *Assemblée des notables* (Assembly of Notables: clergy and nobility) to announce that he must tax them
 - b) their refusal is the first revolt (revolt of the aristocracy)
 - c) they demand a meeting of the Estates-General
- 4) June 1789: the Third Estate suggests that, instead of the traditional system of voting, where each Estates has $\frac{1}{3}$ of the votes, voting should be by a united chamber (where their greater numbers will be more effective); soon many parish priests join the third estate
- 5) June 1789: the third estate declares itself to be the National Assembly (soon changed to National Constituent Assembly)
 - a) this is a revolutionary break with the French constitution
 - b) the clergy (since they are mostly lower clergy) votes to join them; some contemporaries say this decision “effectively ‘made’ the Revolution” (Holmes and Bickers 213)
 - c) the king orders the National Assembly to disperse; it refuses
 - d) signs of mob rule appear
 - e) the king gives way and orders the other two estates to join the National Assembly
- 6) July 1789
 - a) the National Assembly decides to write a new constitution
 - b) July 14: a mob storms the Bastille (a dungeon)
 - 1. the released prisoners are only 4 forgers, 2 lunatics, and a pedophile
 - 2. but destruction of the Bastille symbolizes destruction of the *ancien régime*
- 7) August 1789: *The Declaration of the Rights of Man and of the Citizen* “marked the end of the *ancien régime*” (Holmes and Bickers 213)
 - a) sovereignty resides in the nation, not the king
 - b) anyone can hold any public office
 - c) all citizens have the right to “liberty, property, security, and resistance to oppression”
 - d) defendants are presumed innocent
 - e) freedoms of speech, press, and religion are guaranteed
- 8) October 1789: the royal family flees from Versailles to Paris
- 9) December 1789: the Assembly confiscates Church property
 - a) “the Assembly addressed the financial crisis by having the nation take over the property of the Church” (“French Revolution,” Wikipedia)
 - b) “This nationalization of Church property inevitably involved the reorganization of ecclesiastical administration since the State was now responsible for the financial

support of the Church, education and the care of the sick and the poor” (Holmes and Bickers 213-14)

- 10) February 1790: the Assembly dissolves religious orders
 - a) monastic vows are forbidden
 - b) only orders that teach children or nurse the sick can continue
- 11) June 1790: the Assembly dissolves the French nobility
- 12) July 1790: the *Civil Constitution of the Clergy*
 - a) useful reforms
 1. it organizes parishes logically
 2. it abolishes benefices that are without cure of souls
 3. it grades clerical incomes by amount of responsibilities
 4. bishops must reside in their dioceses
 5. priests absent more than a fortnight are fired
 - b) but there is Gallicanism in the new law
 1. the parish or diocese elects priests and bishops—and Jews, Protestants, heretics, and atheists can vote
 2. popes are merely informed of election results
 3. councils advise bishops, and their decisions are binding
 4. new bishops cannot ask the pope’s confirmation
 - c) clerical reaction
 1. most bishops and clergy favored making the *Constitution of the Clergy* workable
 2. October 1790: Archbishop Boisgelin (of Aix-en-Provence)
 - a. Boisgelin’s *Exposition des principes sur la Constitution Civile* claims that it is unconstitutional to reform the Church without Church approval; he asks that the pope give his approval before the decree is enforced
 - b. “the first Ultramontane act in modern ... history occurred when this *Exposition* was sent to Pius VI (1775-99) with the request that he would dispense from any canonical objections to the Constitution” (Holmes and Bickers 215)
 3. “Gallican bishops, formerly suspicious of Rome, began to appreciate the value of its support against the dangers of State control as the Assembly attempted to impose changes without consulting the Church” (Holmes and Bickers 214)
- 13) November 1790: the Assembly requires clerics to swear an oath accepting the Civil Constitution; clergy who refuse lose their parishes
 - a) oath-takers are called “jurors” (as in “adjure”); refusers, “non-jurors”
 - b) 7 bishops are jurors
 - c) about ½ of priests are jurors
 - d) “The imposition of the oath [marked] the beginning of civil war” (Holmes and Bickers 215)
 - e) persecuted Catholics “looked for support from others who were also being persecuted [i.e., royalists,] and Roman Catholicism became the religion of the counter-revolution” (Holmes and Bickers 215)
- 14) April 1791: Pope Pius VI condemns the *Civil Constitution*
- 15) October 1791: the National Constituent Assembly is replaced by a more anti-clerical Legislative Assembly

- a) non-juring clergy are forbidden to worship
- b) non-juring clergy are suspected as traitors to the Revolution
- 16) April 1792: France declares war on Austria, the Hapsburgs, and Prussia
 - a) non-jurors are suspected of supporting *émigrés* (French nobles who have fled) and the invading forces
 - b) Austria and Prussia's successful invasion, financial crisis, and lack of food intensify persecution of non-juring clergy and religious
- 17) September 1792: the September Massacres
 - a) a Paris mob kills 1,400 aristocrats, political prisoners, criminals, prostitutes—and 3 bishops and 220 priests
 - b) non-juring clergy and religious go underground
- h. First Republic (1792-1804)
 - 1) 1792-95: government by National Convention (782 deputies)
 - a) January 1793: the National Convention guillotines Louis XVI for treason
 - b) 1793-95: royalists proclaim as king Louis XVII (1785-95), age 7; the declaration has no authority, since France is a republic
 - 1. but most European states and the United States refuses "to accept the republic's legitimacy and formally acknowledge [Louis XVII]" ("Louis XVII of France")
 - 2. 1814: when Louis XVIII becomes king, "his numbering tacitly recognised Louis XVII's right to the throne" ("Louis XVII of France")
 - c) February 1793: France declares war on Spain, the Netherlands, and Great Britain; Napoleon (a 24-year-old captain) has his first major victory over them
 - d) April 1793: the Convention sets up the Committee of Public Safety under Maximilien Robespierre; it is the de facto executive government
 - e) September 1793-July 1794: the Reign of Terror
 - 1. September 1793: the French National Convention votes to use terror tactics to preserve the Revolution
 - 2. the Committee of Public Safety, under Maximilien de Robespierre, guillotines 35,000-40,000 people (including Queen Marie Antoinette)
 - a. 2,000-5,000 priests and many nuns are killed; more are imprisoned
 - b. 30,000 escape abroad, to menial jobs
 - c. others hide, "ministering to their people in secret, or, disguising their identities, adopted different professions" (Holmes and Bickers 217)
 - f) the Legislative Assembly passes anti-clerical legislation
 - 1. it legalizes divorce
 - 2. it transfers to the state registrations of birth, marriage, and death
 - 3. it restricts clerical dress and encourages priests to marry
 - 4. French towns and villages are free to close their churches
 - 5. "an official religion of the Revolution had been created which would be rejected by the Catholic faithful" (Holmes and Bickers 215)
 - g) alternate religions
 - 1. at the suggestion of several atheists, the Assembly proclaims a Goddess of Reason

- a. November 1793: an actress (the “Goddess of Reason”) is carried to Notre Dame Cathedral (now the Temple of Reason); oak leaves encircle her head, and she holds the pike of Jupiter
 - b. December 1793: another actress (the “Goddess of Liberty”) is brought to Notre Dame and seated on the high altar; she lights a candle to signify that Liberty was the “light of the world”
 - c. “Goddesses of Liberty and Reason were soon set up throughout France” (Brewer 1995)
 - d. “Saturnalia of an uninhibited kind accompanied these installations” (Brewer 1995)
- 2) 1795-99: government by Directory (5 directors)
- a) 1798-05-07: the Assembly orders General Napoleon Bonaparte to occupy the Papal States
 - 1. the papal army is pathetic; the Papal States depend entirely on Austria
 - 2. the pope pays the French a large ransom, gives them many works of art, and concedes territories
 - 3. but the French occupy Rome and establish a Roman Republic
 - 4. the French confiscated “chalices and works of art, dissolved colleges, convents and monasteries, restricted the number of candidates for ordination and prohibited further recruitment into religious orders” (Holmes and Bickers 217-18)
 - 5. 1799: Pius VI, 82 years old, is ordered from Rome and dies at Valence
 - 6. persecution forces local priests to become guerrilla leaders
 - 3) 1799-1804: government by Consulate—and Napoleon is the Consul
 - a) “the spread of persecution to Spain, Germany and Belgium helped to turn faithful Catholics into supporters of the counter-revolution” (Holmes and Bickers 218)

2. heresies and councils

- a. ecclesiological theories that subject the Church to the state
 - 1) Febronianism
 - a) 1763: Johannes Nicolaus von Hontheim, auxiliary bishop of Trier, publishes (under the pseudonym Justinus Febronius) *On the Condition of the Church and the Rightful Power of the Bishop of Rome*
 - 1. Christ gave the power of the keys to the Church as a whole
 - 2. the Church exercises that power through the bishops
 - 3. ecumenical councils are superior to popes (conciliarism)
 - 4. ecumenical councils’ decrees are binding only if the local church accepts them
 - 5. popes are not infallible (since ecumenical councils are superior)
 - 6. popes have no jurisdictional power
 - 7. the Church can change the primacy from Rome to any other see
 - 8. rulers should reform the Church in their states (nationalized Catholicism)
 - b) 1764: Clement XIII condemns the book
 - 1. but it is translated into five languages
 - 2. it is adopted at the courts of Portugal, Spain, France, Austria, and elsewhere
 - 2) Josephinism
 - a) named for Joseph II of Austria, Holy Roman Emperor (r. 1765-90)

- b) October 1781: an Edict of Toleration grants the free exercise of religion to non-Catholic Christians (Lutherans, Calvinists, and Greek Orthodox)
 - c) Joseph wants to bring “the Roman Catholic Church in his empire under the direct control of the monarchy” (“Josephinism”)
- b. rationalism
- 1) c. 1600: there are few agnostics or atheists
 - 2) 1600s: they increase rapidly as English rationalism spreads through Europe
 - 3) English rationalism
 - a) 1651: Thomas Hobbes’ *Leviathan* rejects revelation and says morality’s only basis is civil law
 - b) 1695: John Locke’s *The Reasonableness of Christianity*
 - 1. belief results from rational proof
 - 2. Christian dogmas are few, simple, and easy to understand
 - c) deism (natural religion)
 - 1. 1645: Edward Herbert, Lord of Cherbury’s *The Religion of the People and the Causes of Their Errors*
 - 2. there are 5 fundamental truths of religion
 - a. God exists
 - b. God must be worshiped
 - c. God must be worshiped by a virtuous life
 - 1) Cherbury identifies worship with morality
 - 2) “the sole purpose of religion [is] the practice of natural virtue” (“English Deism”)
 - d. sinners must repent
 - e. a future life has rewards and punishments
 - 3. 1713: Anthony Collins’s *Discourse of Free-Thinking* defends the right of free inquiry into religion
 - 4. the deists challenge miracles and prophecy (traditional proofs of Christianity)
 - 5. 1736: in response to deism, (Anglican) Bishop Joseph Butler’s *The Analogy of Religion* argues that the analogy between God’s principles of governance in nature and in the Bible show “that there is one Author of both” (“Butler”)
 - d) David Hume (1711-1776): “the most radical philosophical demonstration of the insufficiency of rationalism came from David Hume, whose psychological analysis led to a sceptical destruction of knowledge as well as the traditional certainties of God and nature, causation and miracles” (Holmes and Bickers 191)
- 4) Continental rationalism
 - a) René Descartes (d. 1650) is a rationalist and a skeptic
 - 1. rationalism: reason becomes the only means of acquiring belief
 - a. but demanding irrefutable evidence contradicts the concept of mysteries
 - 2. skepticism: it is soon used to challenge Christian beliefs
 - a. but universal doubt endangers the authority of revelation and the Church
 - b) Nicolas Malebranche (1638-1715, Oratorian): to defend Christianity, he became a Cartesian and a rationalist
 - c) Baruch de Spinoza (1632-1677)
 - 1. Descartes’s ideas tend to pantheism and nihilism

2. 1656: the Jewish community of Amsterdam “excommunicates” Spinoza for pantheism
3. Spinoza denies biblical inspiration
4. Christianity is merely the result of historical causes
- d) the Enlightenment (*Aufklärung*, a rationalist movement)
 1. “The “Enlightenment” was essentially a search for an alternative to Christianity: first deism and then an agnostic or atheist secular humanism, bolstered by a co-option of modern science” (Ashley)
 2. “this rival to Christianity fostered many values we all recognize today as genuine progress: democracy, emphasis on human rights, higher standards of living and health, the knowledge explosion—powerful pragmatic arguments that secular humanism had a greater claim to truth and effectiveness than the Gospel” (Ashley)
 3. Enlightenment philosophers are important in “the abolition of intolerance, superstition and torture” (Holmes and Bickers 195)
 4. “many of its basic principles—religious freedom and the rights of man—are now usually taken for granted” (Holmes and Bickers 192)
 5. but sarcasms “mocking the absurdities of religion and the Church [became] a radical scepticism which ultimately challenged the very bases of faith and morals” (Holmes and Bickers 194)
 6. 1697: Pierre Bayle’s *Dictionnaire historique et critique* is “a rationalist critique of religious claims and a sustained attack on error and superstition” (Holmes and Bickers 195)
 7. Denis Diderot’s *Encyclopaedia*; he has “a fanatical hatred of Christianity, while most of his major contributors were deists or atheists” (Holmes and Bickers 195)
 8. Jean François de Voltaire (1694-1778)
 - a. Voltaire “was a deist ... who believed in the God of nature” (Holmes and Bickers 195)
 - b. “God had nothing to do with human history and he therefore rejected the notion of a divine revelation” (Holmes and Bickers 195)
 - c. “with increasing bitterness, he attacked the Church, scripture and even Christ Himself” (Holmes and Bickers 195)
 9. 1748: Baron Montesquieu’s *De l’esprit des lois* judges religion by its social utility
 10. Jean-Jacques Rousseau (1712-1778)
 - a. “true religion consisted in the three doctrines of God, liberty and immortality ... he put forward a simple religion of reverence for God and love of humanity” (Holmes and Bickers 195)
 - b. “Rousseau believed in the natural goodness of men who were free and equal” (Holmes and Bickers 195)
 - c. his “over-optimistic theories of the future possibilities open to a free and enlightened humanity were not easily reconcilable with belief in original sin, Christ’s redemption or Christian revelation” (Holmes and Bickers 195)
 11. the Enlightenment in Germany

- a. Gotthold Ephraim Lessing (1729-81): “all religions played their part in the spiritual development of mankind and no dogmatic creed could ever be regarded as final or absolute” (Holmes and Bickers 196)
- b. Immanuel Kant (1724-1804)
 - 1) “the existence of God, freedom of the will and immortality of the soul, things in themselves unknowable, were postulates of the practical reason as demanded by man’s moral consciousness” (Holmes and Bickers 196)
 - 2) “Obligation had no meaning without freedom, but freedom in turn depended on other realities such as the existence of God and the fact of immortality” (Holmes and Bickers 196)
- e) Freemasonry
 - 1. 1717: Anglican clergyman James Anderson (a Deist, not a Christian) writes the first constitution in London (the Grand Lodge of the Freemasons); it spreads quickly to other countries
 - 2. “the movement was not originally opposed to Christianity and several Catholics, including priests, became members” (Holmes and Bickers 195-196)
 - 3. 1738: “Clement XII condemned Freemasonry in the bull *In Eminenti*.” But “Catholics continued to belong to the movement” (Holmes and Bickers 196)
 - 4. 1776: “Adam Weishaupt, a canon lawyer, established the ‘Order of the Illuminati’ at the University of Ingolstadt to help to dispel the ignorance of the clergy and the aristocracy” (Holmes and Bickers 196)
 - 5. But “French Freemasonry became increasingly anti-clerical and anti-religious so that by the second half of the nineteenth century it would be regarded as one of the forces most hostile to the Church” (Holmes and Bickers 196)

3. religious orders and missions

- a. older orders
 - 1) French abbeys are notoriously wealthy; tonsured aristocrats hold most abbeys as sinecures (from *sine cura*, a benefice “without care”)
 - 2) but Carthusians, Capuchins, and nuns that teach or care for the poor keep their rules
- b. new orders
 - 1) 1725: Passionists (Congregation of Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ); founder is Paul of the Cross (Paul Francis Danei, 1694-1775)
 - 2) 1732: Redemptorists (Congregation of the Most Holy Redeemer); founder is Alphonsus Liguori (1696-1787)
 - 3) 1755: Missionary Priests of St. John the Baptist (Baptistines); founder is Domenico Olivieri († 1766)
- c. suppression of the Jesuits (1773-1824)
 - 1) enemies of the Jesuits
 - a) Gallicans and Jansenists: since “Rome had decided against Jansen, those who had defended him were naturally led to minimize the authority of the Holy See, to disregard its condemnatory utterances as surreptitious, to assert the supremacy of general councils, and to exalt the independence and privileges of the Gallican Church” (Lea)

- b) other religious orders: the Jesuit position on the Chinese Rites made other missionaries hostile
 - c) colonial powers: there was greed for Jesuit missions in the New World
 - 2) 1759: the Marquis of Pombal (1699-1782), atheist prime minister of Portugal (r. 1750-77), claims that Jesuits have made an attempt on the king of Portugal's life
 - a) he sees them as enemies of progress
 - b) he blames them for Indian resistance to colonialism
 - c) Jesuits are exiled from Portugal; many die while transported
 - 3) 1764: Louis XV of France abolishes the French Jesuits
 - 4) 1769: the French court's candidate becomes Pope Clement XIV (1769-74)
 - 5) 1773: Clement's brief *Dominus ac Redemptor* suppresses the Society
 - 6) suppression makes Catholics wary of Jesuit doctrines
 - a) "Jansenists saw the suppression ... as implying a censure of the doctrines which Jesuits had championed, [even though doctrine] had practically nothing to do with the pope's decision" (Sullivan 103)
- 4. **devotions**
 - a. 1700s: Forty Hours Adoration (exposition of the Blessed Sacrament "in honor of the 40 hours during which the Body of Our Lord is considered to have rested in the tomb," *New Catholic Dictionary*)
 - b. there is "an upsurge in religious life, with the practice of eucharistic adoration, devotions to the Child Jesus, the Sacred Heart, and Mary, the nuptial mysticism practiced in many convents [*sic*], the Jesuit theater, plays for Christmas, the Passion, and Easter, and the popular hymns that served as a catechetical accompaniment to the liturgical year" (Lap-ple)
 - c. 1700s: retreats and missions dramatically increase
 - d. spiritual writers
 - 1) Jean Pierre de Caussade, SJ (1675-1751): *Spiritual Instruction and Abandonment to Divine Providence* (1861)
 - 2) Ambroise de Lombez, OFM Cap (1708-78): *A Treatise on Interior Peace*
- 5. **morals of the clergy**
 - a. nepotism is a problem
 - 1) 1642-1746: the Schönborn family controls 7 bishoprics on the Rhine and Main (in 1995, Christoph Schönborn, OP, became Archbishop of Vienna and, in 1998, cardinal)
 - 2) 1731: the Archbishop of Cologne is also Bishop of Münster, Osnabrück, Hildesheim, and Paderborn
 - 3) country priests: monasteries and cathedral chapters own the tithes of half the parishes in France; they hardly pay local curés (parish priests) enough to live on

1800s

- 1. **cultural background and Church-state relations**
 - a. France from 1792-1815
 - 1) First Republic (1792-09-21 to 1804-05-18)
 - a) 1792-95: government by National Convention (782 deputies): see 1700s
 - b) 1795-99: government by Directory (5 directors): see 1700s
 - c) 1799-1804: government by Consulate (and Napoleon is First Consul)

- d) 1801-07-18: Pius VII (1800-23) and Napoleon sign the *Concordat (treaty) of 1801*, though neither Pius nor Napoleon likes it
 - 1. provisions
 - a. Catholicism is “the religion of the great majority of the French,” but not the official state religion
 - b. the revolutionary cults are discarded
 - c. the pope has rights over the institution of bishops
 - d. the state returns cathedrals and churches, but the Church renounces claims to other confiscated property
 - e. the state pays the clergy a suitable salary
 - f. Napoleon appended to the concordat a set of Gallican *Organic Articles*
 - 1) the state must approve
 - a) papal documents and decrees
 - b) Roman representatives
 - c) synods, catechisms, and feasts (except Sunday)
 - d) new seminaries
 - e) seminary regulations
 - 2) Napoleon requires seminary professors to teach the 1682 *Declaration of the Gallican Clergy (Four Articles of Gallicanism)*
 - 3) civil contracts have precedence over religious contracts in marriage
 - 4) clergy can appeal from ecclesiastical to civil courts
 - 5) Protestantism and Judaism are on the same level as Catholicism
 - 6) the pope protests these additions, but to no avail
 - 2. the *Concordat* strengthens the Holy See’s position
 - a. it allows the Church to exist in France
 - b. it strengthens Ultramontanism
 - 1) true, the *Concordat* gives most authority to the state and the bishops
 - 2) but the *Concordat’s* Gallicanism is so extreme that it discredits Gallicanism and strengthens Ultramontanism
 - 3. the *Concordat* becomes a model for treaties with other European states concerning Church-state relations
- 2) First Empire (1804-14, 1815)
 - a) May 1804: the pope learns of Napoleon’s invitation to crown him emperor at Notre Dame Cathedral in Paris (an invitation hardly in keeping with Gallicanism)
 - b) the pope tries to obtain modifications to the *Organic Articles* in exchange for the trip; but Napoleon would only promise that he would give new proofs of his love for religion (Goyau, “Pius VII”)
 - c) December 1804: Napoleon’s coronation
 - 1. at the ceremony in Notre Dame, Napoleon keeps the pope waiting for almost two hours
 - 2. he then takes the crown from the pope’s hands and crowns himself emperor
 - d) during the journey the pope receives “popular demonstrations of support from the French people, the first signs of a new attitude towards the papacy:” Ultramontan-ism (Holmes and Bickers 220)
 - e) summer 1805: Napoleon asks Pius VII to annul his brother Jerome’s marriage; Pius refuses; Napoleon obtains the annulment from the compliant Gallican clergy

- f) February 1806: Napoleon writes to the pope, “Your Holiness is the sovereign of Rome but I am its emperor”; he demands that Pius VII banish from the Papal States France’s enemies (the pope’s English, Russian, Sardinian, and Swedish subjects); Pius refuses, saying he would then forfeit independence and neutrality
- g) 1806: Napoleon tries to dominate Catholicism in France
 1. he says only candidates with university degrees can receive important Church positions, and university degrees are refused to Ultramontanist candidates
 2. he requires use of a catechism in the Empire that calls him “the image of God upon earth,” “the Lord’s anointed”
- h) summer 1807: the Empire reaches its greatest extent
- i) 1807-07-22: Napoleon writes a letter: “There were kings before there were popes. ... I will not fear to gather the [Empire’s] Churches in a council to transact my business without any pope, and protect my peoples against the priests of Rome. This is the last time that I will enter into any discussion with the Roman priest rabble” (Goyau, “Napoleon I”)
- j) 1808: Napoleon decrees that the Papal States should be part of the Empire; 10,000 troops enter Rome; Pius VII breaks off diplomatic relations with Napoleon
- k) May 1809: Napoleon declares that the Papal States are part of his Empire; Pius VII excommunicates him
- l) July 1809: French troops arrest Pius VII and remove him from Rome to Savona
- m) September 1809: Napoleon orders all religious orders in France destroyed
- n) “the pope was then taken to France where for almost five years he was isolated in an effort to break him” (Holmes and Bickers 220)
- o) “Pius VII retaliated by refusing to institute the bishops nominated by Napoleon ... the number of vacant sees increased all over the continent” (Holmes and Bickers 220)
- p) November 1809: Napoleon appoints an ecclesiastical council
- q) December 1809: the Senate ratifies Napoleon’s divorce from Josephine (she has not provided him an heir)
- r) 1810: Napoleon removes the 27 cardinals of Rome to Paris
- s) April 1810: Napoleon marries Marie Louise of Austria; 13 cardinals who refuse to attend are banished to small towns, without pensions or property
- t) 19 out of 32 Roman bishops refuse the oath of allegiance to Napoleon and are imprisoned
- u) January 1811: Napoleon renounces the *Concordat*
- v) June 1812: Pius VII is moved to Fontainebleau; to avoid popular demonstrations, the pope is quickly, at night, and in disguise
- w) September 1812: Napoleon enters Moscow; but the Russian winter devastates his army
- x) 1813-01-25: Napoleon and Pius VII sign a *Concordat of Fontainebleau*; it
 - a. makes no mention of the *Four Articles*
 - b. makes no mention of Catholic sovereigns choosing cardinals
 - c. does not say the pope must live in Paris (as Napoleon had demanded)
 - d. says it is only a “basis for a definitive arrangement”

- e. says that, when the pope refuses to fill vacant sees, the metropolitan can (“Pius VII horrified his Ultramontane supporters by implicitly surrendering papal authority over episcopal investiture,” Holmes and Bickers 221)
- y) 1813: Napoleon publishes the *Concordat of Fontainebleau* as law, though the pope had signed it only as a basis for future discussion; the pope retracts his signature
- z) fall 1813: Napoleon’s 280,000 men face an allied army of 500,000 men; he is soundly defeated at the Battle of the Nations at Leipzig
- aa) the Allies intend to liberate Pius VII if they defeat Napoleon; so
 - 1. January 1814: Napoleon offers to restore the Papal States to the pope; but Pius VII refuses to negotiate until he is back in Rome and has complete freedom
 - 2. January 1814: Napoleon has the pope returned to Rome; he is accompanied by triumphant Ultramontanist demonstrations
- bb) March 1814: the Allies enter Paris
- cc) April 1814: the Senate declares Napoleon dethroned; Napoleon abdicates
- 3) First Bourbon Restoration (1814-15)
 - a) May 1814: Louis XVIII (1814-24) is king: the Bourbon dynasty of pre-revolutionary France (Louis XVI, etc.) is restored
 - b) May 1814: Napoleon is exiled to the Mediterranean island of Elba
 - c) February 1815: Napoleon escapes from Elba with 600 men
 - d) March 1815: Napoleon enters Paris with 340,000 men; Louis XVIII flees to Belgium
- 4) First Empire Restored (the “Hundred Days,” March-June 1815)
 - a) June 18, 1815: the Battle of Waterloo; Wellington defeats Napoleon
 - b) June 1815: Napoleon surrenders to the British and abdicates in favor of his son
 - c) June-July 1815: Napoleon II (1811-32), age 4, rules for two weeks
 - d) “Napoleon was not an unbeliever; but he would not admit that anyone was above himself, not even the pope” (Goyau, “Napoleon I”)
- b. Congress of Vienna (September 1814-June 1815)
 - 1) ambassadors of the major European powers meet; the chair is Austrian Chancellor Klemens Metternich
 - a) Russia keeps Finland and gets Poland
 - b) Prussia gets Pomerania, part of Saxony, the Warsaw area, Danzig, and the Rhineland/Westphalia
 - c) Austria is over the Germanic Confederation (300 German states combined into 39 states)
 - d) the House of Orange gets Holland and Belgium (the Netherlands) and Luxembourg
 - e) Sweden gets Norway (“Congress of Vienna”)
 - 2) the Congress restored a balance of power that kept the peace for 40 years
- c. France (1815-1904)
 - 1) Second Bourbon Restoration (1815-30)
 - a) Louis XVIII (1815-24)
 - 1. July 1815: Louis XVIII returns to Paris
 - 2. July 1815: Napoleon surrenders at Rochefort to British forces
 - 3. 1815-21: Napoleon is an exile on the island of Saint Helena in the Atlantic Ocean, where he dies
 - 4. Louis XVIII’s *Chartre* (charter, constitution)
 - a. it recognizes freedom of religion

- b. it declares Catholicism the official religion (“in spite of the indifference or hostility of many Frenchmen,” Holmes and Bickers 229)
 - c. it retains the Organic Articles (state control of religion; see July 1801)
 - d. seminaries still teach the 1682 *Declaration of the Gallican Clergy* (*Four Articles of Gallicanism*)
5. most new French bishops are aristocrats and monarchists; most clergy believe “that neither the Throne nor the Altar could survive without the other and they exhort ... their people to act as good royalists” (Holmes and Bickers 229)
 6. the Duc de Richelieu (prime minister, 1815-18, 1821)
 - a. he removes divorce from the civil code, deprives married priests of pensions, and attempts to return civil registers to the clergy; this “proved too royalist even for the king” (Holmes and Bickers 229)
 - b. the Church regains control of education
 7. the Revolution’s crippling of the French Church’s educational and financial systems caused a sharp decline in the number of new priests; but this is quickly rectified
 - a. 1789: 5 bishops out of 134 are commoners
 - b. 1799: 86 bishops out of 90 are commoners
 - c. 1806: 1/6 of parishes lack a priest (1/4 of priests are over sixty)
 - d. 1816: 1/3 of parishes lack a priest
 - e. 1820: 20,000 parishes lack a priest
 - f. 1830: yet within 10 years most parishes have a priest
 - g. most new priests are commoners; they are “men with a genuine sense of vocation since there was now little prospect of desirable promotion or financial gain” (Holmes and Bickers 229)
- b) Charles X (1824-30)
1. Charles is a “reactionary and fanatical Catholic” (Holmes and Bickers 230)
 - a. at his coronation he lies prostrate like an ordinand
 - b. he imposes the death penalty on anyone who profanes a Host
 2. “Charles’ reign reinforced the alliance between Catholicism and the aristocracy of the *ancien régime* which alienated the educated liberal middle classes who inevitably became anti-clerical” (Holmes and Bickers 231)
 3. July 1830: the July Revolution
 - a. Charles X’s *July Ordinances*
 - 1) suspend freedom of the press
 - 2) dissolve the lower house of parliament
 - 3) exclude middle-class businessmen from election to parliament
 - b. in protest businessmen close their factories; unemployment soars
 - c. unemployed workers and others capture Charles’ palace and the city hall
- c) August 1830: Louis XIX (Charles’s son) reigns for 20 minutes
- d) August 1830: Henry V (Charles’s grandson) reigns for 7 days
- e) August 1830: the National Assembly decrees that the throne should pass to Henry’s distant cousin, the duc d’Orléans, Louis-Philippe
- 2) July Monarchy (only Louis-Philippe I, r. 1830-48)
 - a) Louis-Philippe I is king
 1. during the Revolution, the Orléans’s palace had been a revolutionary center

2. under Louis XVIII and Charles X, Louis-Philippe sides with the liberal opposition, and his popularity grows
- b) Louis-Philippe and the Church
 1. the coronation includes no religious ceremony
 2. though Louis-Philippe and his family attend Mass, the monarchy is not officially Catholic
 3. “legal restrictions [are] imposed on the Church—a reduced ecclesiastical budget, the expulsion of religious orders, the abolition of military chaplains” (Holmes and Bickers 231)
 4. but Pius VIII (1829-30) recognizes Louis-Philippe; they continue the *Concordat of 1801*
- c) revolution of 1848: an economic crisis causes the citizens to revolt against Louis-Philippe
- d) February 1848: Louis-Philippe abdicates
- 3) Second Republic (1848-51)
 - a) December 1848: the French, desperate for order and remembering Napoleon I, elect as president his nephew, Louis-Napoleon (1808-73)
 - b) two issues most concern most French Catholics: freedom of education, and restoration of the pope to Rome
 - c) July 1849: a French army suppresses the Roman republic and restores the papal monarchy
- 4) Second Empire (1851-70)
 - a) President Louis-Napoleon becomes Emperor Napoleon III
 - b) “French Catholics in general identified with the forces of the right” (Holmes and Bickers 239)
 - c) 1870-71: the Franco-Prussian War
 1. September 1870: Napoleon III surrenders
 2. the war unifies Germany as the Second German Reich (Wilhelm of Prussia is emperor); it takes “France’s place as the major land power on the continent of Europe until the end of World War I” (“Franco-Prussian War”)
- 5) Third Republic (1870-1940)
 - a) Government of National Defense (1870-71, Third Republic’s first government)
 - b) September 1870: in a bloodless *coup d’etat*, General Louis Jules Trochu and two associates depose Napoleon III, and Trochu becomes president
 - c) February 1871: the nation elects a conservative National Assembly: Catholic monarchist deputies greatly outnumber free-thinking republican deputies
 - d) March-May 1871: a socialist Paris *Commune* (town or district council) of lower middle-class revolutionaries hostile to both Church and monarchy briefly rules Paris; it decrees:
 1. separation of Church and state
 2. the right of women to vote
 3. pensions for unmarried companions of National Guards killed on duty
 4. return by pawnshops of all workmen’s tools and household items
 5. postponement of debts and abolition of their interest
 6. *la semaine sanglante* (the week of blood)
 - a. government troops brutally slaughter thousands of *communards*

- b. the *communards* retaliate, shooting 74 hostages, including 24 priests
 - c. 30,000 are killed, 50,000 later executed or imprisoned (“Paris Commune”)
 - e) 1876: republicans gain the majority in the chamber of deputies (lower house)
 - f) 1878: Leo XIII’s (1878-1903) “desire that French Catholics accept the Republic coupled with his encouragement of Social Catholicism and [252] an intellectual revival helped to foster a new spirit within the French Church” (Holmes and Bickers 252-53)
 - g) 1879: republicans win control of the senate; the Catholic president resigns
 - h) the new government imposes restrictions on the Church
 - 1. clerics cannot serve on school boards
 - 2. only public institutions can confer degrees
 - 3. only authorized religious congregations can teach
 - i) by 1887 the government
 - 1. laicizes education
 - 2. re-introduces divorce
 - 3. removes religion from civil ceremonies
 - 4. allows secular funerals
 - 5. restricts religious processions
 - 6. permits work on Sundays
 - 7. abolishes hospital and military chaplains
 - 8. conscripts seminarians
 - 9. reduces clerical stipends (Holmes and Bickers 252)
 - j) the Dreyfus affair
 - 1. October 1894: Alfred Dreyfus, a Jewish officer, is charged with treason; he is convicted and imprisoned on Devil’s Island
 - 2. anti-Dreyfusards are royalists, conservatives, and the Catholic Church
 - 3. Dreyfusards are socialists, republicans, and anticlericalists
 - 4. the charge is soon seen to be worthless (the real traitor was a Major Esterhazy), but the government attempts a massive cover-up
 - 5. the Dreyfus affair “revealed the extent to which so many French Catholics were identified with the anti-semitic forces of the right” (Holmes and Bickers 253)
 - k) 1901: Catholicism discredited, the government passes the Law of Associations
 - 1. religious orders must have governmental authorization
 - 2. the government authorizes contemplative, medical, and missionary orders
 - 3. but Jesuits, Carmelites, and Assumptionists must turn over their schools to diocesan clergy and disperse or go into exile
 - l) 1904: authorized congregations are ordered to close their schools within 10 years, thus eliminating over a half of the remaining Catholic schools
- d. the Papal States
- 1) the papacy has a new prestige
 - a) 1789-99: reaction to “the horrors of the French Revolution [1789-99] ... provided the opportunity for the triumph of the Holy See” (Holmes and Bickers 233)
 - b) 1804-15: during the First Empire the papacy was “Napoleon’s most consistent opponent” (Holmes and Bickers 233)
 - c) 1809-14: Pius VII’s conduct during imprisonment is much admired

- d) 1815: the Congress of Vienna rewards the papacy by restoring the Papal States
 - e) diplomats regard papal nuncios as doyens (elders) among them
 - f) diplomats in Rome increase from 8 in 1816 to 16 in 1823 (including 9 from non-Catholic countries)
- 2) but there are problems
- a) the papacy pursues “two incompatible policies: defeating the new revolutionary movements, while maintaining the absolute neutrality of the Papal States” (Holmes and Bickers 233)
 - b) the popes’ temporal power is weak
 - 1. their temporal power is “completely dependent on what was happening outside their territories” (Holmes and Bickers 233-34)
 - 2. “papal independence could only be maintained if France and Austria were finely balanced, otherwise the Holy See was subject to the influence of the predominant power” (Holmes and Bickers 233)
 - 3. 1831-70: the popes only “survive for a few years without the protection of foreign troops and their temporal power came to an end as soon as these were withdrawn” (Holmes and Bickers 234)
 - 4. they cannot “resist revolutionary movements within the Papal States without external support” (Holmes and Bickers 233)
 - c) “Of course, to have joined a system of political alliances might have involved the popes in foreign wars which were clearly incompatible with their religious position, but this dilemma was an inevitable consequence of the existence of the temporal power” (Holmes and Bickers 234)
 - d) nineteenth-century popes are reactionary. Why?
 - 1. the popes “felt committed by history, principle and prestige to the theocratic government of the Papal States. They refused or failed to see that geography, politics and the general climate of opinion would inevitably destroy this independent theocracy in the middle of the Italian peninsula. Political principles were being adopted which made any appeal to ‘legitimate’ or legal rights anachronistic ... there was no necessary reason why a Church which had so often come into conflict with secular powers should support the principles of legitimacy or even less of absolutism” (Holmes and Bickers 235)
 - 2. the millennium-old alliance of Throne and Altar created inertia
 - 3. “the actual experience of revolution” did not help (Holmes and Bickers 235)
 - e) the Church supported “legitimate” monarchs even when this hurt Catholics
 - 1. “Irish Catholics were ordered to submit episcopal nominations to the veto of their Protestant king” (Holmes and Bickers 235)
 - 2. “Belgian Catholics were expected to remain loyal to their Dutch Protestant ruler” (Holmes and Bickers 235)
 - 3. “Polish Catholics were ordered to obey the Orthodox Tsar who was persecuting them” (Holmes and Bickers 235)
- 3) 1815 on: the popes ruthlessly impose in the Papal States a clerical, absolutist regime
- a) there is “clerical monopoly of political life” (Holmes and Bickers 234)
 - b) there is “lack of public control over finances” (Holmes and Bickers 234)
 - c) “the concern of the papal government for matters spiritual, coupled with its failure to promote the material welfare of the pope’s secular subjects, meant that it

seemed increasingly irrelevant or inefficient when it was not positively harmful” (Holmes and Bickers 234)

- d) the Inquisition is re-established (though restricted)
 - e) “the return of the Jews to the ghetto simply seemed obscurantist and vindictive” (Holmes and Bickers 234)
 - f) in short, the papacy fails “to adopt contemporary constitutional and political, judicial and economic reforms” (Holmes and Bickers 234)
 - g) existence of the Papal States influenced many papal decisions
 - 1. “Leo XII, Gregory XVI, and Pius IX denounced democratic liberties precisely because the extension of such liberties to the Papal States was incompatible with theocratic government and it was thought impossible to distinguish the spiritual power of the pope from his temporal authority” (Holmes and Bickers 235)
 - 2. the popes “condemned movements in the world at large which seemed similar to those causing difficulties within their own dominions” (Holmes and Bickers 235)
- 4) before the Italian Revolution
- a) the Carbonari
 - 1. “The Carbonari (“charcoal burners”) were groups of secret revolutionary societies founded in early 19th-century Italy ... [They were] an offshoot of the Freemasons” (“Carbonari,” *Encyclopedia Britannica*)
 - 2. they “were nationalist revolutionaries opposed to the Austrian and papal governments” (Holmes and Bickers 234)
 - 3. they were explicitly anti-clerical, yet “included many priests and religious” (Holmes and Bickers 234)
 - 4. “The Papal constitution *Ecclesiam a Jesu Christo* and the encyclical *Qui Pluribus* were directed against them” (“Carbonari”)
 - b) the Sanfedisti (Centurians)
 - 1. they are right-wing opponents of the Carbonari
 - 2. they are a “type of secret police” (Holmes and Bickers 234)
 - c) Carbonaris vs. Sanfedistis
 - 1. the Sanfedisti organize in the north
 - 2. 1820: a revolt in Naples forces the king to promise a constitutional monarchy
 - 3. 1821: the Austrian army crushes a revolt in Sardinia
 - 4. 1825: acting on Sanfedisti information, the Cardinal legate at Ravenna executes 7 men and imprisons or exiles many others
 - 5. 1831: Gregory XVI’s request, the Austrian army crushes a revolt in Rome
 - 6. 1843: “a conspiracy to kidnap three important ecclesiastics, including the future Pius IX, and hold them as hostages [sends] 50 individuals to the galleys” (Holmes and Bickers 235)
- e. Italy
- 1) November 1848: a revolution breaks out in Rome
 - a) Pius IX (1846-78) flees to the Kingdom of the Two Sicilies
 - 2) early 1849: a Roman Republic is formed
 - a) Pius IX calls for Catholic states to crush the Roman Republic (Coppa)

- 3) 1861: the King of Piedmont-Sardinia annexes Lombardy, Tuscany, Modena, Parma, the Two Sicilies, and most of the Papal States; his new “Kingdom of Italy” proclaims him king
 - a) 1866: he adds Venetia
 - b) 1870: he adds Rome (and immediately moves the capital there)
 - c) the House of Savoy will continue to rule Italy until it becomes a republic (1946)
- 4) the pope believed “he could not identify the Church with republican revolutionaries or risk the danger of schism in Austria and so he repudiated the movement [that was] in favour of Italian unity, the Risorgimento, and refused to declare war on Austria in the interests of Italian nationalism” (Holmes and Bickers 238)
- 5) Pius IX (1846-1878)
 - a) 1846-48: Pius IX is a liberal
 - b) 1849: the pope becomes a prisoner of the revolution, then escapes into exile
 - c) 1850-78: Pius IX is a conservative
 - d) April 1850: Pius IX declares that “the Papal States were the Patrimony of St Peter, the material means given by God to safeguard the spiritual independence of the pope” (Holmes and Bickers 240)
 - e) the pope “took up the position that Christendom had apostatized. The appropriate action of Catholics was intense loyalty to the central power, unity among themselves and separation from the outside world” (Holmes and Bickers 240)
- 6) “After 1870 the papacy, at least in theory, felt at the mercy of the Italian government and open to the charge that it had lost its moral independence. The Holy See therefore refused to recognise the new Italy in case other governments claimed that the pope was subject to Italian influences and so ignored him when dealing with the Church within their own countries” (Holmes and Bickers 246)
- 7) 1876: “left-wing anti-clericals abolished the catechism from primary schools, banned religious processions, suppressed religious orders, conscripted priests into the army, dissolved Catholic congresses and threatened to punish priests who dared ‘to make a public attack on State institutions or governmental decisions’” (Holmes and Bickers 247)
- 8) Leo XIII (1878-1903)
 - a) “In an effort to undermine the new State, the ecclesiastical authorities had refused to allow Catholics to take part in the political life of the nation. But this policy of *non possumus* [“not able,” “cannot”] simply divided Catholics and hindered the development of Social Catholicism, strengthened the forces of the left and identified the Church with those of the right” (Holmes and Bickers 246-47)
 - b) “Leo’s unwillingness to come to terms with Italian nationalism ... contributed to the growing strength of anticlericalism and anti-Catholicism within Italy” (Holmes and Bickers 246)
 - c) 1878-1903: Leo XIII (1878-1903) improves relations with other countries
 1. Leo is pragmatic in his dealings with countries
 2. he improves the papacy’s international prestige
 3. Leo defeats the Swiss *Kulturkampf*
 4. Brazil, Colombia, and Russia restore diplomatic relations
 5. Chile, Mexico, and Spain withdraw anti-clerical legislation
 6. several governments ask the pope to arbitrate their disputes

7. heads of state visit Leo at the Vatican
- f. Austria-Hungary
- 1) 1804: Francis II founds the Austrian Empire
 - 2) 1806: abolition of the Holy Roman Empire (the “First Reich,” 962-1806)
 - a) 1440-1806: though Holy Roman Emperor is an elective office, the Habsburg dynasty (centered in Austria) has held it with one brief interruption
 - b) “The pope and the German emperor had long been considered as sharing between them the government of the world in the name of God” (Goyau, “Napoleon I”)
 - c) 1806: Austria goes to war with France but is crushed at Austerlitz; the Treaty of Pressburg effects the dissolution of the Holy Roman Empire
 - 3) 1869: Catholic schools are subjected to State control
 - 4) 1870: the emperor protests the definition of papal infallibility; “He refused to allow the dogma to be proclaimed within his empire and declared the concordat null and void” (Holmes and Bickers 244)
- g. Germany
- 1) “During the nineteenth century German rulers attempted to subject the Church to their control, and these attempts were often associated with efforts to spread Protestantism, especially when Protestantism became explicitly linked with German nationalism” (Holmes and Bickers 226)
 - 2) 1803: the abolition of “archdioceses and dioceses, universities, abbeys and cathedral chapters, and the secularization of monastic and ecclesiastical properties” (Holmes and Bickers 222)
 - 3) Germany under Otto von Bismarck (chancellor, 1871-1890)
 - a) 1871: Wilhelm I becomes emperor (beginning of the “Second Reich,” 1871-1918)
 - b) Bismarck’s *Kulturkampf* (all quotations are from Holmes and Bickers 245)
 1. Bismarck used Vatican I “to justify his attack on the Church, an attack known as the *Kulturkampf*”
 2. he “gave legal support to the ‘Old Catholics’ who refused to accept papal infallibility”
 3. he fined or imprisoned “any cleric who criticised the new Germany”
 4. February 1872: religious congregations are forbidden to teach
 5. July 1872: Jesuits, Lazarists, and Redemptorists are expelled
 6. “The state then assumed control over the education, administration and appointment of the clergy”
 7. “Episcopal appointments had to be submitted to the civil authorities”
 8. “only Germans could hold positions of ecclesiastical authority”
 9. bishops must take an oath of unconditional obedience
 10. “ecclesiastical property was handed over to lay committees”
 11. “civil marriage was introduced”
 12. May 1875: “all orders and congregations, except nursing orders, were expelled from Prussia”
 - c) 1874-1875: five of the eleven Prussian bishops spent several months in prison” (Holmes and Bickers 245)
 1. “Catholics, deprived of the sacraments, refused to submit” (Holmes and Bickers 245)

2. “liberal and conservative Catholics, French Catholics, Germans and Poles united ... in supporting the Centre Party. And through that party, German Catholics—unlike their French or Italian co-religionists—were able to play a significant and constructive part in the growth of parliamentary democracy” (Holmes and Bickers 245-46)
 - d) Pope Leo XIII (1878-1903) defeats Bismarck’s *Kulturkampf*
 1. Bismarck comes to need Catholic deputies’ support
 2. 1878: Leo XIII begins to correspond affably with the Emperor William I
 3. 1878: Bismarck opens negotiations with the Belgian nuncio in Bavaria
 4. 1881: Germany and the Holy See re-establish diplomatic relations
 5. 1880 on: Germany moderates the anti-Catholic legislation
 6. 1885: Bismarck asks the pope “to mediate between Germany and Spain in a dispute over the Caroline Islands and Leo awarded the chancellor the Order of Christ” (Holmes and Bickers 246)
 7. 1887: Leo claims the *Kulturkampf* is ended
- 2. heresies and councils**
- a. rationalism
 - 1) Georg Hermes (1775-1831)
 - a) Hermes he exaggerates the power of reason in matters of faith; he “claimed to prove the fundamental truths of Christianity as postulates of the practical reason with absolute certainty” (Holmes and Bickers 225)
 - b) 1835: Gregory XVI condemns Hermes
 - 2) Anton Günther (1783-1863)
 - a) Günther too exaggerates the power of reason in matters of faith
 - b) he attacks neo-scholasticism
 - c) 1857: his works are put on the Index
- 3. religious orders and missions**
- a. religious orders
 - 1) men:
 - a) 1800-12-24: Picpus Fathers (Congregation of the Sacred Hearts of Jesus and Mary); founders, Pierre Coudrin and Henriette Aymer de la Chevalerie
 - b) Oblates of Mary Immaculate
 - c) Marianists
 - d) Marist Brothers
 - e) Brothers of Charity
 - f) Brothers of Christian Instruction
 - g) Priests of Mercy
 - h) Society of Holy Ghost
 - i) 1845: Assumptionists (Augustinians of the Assumption); founder, Emmanuel d’Alzon (during the 1890s Dreyfus affair, they publish anti-Semitic articles; in 1900 the French government suppresses the order in France)
 - j) 1858: the Paulists (Society of Missionary Priests of St Paul the Apostle); founder, Isaac Thomas Hecker (1819-1888)
 - k) the Salesians (missionaries)
 - l) the Verona Fathers (missionaries)

- m) 1874: the White Fathers (*Pères blancs*, after their white Arab dress) (*La Société de Missionnaires d'Afrique*, Society of missionaries for Africa); founder, Cardinal Charles-Martial Allemand Lavigèrie, primate of Africa
- n) the Mill Hill Fathers (missionaries)
- 2) women:
 - a) Daughters of Charity
 - b) Sisters of St Vincent de Paul
 - c) Sisters of Mercy
 - d) Sisters of Notre Dame
- 3) "Most of these new congregations were involved in teaching, missionary activity or corporal works of mercy" (Holmes and Bickers 230)
- b. missions: under Gregory XVI and Pius IX, "Rome became the centre of Catholic missionary endeavour" (Holmes and Bickers 230)
- 4. **theology**
 - a. romanticism
 - 1) France
 - a) 1815: romanticism was a "reaction against the Enlightenment" (Holmes and Bickers 221)
 - b) "Francois-Auguste Vicomte de Chateaubriand ... lauded the emotional satisfaction and cultural inspiration ... [in] Catholicism" (Holmes and Bickers 221)
 - c) "Louis Gabriel Ambroise Vicomte de Bonald emphasised the need for a religious basis of society and contrasted that basis with the insufficiency of philosophy as an adequate social foundation" (Holmes and Bickers 221)
 - d) Joseph de Maistre "invoked tradition as a defence against reason and respect for society against individualism" (Holmes and Bickers 222)
 - 2) Germany
 - a) Johann Michael Sailer (1751-1832), Bavarian ecclesiologist, is "one of the first Catholic Romantics" (Holmes and Bickers 222)
 - 1. "legal notions of the Church ... tended to dominate the controversies after the Reformation and during the Enlightenment" (Holmes and Bickers 222)
 - 2. Sailer "revived the Pauline notion of the Church as the mystical Body of Christ, a community of grace, embracing heaven and earth" (Holmes and Bickers 222)
 - 3. "He interpreted the growth and development of the Church in organic terms" (Holmes and Bickers 222)
 - b) Johann Joseph von Görres, professor at Munich University
 - 1. Görres believed "that the Catholic Church was the only institution which could survive the forces of Revolution" (Holmes and Bickers 223)
 - 2. "Görres and Döllinger defended the Church against the attacks of Protestants, liberals and rationalists" (Holmes and Bickers 223)
 - c) Johann Adam Möhler, head of the (Catholic) Tübingen School
 - 1. Möhler "came to a greater appreciation of the historical aspects of Catholic doctrine and teaching" (Holmes and Bickers 223)
 - 2. 1825: Möhler's *Unity of the Church* "revealed for the first time the influence of patristic sources on Catholic thought during the Romantic period. Möhler became preoccupied with the importance of tradition and helped to revive the

long-forgotten tradition of the Church as Christ living on in history; tradition was dynamic and organic” (Holmes and Bickers 223)

3. “Möhler’s most famous work *Symbolism* was an exposition of the doctrinal differences between Christians but it was not written in that spirit of extreme polemic which so often marred apologetic theology. Möhler argued that Christ established a visible society, the Church, which corresponded to human needs and aspirations. The Church must have a head, instituted by Christ, the successor of Saint Peter, in order to preserve its unity. But the pope enjoyed permanent and unchanging ‘essential’ rights to be distinguished from his ‘accidental’ powers which varied from time to time [223] and might even become outdated” (Holmes and Bickers 223-24)
 4. because of Möhler, German Catholics “were able to appreciate the religious and theological dimensions of hierarchical and ecclesiastical government; they could respect episcopacy without accepting the erastian implications of Gallikanism” (Holmes and Bickers 224)
- b. liberal Catholicism: the Church and democracy
- 1) France
 - a) Lamennais, Lacordaire, and Montalembert
 1. three men are leaders of liberal Catholicism in the first half of the 1800s
 - a. Hugues-Felicité Robert de Lamennais, priest (1782-1854)
 - b. Jean-Baptiste-Henri Dominique Lacordaire, Dominican (1802-61)
 - c. Charles Forbes René, Comte de Montalembert, layman (1810-70)
 2. Lamennais before the trip to Rome
 - a. Lamennais was a fervent Ultramontanist (see “theology,” “Ultramontan-ism”)
 - b. he argued for “an alliance between the Church and democratic freedom to replace the alliance between Throne and Altar” (Holmes and Bickers 231-32)
 - 1) “He prophesied the fall of the Bourbons and feared that the French Church might also fall unless it broke with the monarchy” (Holmes and Bickers 232)
 - 2) “In time Lamennais defended freedom of conscience as well as freedom for the Catholic Church, a free society with free speech, press and education, separation of Church and State, and an assembly elected by universal suffrage” (Holmes and Bickers 232)
 - 3) 1830: the Bourbon Charles X falls with the success of the July Revolution
 - a) “Lamennais urged his fellow Catholics to break with the past and with all forms of legitimism, royalism and absolutism” (Holmes and Bickers 232)
 - b) “His reputation was enormously enhanced” (Holmes and Bickers 232)
 3. the newspaper *L’Avenir* (1830-10-16 to 1831-11-15)
 - a. with Lacordaire and Montalembert, “Lamennais advocated his views in the newspaper *L’Avenir* which had as its motto, ‘*Dieu et la liberté*’ [“God and Freedom”]. The ‘pilgrims of God and of liberty’ supported freedom of

conscience and separation of Church and State, democratic republicanism and national self-determination, social and economic reform, general disarmament and European unity” (Holmes and Bickers 232)

- b. “For several months *L’Avenir* had a daily circulation of about 2,000 subscribers, cleric and lay. Two numbers had been seized by the police within the first five weeks and the editors were prosecuted for attacking the government but acquitted” (Holmes and Bickers 232-33)
 - c. “The *Ami du clergé*, a Gallican publication, joined with legitimist periodicals in attacking Lamennais, while Gallican and monarchist bishops issued pastorals denouncing Lamennais and his friends” (Holmes and Bickers 233)
 - d. the French bishops condemn *L’Avenir* (Scannell)
 - e. “*L’Avenir* was forced to cease publication after only a year because of the declining number of subscribers. Liberals as well as Catholics were prejudiced against the ‘unnatural’ union proposed, while the editors did not try to win support tactfully, but by their over-enthusiastic haste simply shocked their readers into hostility” (Holmes and Bickers 232-33)
4. Lamennais, Lacordaire, and Montalembert at Rome
- a. Lacordaire suggests they write a defense and present it in person to the pope (Scannell)
 - b. “the questions raised remained to be resolved and Lamennais, Lacordaire and Montalembert decided to go to Rome to seek the support of the pope for their points of view” (Holmes and Bickers 233)
 - c. December 1831: Lamennais, Lacordaire and Montalembert arrive at Rome
 - d. Gregory XVI (1831-46)—as well as French, Austrian, and Russian politicians and ecclesiastics—felt “the need to support law and order, and of the danger of adding to the flames of revolution” (Holmes and Bickers 236)
 - 1) “the Austrians had already been asked to suppress a revolt against the pope in the Romagna” (Holmes and Bickers 236)
 - 2) The pope was faced with unenviable alternatives of seeming to undermine his own position by condemning Lamennais’ Ultramontanism or of fomenting revolution if he gave his approval” (Holmes and Bickers 236)
 - e. “The three ‘pilgrims’ were first asked to explain their position in a memorandum, to be studied later, and were then informed that they could return home. There was a regular consultation on the issues in question, with written reports from a number of theologians. The original examiners were not particularly reactionary and included friends of Lamennais, Gioacchino Ventura as well as Cardinal Luigi Lambruschini. All of them concluded that the work of Lamennais did in fact include errors” (Holmes and Bickers 236)
5. 1832-08-15: Gregory XVI’s (1831-1846) encyclical *Mirari vos*
- a. this was Gregory’s first encyclical
 - b. the encyclical does not mention Lamennais or *L’Avenir*, but it censures both
 - 1) it disapproves of separation of Church and state

- 2) it says “freedom of publication [is] abominable” (Holmes and Bickers 236)
- 3) it condemns “universal liberty of conscience as sheer madness and the result of indifferentism” (Holmes and Bickers 236)
6. Lamennais, Lacordaire, and Montalembert immediately submit
7. but Lamennais soon leaves the Church
 - a. his letters express deep resentment; Rome learns of this and demands full acceptance of *Mirari vos*; Lamennais refuses to submit without qualification
 - b. December 1833: he renounces his priestly functions
 - c. soon he abandons all outward profession of Christianity
 - d. “The amelioration of humanity, devotion to the welfare of the people and of popular liberties, dominated him more and more” (Dégert)
8. May 1834: Lamennais’s *Paroles d’un croyant* (*Words of a Believer*)
 - a. he denounces “the conspiracy of kings and priests against the people” (Dégert)
 - b. he says Christ condemns the pope and hierarchy “because power is the child of hell and priests are only the lackeys of kings” (Holmes and Bickers 237)
 - c. Lacordaire publicly breaks with Lamennais, issuing “his own *Considérations* on Lamennais’ philosophical system” (Holmes and Bickers 237)
 - d. “One after another, all his friends abandoned him” (Dégert)
9. 1834-07-15: Gregory XVI’s encyclical *Singulari nos*
 - a. this is Gregory’s second condemnation of Lamennais
 - b. Lacordaire’s *Considérations* probably provoked the encyclical; it reflects Lacordaire’s criticisms and even language
 - c. but the encyclical also reflects the opinions “of Austrian, Russian and Prussian diplomats [which] carried far more weight with the Roman authorities than the writings of Lacordaire” (Holmes and Bickers 237)
10. 1841-46: Lamennais’s *Esquisse d’une philosophie*, a treatise on metaphysics; he denies “the fall of man, the Divinity of Christ, eternal punishment, and the supernatural order” (Dégert)
11. despite the loss of Lamennais, the Liberal Catholic movement makes progress
 - a. Lacordaire’s *conferences*
 - 1) January 1834: Antoine Frédéric Ozanam provides Lacordaire the pulpit at the Collège Stanislas, where he delivers his first great *conferences* (religious lectures)
 - 2) Lent 1835, Lent 1836: the archbishop of Paris provides Lacordaire the pulpit at Notre Dame Cathedral, where he delivers two series of *conferences*
 - a) “In these sermons Lacordaire began with the fact of the Church, its necessity, its constitution and authority, and its relations with the temporal order. He argued in favour of ecclesiastical infallibility and papal primacy and his audiences responded to his eloquence, his sincere honesty and the appeal of his personality. The conferences went from strength to strength in spite of, or perhaps because

of, the inevitable accusations of heresy, and Lacordaire's sermons had a profound impact on the religious development of thousands of young men at the time" (Holmes and Bickers 237)

- 3) Lent 1838: he preaches a series of conferences at Metz that are "equally successful with those of Notre-Dame" ("Lacordaire")
 - 4) 1838: Lacordaire joins the Dominicans
 - 5) 1843-52: he delivers annual conferences at Notre Dame
 - b. 1861: shortly before death, Lacordaire says, "I hope to die a penitent religious and an impenitent liberal" ("Lacordaire")
 12. liberal Catholicism "was most evident among the upper and middle classes ... workers and peasants seemed hardly affected" (Holmes and Bickers 237)
 13. and it remained to be seen "whether the Liberal and Ultramontane Catholics would be able to remain united in the years to come" (Holmes and Bickers 237)
 - b) 1863: Montalembert delivers two addresses at the international congress of liberal Catholics at Mechelen (Malines), Belgium
 1. "the Church could be in perfect harmony with religious liberty and with the modern state which is founded on that liberty" (Goyau, "Comte de Montalembert")
 2. he criticized "Catholics still devoted to the *ancien régime* and urged them to accept political and religious liberty" (Holmes and Bickers 241)
 3. Montalembert quoted Bishop Dupanloup of Orléans: "We accept, we invoke, the principles and the liberties proclaimed in '89 ... You made the revolution of 1789 without us and against us, but *for us*, God wishing it so in spite of you" (Holmes and Bickers 241)
- 2) Italy
- a) 1864-12-08: Pius IX simultaneously publishes the encyclical *Quanta cura* and the *Syllabus* (i.e., *Collection*) of Errors
 1. Pius IX "finally decided to take a step he had been contemplating for some time: the issuance of a general condemnation of modern errors, including those associated with liberalism. It would be a summary of the condemnations he had issued over the past fifteen years" (Bokenkotter 314-15)
 2. the *Syllabus* was 12 years in preparation (Haag)
 3. full title: *A Syllabus Containing the Most Important Errors of Our Time, Which Have Been Condemned by Our Holy Father Pius IX in Allocutions, at Consistories, in Encyclicals, and Other Apostolic Letters* (Haag)
 4. "The general contents of the *Syllabus* are summed up in the headings of the ten paragraphs under which the eighty theses are grouped. They are:
 - a. Pantheism, Naturalism, Absolute Rationalism (1-7);
 - b. Moderate Rationalism (8-14);
 - c. Indifferentism and false Tolerance in Religious matters (15-18);
 - d. Socialism, Communism, Secret Societies, Bible Societies, Liberal Clerical Associations . . ., Errors regarding the Church and its rights (19-38);
 - e. Errors on the State and its Relation to the Church (39-55);
 - f. Errors on Natural and Christian Ethics (56-64);
 - g. Errors on Christian Marriage (65-74);

- h. Errors on the Temporal Power of the Pope (75-76);
 - i. Errors in Connection with Modern Liberalism (77-80)” (Haag)
5. among the specific propositions are these: the *Syllabus* denies that
 - a. “biblical miracles were poetic fictions ...
 - b. “Christ himself was a myth ...
 - c. “man was free to profess the religion he believed to be true guided by the light of reason”
 - d. “those who were not at all in the true Church could hope for eternal salvation ...
 - e. “it was possible to achieve salvation in the practice of any religion ...
 - f. “Catholics might question the compatibility of the pope’s temporal and spiritual authority ...
 - g. “the Church could not use force or temporal power ...
 - h. “Church should be separated from State ...
 - i. “it was no longer necessary to hold the Catholic religion as the exclusive religion of the State ...
 - j. “the pope could and should reconcile himself to and agree with progress, liberalism and modern civilization” (Holmes and Bickers 242)
 6. “The *Syllabus of Errors* listed eighty errors, including rationalism, naturalism, a socialism that would subject the family totally to the state, and liberal capitalism that had no other end than material gain. For most people, however, the most startling thing was the condemnation of freedom of religion, progress, and liberalism” (Bokenkotter 315)
 - a. error 77: “It is no longer expedient that the Catholic religion should be treated as the only religion of the state, all other worships whatsoever being excluded” (qtd. in Bokenkotter 315)
 - b. error 80: “The Roman Pontiff can and ought to reconcile and harmonize himself with progress, with liberalism, and with modern civilization” (qtd. in Bokenkotter 315)
 7. “The public commotion that resulted was without parallel in the modern history of the Church until our own day” (Bokenkotter 315)
 - a. “Unlike *Mirari Vos*, issued when majority sentiment in Europe was still conservative and reactionary, the *Syllabus* struck against the broad mainstream of public opinion. Even the average Catholic was shocked to hear the Pope condemning progress and modern civilization” (Bokenkotter 315)
 - b. “Moreover, the formulations of the *Syllabus* lent themselves readily to misinterpretations, since they consisted largely of verbatim extracts lifted out of their context in previous papal documents and that could only be properly understood if put back in that context” (Bokenkotter 315)
 - 1) error 80, “for instance, was taken from an allocution of the Pope’s protesting against Piedmont’s spoliation of convents and harassing of priests and that had concluded: The Roman Pontiff does not have to reconcile himself with progress and modern civilization “if by the word ‘civilization’ must be understood a system invented on purpose to weaken, and perhaps to overthrow, the Church.” But the average

reader did not realize when he read the encyclical that this is what the Pope meant by “civilization,” and might easily conclude that the Pope had declared war on the modern world” (Bokenkotter 315)

8. by 1864: “Pio Nono was totally preoccupied with the Italian nationalist threat to the Papal States and the *Syllabus* was a *cri-de-coeur* against the anti-clerical and anti-papal religious and political policies of the government of Piedmont. The apparent condemnation of progress and liberalism, for example, was taken from an encyclical denouncing the extension of the secularist laws of Piedmont to territories recently occupied by the growing Kingdom of Italy. Unfortunately, however, not all Catholics were Italians and they failed to see the ‘errors’ in terms of the dissolution of monasteries or the imposition of secular education. Instead the condemnation of modern civilization seemed to them to refer to the telegraph, railways and street lighting!” (Holmes and Bickers 242)
- b) 1865-01-26: Dupanloup’s commentary on the *Syllabus*
 1. the bishop of Orléans, Félix Dupanloup, worked night and day to publish quickly a “commentary that placed the propositions of the *Syllabus* in their original context” (Bokenkotter 315)
 2. “by means of a subtle distinction between thesis and hypothesis [he] was able to show that Rome did not mean to condemn or repudiate the liberal constitutions actually in force in such countries as Belgium, England, Latin America, and the United States” (Bokenkotter 315)
 3. Dupanloup’s commentary “sold out in two hours, and within three weeks one hundred thousand copies were distributed, not counting numerous translations.” (Bokenkotter 315-16)
 4. Bishop Dupanloup argued that the *Syllabus* “was not an outline of practical politics and Protestants or atheists, for example, were to be tolerated without being approved. The pope had no need to reconcile himself with what was good in modern civilization since he had never ceased to promote it! Montalembert described Dupanloup’s pamphlet as a ‘first-class verbal vanishing [242] trick’ but it was still welcomed by Catholics throughout the world with a profound sense of relief” (Holmes and Bickers 242-43)
 5. 1865-12-04: Pius IX approves Dupanloup’s commentary (Goyau, “Comte de Montalembert”)
- c) “From 1864 until 1870 Catholics debated the dogmatic significance of the *Syllabus*”; but the *Syllabus* “was not in fact an infallible statement” (Holmes and Bickers 243)
- 3) England: Döllinger’s pupil Lord John Acton’s (1834-1902) “efforts to represent the views of liberal Catholicism would be superseded and overwhelmed by the rapid development of Ultramontanism” (Holmes and Bickers 224)
- 4) Belgium
 - a) before 1830: “Catholics had already begun to demand and defend their rights on the basis of constitutional freedom and freedom of conscience. Belgian Catholics began to recognise the advantages of the separation of Church and State as they supported the end of the union with the Netherlands in 1830” (Holmes and Bickers 232)

- b) “The new Belgian constitution guaranteed the freedom as well as support for the Church from the State and four years later the bishops were able to reopen the University of Louvain which became a centre of Catholic liberalism and employed several of Lamennais’ disciples. Incidentally, the bishops consciously ignored the desire of the Roman authorities to turn it into a papal institution” (Holmes and Bickers 232)
 - c) “Lamennais also influenced the journalist J.G. Le Sage ten Broek and his newspaper *De Ultramontaan*” (Holmes and Bickers 232)
- 5) the Netherlands
- a) “In the Netherlands, Catholics continued to suffer under various disabilities imposed by their Protestant rulers” (Holmes and Bickers 232)
 - b) 1842: two seminary professors, F.J. Van Vree and C. Broere, who had also been influenced by Lamennais, established *De Katholiek*, while J. Smits founded the daily newspaper *De Tijd*. Dutch Catholics used these publications as well as their political influence to defend Catholic interests, remove legal disabilities and promote a Catholic revival which reached a watershed with the restoration of the Dutch hierarchy in 1856” (Holmes and Bickers 232)
- 6) America: Americanism
- a) introduction
 - 1. “Americanism” was a liberal Catholic reform movement that advocated “adapting Catholicism to American society” (Holmes and Bickers 249):
 - a. separation of Church and state
 - b. recognition of the English common law
 - c. democratic procedures
 - d. reform of ecclesiastical administration
 - 2. conservatives bishops opposed it
 - a. they see Americanism as neo-Protestantism
 - b. they suspect that the American bishops’ liberalism is the same as the liberalism condemned by the *Syllabus of Errors*
 - b) Archbishop John Carroll of Baltimore (r. 1789-1815) tries to unite rural British Catholics in support of democratic republicanism
 - c) but “waves of immigrants [transform] American Catholics into a largely urban and ‘foreign’ community” (Holmes and Bickers 248)
 - d) Isaac Thomas Hecker (1819-1888)
 - 1. 1844: Hecker converts to Catholicism and becomes a Redemptorist
 - 2. 1858: frustrated at the order’s unwillingness to adopt American liberalism, he founds the Paulists (Society of Missionary Priests of St Paul the Apostle)
 - 3. Hecker’s plan to Americanize Catholicism and attract Protestants is not successful, but he does influence Americanism (Holmes and Bickers 249)
 - e) parochial schools
 - 1. “German Catholics claimed that immigrants were losing the faith because of the lack of ... parochial schools” (Holmes and Bickers 249)
 - 2. 1884: the third plenary Council of Baltimore rules that each parish must have its own school (the Jesuits and the German and Irish clergy support this)
 - 3. but liberal bishops support the public schools, arguing that
 - a. the financial costs are too great

- b. energy should be “concentrated on safeguarding the religious education of Catholic children attending the public schools” (Holmes and Bickers 249)
 - 4. 1892: the Congregation of Propaganda supports the Baltimore legislation; it only “tolerates” situations like that of Archbishop John Ireland (of St. Paul, Minnesota, 1888-1918)
- f) German Catholics appealed to Rome “for ecclesiastical independence and autonomy” (Holmes and Bickers 249)
 - 1. But both liberal and “conservative American bishops [opposed this], and the Roman authorities came out on the side of the American hierarchy” (Holmes and Bickers 249)
- g) 1892: World Parliament of Religions, Chicago
 - 1. Cardinal James Gibbons (Archbishop of Baltimore, 1877-1921) and the Chief Moderator of the Presbyterian Church participate “in an exhibition illustrating the basic unity of man’s religious belief shared by all the great religions of the world” (Holmes and Bickers 250)
 - 2. 1900: but Leo XIII tries to block a similar Parliament at the Paris Exhibition
- h) 1893: “Roman authorities decided to appoint an apostolic delegate, a move long resisted by bishops sensitive to accusations of foreign domination” (Holmes and Bickers 250)
 - 1. the apostolic delegate is Archbishop Francesco Satolli (1893-1896, Cardinal in 1895)
 - 2. “Satolli came out strongly in favour of the German Catholics” (Holmes and Bickers 250)
 - 3. “the attitudes increasingly adopted by Roman officials ... [are] in line with those of the conservative bishops in the United States” (Holmes and Bickers 250)
- i) January 1895: Leo XIII’s encyclical on Americanism, *Longinqua Oceani*, “criticised secret societies and warned against the notion that separation of Church and State might be suitable for the rest of the world” (Holmes and Bickers 250)
- j) Denis J. O’Connell is asked to resign as Rector of the American College in Rome, “largely because his support for the liberal bishops had alienated their conservative colleagues as well as Jesuits, German Catholics and conservative officials in Rome” (Holmes and Bickers 250)
- k) “Gibbons retaliated by appointing O’Connell as vicar of his titular Church” (Holmes and Bickers 250)
- l) Leo XIII asks Bishop John J. Keane of Richmond (1878-88, later Archbishop of Dubuque, 1900-11) “to resign as Rector of the Catholic University [of America, founded 1889,] as he and his colleagues were increasingly and vocally accused of liberalism ... and heresy” (Holmes and Bickers 250)
- m) “The liberal bishops responded by trying to broaden the basis of their support and expounding their policies both in Europe and America” (Holmes and Bickers 250)
- n) 1891: Walter Elliott’s *Life of Father Hecker*
 - 1. in America the book arouses no controversy
 - 2. 1898: “However the Abbé Félix Klein of the Institut Catholique was asked to adapt a translation to the situation in France and in 1898 he described Hecker as the ideal new priest who could reconcile the Church with contemporary de-

velopments. Hecker's spirituality was in conformity [250] with modern trends towards independence and freedom, and was based on the interior direction of the Holy Spirit responding to the active virtues of the new saints of the market place, rather than the more passive virtues of monks and hermits. Klein's remarks immediately occasioned a controversy over Hecker's alleged 'Americanism'" (Holmes and Bickers 250-51)

- o) O'Connell (former rector of the American College in Rome, now bishop of Archbishop Gibbon's titular church) gives an address on Hecker
 1. "he advocated 'political Americanism' based on the Declaration of Independence and the Anglo-Saxon tradition of common law" (Holmes and Bickers 251)
 2. "He also recommended 'ecclesiastical Americanism' and using Dupanloup's [interpretation of the *Syllabus of Errors*] defended the separation of Church and State" (Holmes and Bickers 251)
 3. in response, Charles Maignen, a French monarchist, claims that Americanism is already condemned in the *Syllabus of Errors* (Holmes and Bickers 251)
- p) 1899: Leo XIII's encyclical *Testem benevolentiae*
 1. Leo XIII "distinguished between religious and political Americanism and condemned the notion of adapting the doctrines, though not the practices, of the Church to the needs of modern society" (Holmes and Bickers 251)
 2. "The extent of individual liberty was strictly defined" (Holmes and Bickers 251)
 3. "the claim that external spiritual guidance had been superseded by more abundant graces of the Spirit was also condemned" (Holmes and Bickers 251)
 4. "Leo criticised those Catholics who claimed to prefer 'active' to 'passive' virtues and who emphasised natural virtues and an active external life at the expense of supernatural virtues and an internal life; such a way of life, the pope maintained, would lead to secularism and indifferentism" (Holmes and Bickers 251)
 5. "Some of the conservative American bishops thanked the pope for saving their people from heresy" (Holmes and Bickers 251)
 6. "liberal bishops accepted the encyclical while denying that they or indeed any educated American had ever advocated the doctrines condemned" (Holmes and Bickers 251)
 7. "The pope himself never stated that any particular individual held the condemned doctrines and made it clear that the condemnation was not intended to refer to the characteristic qualities of the American people. Leo is also said to have admitted that the controversy had been necessary to clarify French rather than American Catholic opinion" (Holmes and Bickers 251)
- c. social Catholicism: the Church and industrialization
 - 1) "Social Catholicism was a reaction against *laissez-faire*, the belief that government intervention would obstruct the automatic and beneficent operation of economic laws and free competition" (Holmes and Bickers 238)
 - 2) "Social Catholics believed in the possibility and indeed the moral necessity of improving social conditions" (Holmes and Bickers 238)

- 3) 1801: “The ‘Central Office of Catholic Action’ was established” (Holmes and Bickers 230)
 - a) “Catholic Action was the name of many groups of lay Catholics who were attempting to encourage a Catholic influence on society” (“Catholic Action”)
 - b) “They were especially active in the nineteenth century in historically Catholic countries that fell under anti-clerical regimes such as Italy, Bavaria, France and Belgium” (“Catholic Action”)
 - c) c 1900: in Europe “Catholic labor unions emerged as a primary social action strategy ... Catholic political parties also began to form with the aim of promoting Catholic values at the level of the state” (“Social Action”)
 - d) “Spearheaded by clerics, nuns, and activist laypersons, Catholic Action groups were formed to enhance the presence of the church where people lived and worked: in schools and universities, factories, fields, and among the urban and rural poor. Some of these groups eventually moved to espouse not just religious but radical social ends, calling for an end to socioeconomic or political repression” (“Social Action”)
 - e) “In Latin America, such groups were seen as the forerunners of base ecclesial communities, which during the 1970s and 1980s emerged as a potent church-based force for popular resistance to dictatorship and economic hardship” (“Social Action”)
 - f) “Since the Second World War the concept [of “Catholic Action”] has often been eclipsed by Christian Democrat parties that were organised to combat Communist parties in places such as Italy and West Germany” (“Catholic Action”)
- 4) France
 - a) “However the Social Catholics were not typical of Catholics as a whole or of the ecclesiastical authorities” (Holmes and Bickers 239)
 - b) “The Liberal Catholic Frédéric Ozanam founded the influential Society of St Vincent de Paul to care for the poor and for children, to train apprentices and domestic servants” (Holmes and Bickers 239)
 - c) “Ozanam and Lacordaire also helped to establish the republican and democratic [L’]Ere Nouvelle which ... referred to a ‘Christian economy’ and ‘Christian socialism’” (Holmes and Bickers 239)
 - d) 1840s: “the Bishop of Annecy denounced the abuses of capitalism and demanded legislation to defend the working classes. The Archbishop of Cambrai also issued a pastoral letter on the ... social problems” (Holmes and Bickers 239)
 - e) the revolution of 1848
 1. the revolution of 1848 “made an already bad economic situation even worse” (Holmes and Bickers 239)
 2. “the government embarked on a series of public works to moderate increasing unemployment ... [then] cancelled the public works and conscripted men under twenty-five into the army. There followed three days of mob violence [in Paris]. ... The insurgents were unfairly held to be responsible and were ruthlessly suppressed. Conservatives throughout the country were horrified at the threat to property, law and order” (Holmes and Bickers 239)
- 5) Germany

- a) in Germany the Church “came to be seen as a real Christian social order because of the social and pastoral concern shown by German Catholics” (Holmes and Bickers 228)
- b) 1840s: Father Adolph Kolping (†1865)
 - 1. Kolping organizes “the *Gesellenverein*, societies consisting of master workmen and young journeymen directed by a chaplain who tried to assist the moral and intellectual development as well as to improve the economic conditions of their members. By leaving the initiative to the members rather than to their chaplain, Kolping avoided the paternalism and clericalism of so many Catholic societies” (Holmes and Bickers 227)
 - 2. 1855: there are 12,000 members in 104 branches
 - 3. 1865 there are 100,000 members
 - 4. 1901: there are 500,000 members; the movement has its own periodicals, libraries, and hospitals
- c) Wilhelm Emmanuel von Ketteler
 - 1. 1835: imprisonment of the Archbishop of Cologne makes von Ketteler, a Prussian civil servant, devote himself “to the service of the Church and ... the needs of the working classes” (Holmes and Bickers 227)
 - 2. as bishop of Mainz, “Ketteler supported demands for higher wages, better holidays and trades unions; he advocated legislation to improve the working conditions of men and to control the work of women and children; he insisted on the need for government inspection and [for] protection of [non-working] wives and mothers” (Holmes and Bickers 227)
 - 3. 1848-49: “Ketteler delivered a series of addresses in his cathedral at Mainz on ‘The Great Social Questions of our Age’ in which he demanded social justice and condemned economic liberalism as well as socialism” (Holmes and Bickers 228)
 - 4. “Ketteler initiated the national conferences of German bishops and formulated an episcopal statement on social questions” (Holmes and Bickers 228)
 - 5. “He also drew a programme for German Catholics which formed the basis of the social policies of the Centre Party” (Holmes and Bickers 228)
- d) annual meetings of Catholics
 - 1. “congresses and organisations led by laymen helped to identify the laity more closely with the Church and the clergy” (Holmes and Bickers 228)
 - 2. 1848: first meeting of the *Katholikentag*, a national assembly of German Catholics
 - 3. there also form the *Volksverein*, meetings of Catholic workers
- 6) America
 - a) “German Catholics, influenced by the *Kulturkampf* at home, claimed that immigrants were losing the faith because of the lack of Catholic organisations for the working classes” (Holmes and Bickers 249)
 - b) the Knights of Labor
 - 1. “liberal bishops defended the right of Catholics to belong to the Knights of Labour ... an organisation which defended the rights and supported the claims of the workers” (Holmes and Bickers 249)

2. "Several Catholics reached prominent positions within the Knights of Labour" (Holmes and Bickers 249)
 3. "Other Catholics, including some bishops, condemned it as a secret society" (Holmes and Bickers 249)
 4. Bishop Keane of Richmond and Archbishop John Ireland of St. Paul write a defense of the Knights of Labor; Cardinal James Gibbons, Archbishop of Baltimore, submits it to Rome
 - a. it emphasizes "the need for the Church to be allied with the people rather than with kings or princes" (Holmes and Bickers 249)
 - b. 1888: the Holy Office decides that the Knights can be "tolerated"
- 7) Italy
- a) Bishop Geremia Bonomelli of Cremona writes a famous pastoral on *Property and Socialism*
 - b) Alessandro Rossi "transformed his factory into a Christian corporation" (Holmes and Bickers 248)
 - c) another social Catholic is "Giuseppe Toniolo, descendant of Joseph de Maistre and professor of political economy" (Holmes and Bickers 248)
- 8) Belgium
- a) in Belgium "Social Catholicism was more influential than in other countries" (Holmes and Bickers 247)
 - b) "Catholic Governments had supported legislation regulating wages and the working conditions of women and children, introduced old-age pensions, promoted technical education, subsidised mutual aid societies, savings banks and building societies" (Holmes and Bickers 247)
 - c) Léon Harmel (Belgian) "encouraged his workers to share in an industrial partnership [from 1870-1914] and transformed the community into a model Christian town. He wanted to establish a Catholic industrial democracy in practice and a pattern of social relations which could be adopted anywhere. Every worker had his own house and garden, there were family allowances, free medical services and assistance for the elderly, and elected representatives met every fortnight to consider every aspect of the business. Harmel tried to persuade other employers to follow his example and took a group of industrialists to Rome to win the support of the pope who was obviously impressed; this was followed by larger pilgrimages of workers and employers" (Holmes and Bickers 248)
- 9) Switzerland
- a) "The Fribourg Union, a group of Social Catholics whose deliberations were sent to the pope, also influenced Leo XIII. They proposed international agreements which included the recognition of a man's right to work and a worker's right to a living wage as well as the insurance of workers against sickness, accident or unemployment. In 1888 the pope discussed their proposals with some of the members and asked for a memorandum which seems to have served as the basis for" *Rerum novarum* (Holmes and Bickers 248)
- 10) Leo XIII on social and economic problems
- a) Leo had "experienced agricultural poverty as a bishop in Italy" (Holmes and Bickers 247)

- b) “He had been nuncio in Belgium where Social Catholicism was more influential than in other countries” (Holmes and Bickers 247)
- c) 1891: Leo XIII’s encyclical *Rerum novarum*
 - 1. the pope condemned “individualistic liberalism ... the family, not the State, [is] the primary social unit” (Holmes and Bickers 248)
 - 2. the pope condemned “unrestricted capitalism” (Holmes and Bickers 248)
 - a. “government intervention [is needed] to safeguard the spiritual and material interests of the workers” (Holmes and Bickers 248)
 - b. workers “should be paid a family living wage, not a wage dictated by economic pressures” (Holmes and Bickers 248)
 - c. “Workers had the right to form associations and Catholics were encouraged to form Catholic unions” (Holmes and Bickers 248)
 - 3. the pope condemned “revolutionary socialism ... Private property was the right of all men” (Holmes and Bickers 248)
 - 4. “*Rerum Novarum* was a condemnation of extremes, recommending reform rather than radical change, but at the same time it was a landmark and a watershed in the history of Social Catholicism” (Holmes and Bickers 248)
- d. neo-scholasticism
 - 1) “The Romantic movement had removed many earlier prejudices against scholasticism even before the impact of Italian neo-scholasticism” (Holmes and Bickers 225)
 - 2) Italy
 - a) 1748, 1757, 1777: the Dominicans reassert ordinances requiring the study of Aquinas
 - b) but Canon Vincenzo Buzzetti (1777-1824) begins neo-scholasticism; he reads
 - 1. a 4-volume manual of Thomistic philosophy (by Antoine Goudin, 1671)
 - 2. a 6-volume manual of Thomistic philosophy (by Salvatore Roselli, 1777)
 - c) Luigi Taparelli d’Azeglio, SJ (1793-1862)
 - 1. d’Azeglio is Buzzetti’s student in Piacenza (Vincentian Collegio Alberoni)
 - 2. he teaches at the Jesuit seminary of Rome; one student is the future Leo XIII
 - 3. 1840s: he coins the term “social justice” (based on Aquinas’ teachings)
 - 4. 1850: Pius IX assigns Taparelli and Carlo Maria Curci to found *Civiltà Cattolica*, the influential Jesuit periodical; it supports neo-scholasticism
 - 3) Germany
 - a) Mainz is the first center in Germany for the revival of scholasticism
 - b) Heinrich Joseph Denzinger (1819-83)
 - 1. scholastics secure Denzinger’s appointment to the chair of dogmatics at Würzburg
 - 2. 1854: Denzinger’s *Enchiridion Symbolorum definitionum et declarationum* (Würzburg) provides theologians with the magisterium’s definitive statements
 - c) 1857: Anton Günther’s (1783-1863) works are put on the Index; his attacks on neo-scholasticism “probably contributed to his condemnation which was the first occasion on which official papal approval was given to scholasticism” (Holmes and Bickers 226)
 - d) 1860: Joseph Kleutgen’s (1811-83, Jesuit professor at the Gregorian University) *Theology of the Past* and *Philosophy of the Past* spread neo-scholasticism among German theologians

- e) 1879: Leo XIII's encyclical *Aeterni patris (On the Restoration of Christian Philosophy)* instructs seminary professors "to use Thomism as the basis of clerical education" (Holmes and Bickers 247)
- e. Ultramontanism
 - a) "Ultramontanism"
 - 1. from *ultra montes* (beyond the mountains, i.e., the Alps)
 - 2. for most of Europe, Rome is ultramontane
 - 3. "supporters of the Church's liberty and independence as against the State are called Ultramontanes" (Benigni)
 - 2) Ultramontanism's conservatism
 - a) "The Ultramontanes came to believe that there was an absolute dichotomy between Catholicism and the contemporary world" (Holmes and Bickers 240)
 - b) Ultramontanes wanted the necessity of the pope's temporal power defined as dogma (it has not been)
 - 3) causes of Ultramontanism's success
 - a) "Catholics throughout the world began to show an increasing sense of dependence on the Holy See and not simply in matters of faith and morals. They developed a strong personal loyalty to the Holy Father, seeking his guidance and direction in practically every area of human activity" (Holmes and Bickers 240)
 - b) dramatic improvements in communication "enabled Roman authorities to exercise greater control over the Church" (Holmes and Bickers 240)
 - c) dramatic improvements in travel "increased the number of bishops and pilgrims able to go to Rome [and] the number of priests and seminarians at Roman colleges" (Holmes and Bickers 240)
 - d) 1860: Pius IX helps "establish the *Osservatore Romano* in order that Catholics everywhere might be informed of his opinions, attitudes and intentions" (Holmes and Bickers 240)
 - e) "Support for Roman policies was encouraged by the appointment of nuncios, cardinals and bishops as well as the distribution of Roman honours such as 'monsignori'. Pius IX created more monsignors in thirty years than his predecessors had done in almost two thousand years" (Holmes and Bickers 240)
 - f) "by the end of his pontificate in 1878 almost every bishop in the world had been appointed during his reign" (Holmes and Bickers 240)
 - g) "Catholicism was transformed within a generation as administration and discipline, devotion and theology were determined by the authorities in Rome" (Holmes and Bickers 241)
 - h) 1854: definition of the Immaculate Conception
 - 1. "The definition of the Immaculate Conception in 1854 exemplified the increasing influence of Ultramontanism. Gallicans had previously argued that only general councils could ratify definitions of ecclesiastical dogmas ... if the pope alone pronounced a definition which the faithful spontaneously accepted, this would be a practical demonstration of his sovereign doctrinal authority in the Church and of that infallibility with which Christ had invested him" (Holmes and Bickers 241)
 - i) 1869-70: Vatican I defines papal infallibility (see below)

- 4) two important Ultramontanes in England are Nicholas Cardinal Wiseman (1802-65) and Henry Edward Cardinal Manning (1808-92)
- 5) Vatican I (1869-70)
 - a) papal jurisdiction
 1. “The Fathers also debated papal jurisdiction as well as papal infallibility and declared that the pope possessed ‘the full plenitude’ of jurisdiction, whereas traditionally the authority and ordinary jurisdiction of bishops was said to come directly from God, not through the pope” (Holmes and Bickers 243)
 - b) papal infallibility
 1. “papal infallibility was already tacitly accepted by most theologians” (Holmes and Bickers 243)
 2. “Originally the *schema* on the Church only dealt with papal primacy, not infallibility, but opponents of the definition had been deliberately excluded from the deputation which received proposed amendments” (Holmes and Bickers 243)
 3. “The Fathers were then ordered by the pope, responding to appeals from the Ultramontanes, to consider forthwith ‘the Question’ of papal infallibility” (Holmes and Bickers 243)
 4. The definition of papal infallibility “passed by 533 votes to 2, with about 80 bishops absenting themselves ... [None] refused to accept the definition once made and that the decisions of the approving Fathers undoubtedly reflected the opinions of the great majority of Catholics throughout the world” (Holmes and Bickers 243-44)
 5. “The definition of papal infallibility coincided with the outbreak of the Franco-Prussian War in 1870. Napoleon III withdrew his troops from Rome, leaving the city at the mercy of the Italian forces. The Council, which had discussed only six out of 51 *schema*, was postponed, the Italians occupied Rome and the infallible pope became the prisoner of the Vatican” (Holmes and Bickers 244)
 - c) “It was not merely accidental that just at the time when the Apostolic See lost its temporal power it began to enjoy a plenitude of spiritual power and authority and universal esteem such as had not been evident for centuries” (Bihlmeyer 3: 439)
 - d) Vatican I “eliminated the remnants of the Conciliar Movement and crushed ecclesiastical nationalism in the form of Gallicanism and its counterparts in several nations” (Dulles)
 - e) but “the Church appeared to be committed to the obscurantist policies of Pius IX ... he had shown little understanding of political realities, social and economic trends, and the intellectual developments of the age” (Holmes and Bickers 244)
- f. John Henry Cardinal Newman (1801-90) writes on the nature of faith, revelation and the Church, justification, doctrinal development, papal infallibility, biblical inspiration, the role of the laity, and the significance of conscience
- g. theology and Leo XIII (1878-1903)
 - 1) “Leo XIII was well aware of the need for an intellectual revival within Catholicism” (Holmes and Bickers 247)
 - 2) “He approved of the establishment of pontifical universities in Europe and America” (Holmes and Bickers 247)

- 3) he opened the Vatican archives to approved scholars
- 4) 1893: Leo's encyclical *Providentissimus Deus* (*On the Study of Holy Scripture*) "encouraged modern biblical methodology" (Holmes and Bickers 247)
- 5) "Leo also appointed a biblical commission of comparatively liberal members" (Holmes and Bickers 247)