

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: Benedict XIV (1740-58) is charming, witty, sociable, and scholarly
 - 1) he makes concessions in concordats with secular states
 - 2) he eases usury laws and initiates economic reforms
 - 3) he removes some legends from the Breviary
 - 4) he revives the *mandatum* (the rite of washing feet on Maundy Thursday)
- d. Austria: Joseph II of Austria, holy roman emperor (r. 1765-90)
 - 1) October 1781: Joseph institutes “Josephinism” (state control of the Church); he
 - 2) grants Protestants and the Orthodox free exercise of religion
 - 3) restricts appeals to Rome
 - 4) authorizes the publishing of works on the Index
 - 5) introduces religious toleration
 - 6) introduces civil marriage and divorce
 - 7) nationalizes Church property (confiscating 600 religious houses)
 - 8) reorganizes dioceses
 - 9) appoints 1500 priests to new parishes
 - 10) attempts to eliminate superstitions
 - 11) attempts to eliminate indulgences
 - 12) restricts the number of Masses and processions
- e. America: the first amendment religion clauses
 - 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) the first amendment religion clauses
 - a) 1789: James Madison writes the first ten amendments
 - b) 1791: $\frac{3}{4}$ of the states ratify the Bill of Rights
 - c) text: “Congress shall make no law respecting an establishment of religion [establishment clause], or prohibiting the free exercise thereof [free-exercise clause]”
- 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) 1789: “almost all of the positions of wealth, honour and authority in the French Church were in the hands of aristocrats” (Holmes and Bickers 207)
 - c) 1789: the Church is the largest landowner (10-15% of all land—tax-free)
 - d) 1789: the Church controls education, marriage, and welfare (2,000 hospitals)
- g. France: Louis XVI (1774-92) and the French Revolution (1789-99)
 - 1) economic causes of the French Revolution
 - a) 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; they pay no taxes
 - a. bishops (10%) are from the nobility
 - b. priests (c. 45%) and monks and nuns (c. 45%) are commoners
 2. the second estate is the nobility; they pay no taxes
 3. the third estate is the commoners (98% of the population)
 - a. some are bourgeoisie (craftsmen and tradesmen)
 - b. some are peasants
 - b) estates-general (French parliament)
 1. though first called in 1302 (already with three estates), it dies away
 2. 1614-1789: it is not convoked at all
 - 3) 1787: France is almost bankrupt
 - a) Louis XVI assembles the clergy and nobility to announce that he must tax them
 - b) they demand a meeting of the estates-general
 - 4) June 1789: the third estate suggests that, instead of the traditional system where each estate has $\frac{1}{3}$ of the vote, voting should be by a united chamber (where their greater numbers will be more effective); soon many priests (lower clergy) join the third estate
 - 5) June 1789: the third estate declares itself to be a National Assembly
 - a) the clergy (since they are mostly lower clergy) votes to join them; some contemporaries say this decision makes the Revolution)
 - b) the king orders the Assembly to disperse; it refuses; signs of mob rule appear
 - c) the king gives way and orders the other two estates to join the National Assembly
 - 6) July 1789
 - a) the Assembly decides to write a new constitution
 - b) July 14: a mob storms the Bastille (a dungeon); destruction of the Bastille symbolizes destruction of the *ancien régime*
 - 7) August 1789: *The Declaration of the Rights of Man and of the Citizen*
 - a) sovereignty resides in the nation, not the king
 - b) anyone can hold any public office
 - c) defendants are presumed innocent
 - d) freedoms of speech, press, and religion are guaranteed

- 8) December 1789: the Assembly takes Church property to solve the financial crisis
- 9) February 1790: the Assembly dissolves religious orders
 - a) monastic vows are forbidden
 - b) only orders that teach children or nurse the sick can continue
- 10) June 1790: the Assembly dissolves the French nobility
- 11) July 1790: the *Civil Constitution of the Clergy*
 - a) useful reforms
 1. it abolishes benefices that are without cure of souls
 2. it grades clerical incomes by amount of responsibilities
 3. bishops must reside in their dioceses
 4. priests absent more than two weeks are fired
 - b) but there is Gallicanism in the new law
 1. the parish or diocese elects priests and bishops
 2. popes are merely informed of election results
 3. new bishops cannot ask the pope's confirmation
 4. diocesan councils advise bishops, and their decisions are binding
 - c) clerical reaction
 1. most clergy approve of the *Constitution of the Clergy*, for its reforms
 2. October 1790: Archbishop Boisgelin (of Aix-en-Provence) says to reform the Church without Church approval is unconstitutional; he asks Pius VI's (1775-99) permission, "the first Ultramontane act" (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" (Holmes and Bickers 214)
- 12) November 1790: the Assembly requires clerics to swear an oath accepting the Civil Constitution; clergy who refuse lose their jobs
 - a) oath-takers are called "jurors" (as in "I adjure"); refusers are called "non-jurors"
 - b) only 7 bishops are jurors; about 50% of priests are jurors
 - c) 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)
- 13) April 1791: Pope Pius VI condemns the *Civil Constitution*
- 14) October 1791: non-juring clergy are forbidden to lead worship
- 15) April 1792: France declares war on Austria and Prussia
 - a) non-jurors are suspected of supporting the enemy
 - b) Austria and Prussia's victory, the financial crisis, and the lack of food intensify persecution of non-juring clergy and religious
- 16) September 1792: the September Massacres
 - a) a Paris mob kills 1,400 (aristocrats, political prisoners, criminals, etc.), including 3 bishops and 220 priests
 - b) non-juring clergy and religious flee France or go underground
- h. First Republic (1792-1804)
 - 1) 1792-95: government by National Convention (782 deputies)
 - a) January 1793: the Convention guillotines Louis XVI for treason
 - b) April 1793: the Convention sets up the Committee of Public Safety; it is the de facto executive government
 - c) September 1793-July 1794: the Reign of Terror

1. the Committee of Public Safety, under Maximilien de Robespierre, guillotines 35,000-40,000 people
 - 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 and minister to their flocks in secret
 - d) the Convention
 1. legalizes divorce
 2. transfers to the state registrations of birth, marriage, and death
 3. restricts clerical dress and encourages priests to marry
 4. lets towns and villages close their churches
 - e) 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”; their installations are accompanied by orgies (Brewer 1995)
 - 2) 1795-99: government by Directory (5 directors)
 - a) May 1798: the Directory orders General Napoleon to occupy the Papal States
 1. the papal army is pathetic; the pope depends entirely on Austria
 2. the French invade Rome and establish a Roman Republic
 3. the French destroy colleges, convents, and monasteries
 4. they restrict the number of seminarians and prohibit joining religious orders
 5. 1799: Pius VI, 82 years old, is exiled from Rome and dies at Valence
 6. local priests become guerrilla leaders
 - 3) 1799-1804: government by Consulate: Napoleon is First 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. Febronianism (an ecclesiological theory that subjects the Church to the state)
 - 1) 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*
 - a) Christ gave the power of the keys to the Church as a whole
 - b) the Church exercises that power through the bishops
 - c) ecumenical councils are superior to popes (conciliarism)
 - d) ecumenical councils’ decrees are binding only if the local church accepts them
 - e) popes are not infallible (since ecumenical councils are superior)
 - f) popes have no jurisdictional power
 - g) the Church can change the primacy from Rome to any other see
 - h) rulers should reform the Church in their states (nationalized Catholicism)
 - 2) 1764: Clement XIII condemns the book

- a) but it is translated into five languages
- b) it is adopted at the courts of Portugal, Spain, France, Austria, and elsewhere
- 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 should be 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* says there are 5 fundamental truths of religion
 - a. God exists
 - b. God must be revered
 - c. God must be worshiped by a virtuous life ("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
 - 2. 1713: Anthony Collins's *Discourse of Free-Thinking* defends the right of free inquiry into religion
 - 3. the deists challenge miracles and prophecy (traditional proofs of Christianity)
 - 4. 1736: to rebut 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 shows "there is one Author of both" ("Butler")
 - d) David Hume (1711-76): "the most radical philosophical demonstration of the insufficiency of rationalism came from David Hume, whose ... [skepticism also challenged] traditional certainties of God and nature, causation and miracles" (Holmes and Bickers 191)
 - 4) Continental rationalism
 - a) René Descartes (d. 1650), though a Catholic, is a rationalist and a skeptic: reason is the only means of acquiring belief
 - b) Nicolas Malebranche (1638-1715, Oratorian): to defend Christianity, he becomes a Cartesian rationalist
 - c) Baruch de Spinoza (1632-77)
 - 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*
 7. Denis Diderot’s *Encyclopaedia* (contributors are deists or atheists)
 8. 1748: Baron Montesquieu’s *De l’esprit des lois*
 9. 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)
 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. his “over-optimistic theories of the future possibilities open to a free and enlightened humanity were not easily reconcilable with belief in original sin [or] Christ’s redemption” (Holmes and Bickers 195)
 11. 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)
 12. Immanuel Kant (1724-1804)
 - a. God, free will, and immortality, “things in themselves unknowable, were postulates of the practical reason as demanded by man’s moral consciousness” (Holmes and Bickers 196)
 - b. “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)
 2. “the movement was not originally opposed to Christianity and several Catholics, including priests, became members” (Holmes and Bickers 195-96)
 3. 1738: Clement XII’s bull *In eminenti* condemns Freemasonry

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) 1764: Louis XV of France abolishes the French Jesuits
 - 3) 1769: the French court’s candidate becomes Pope Clement XIV (1769-74)
 - 4) 1773: Clement’s brief *Dominus ac Redemptor* suppresses the Society
 - a) doctrine “had practically nothing to do with the pope’s decision” (Sullivan 103)
4. **devotions**
- a. 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” (Laple)
 - b. retreats and missions dramatically increase
 - c. spiritual writings include Jean Pierre de Caussade’s *Spiritual Instruction* and *Abandonment to Divine Providence* (1861) and Ambroise de Lombez’s *Treatise on Interior Peace*

1800s

1. cultural background and Church-state relations

a. France

1) First Republic (1792-1804)

- a) government by Consulate: Napoleon is First Consul (1799-1804)
- b) July 1801: Pius VII (1800-23) and Napoleon sign a treaty, the *Concordat of 1801*, though neither likes it
 1. Catholicism is not the official state religion, but “the religion of the great majority of the French”
 2. the revolutionary cults are discarded
 3. the pope has rights over the institution of bishops
 4. the state returns cathedrals and churches, but the Church renounces claims to other confiscated property
 5. the state pays the clergy’s salaries
 6. after signing Napoleon appends the Gallican *Organic Articles*
 - a. the state must approve
 - 1) papal documents and decrees
 - 2) Roman representatives
 - 3) synods, catechisms, and feasts (except Sunday)
 - 4) new seminaries
 - 5) seminary regulations
 - b. seminary professors must teach the 1682 *Declaration of the Gallican Clergy (Four Articles of Gallicanism)*
 - c. civil marriage contracts have precedence over religious ones
 - d. clergy can appeal from ecclesiastical to civil courts
 - e. Protestantism and Judaism are on the same level as Catholicism
 7. the pope protests these additions, but to no avail
 8. 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 strengthens Ultramontanism
 9. the *Concordat* becomes a model for treaties with other European states

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 only promises new proofs of his love for religion
- c) December 1804: Napoleon’s coronation in Notre Dame Cathedral
 1. at the ceremony Napoleon keeps the pope waiting for almost two hours
 2. he 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) 1806: Napoleon requires use of a catechism throughout his Empire that calls him “the image of God upon earth,” “the Lord’s anointed”
- f) summer 1807: the Empire reaches its greatest extent (Goyau, “Napoleon I”)

- g) 1808: 10,000 French troops enter Rome
 - h) May 1809: Napoleon declares that the Papal States are part of his Empire; Pius VII excommunicates him
 - i) July 1809: French troops arrest Pius VII and remove him from Rome to Savona
 - j) “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)
 - k) “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)
 - l) 1810: Napoleon removes the 27 cardinals of Rome to Paris
 - m) 19 out of 32 Roman bishops refuse the oath of allegiance to Napoleon and are imprisoned
 - n) June 1812: Pius VII is moved to Fontainebleau; to avoid popular demonstrations, he is moved quickly, at night, and in disguise
 - o) September 1812: Napoleon enters Moscow; Russian winter devastates his army
 - p) January 1813: 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 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)
 - e. says it is only a “basis for a definitive arrangement”
 - q) 1813: Napoleon publishes the *Concordat of Fontainebleau* as law, though the pope had signed it only as a basis for future discussion
 - r) fall 1813: Napoleon is soundly defeated at the Battle of the Nations at Leipzig
 - s) 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
 - t) January 1814: Napoleon has the pope returned to Rome; he is accompanied by triumphant Ultramontanist demonstrations
 - u) March 1814: the Allies enter Paris
 - v) April 1814: the Senate declares Napoleon dethroned; Napoleon abdicates
- 3) First Bourbon Restoration (1814-15)
- a) May 1814: Louis XVIII (1814-24) is king
 - 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
- 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, 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 and divide up Europe among themselves; the meeting is chaired by Austrian Chancellor Klemens Metternich

- 2) the Congress restores a balance of power that will keep 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. 1815-21: Napoleon is an exile on the island of Saint Helena and dies there
 3. Louis XVIII's *Chartre* (charter, constitution)
 - a. recognizes freedom of religion
 - b. declares Catholicism the official religion ("in spite of the indifference or hostility of many Frenchmen," Holmes and Bickers 229)
 - c. retains the Organic Articles (state control of religion; see July 1801)
 - d. orders seminaries to teach the 1682 *Declaration of the Gallican Clergy* (*Four Articles of Gallicanism*)
 4. the Church regains control of education
 5. the Duc de Richelieu (prime minister, 1815-18, 1821) removes divorce from the civil code, deprives married priests of pensions, and attempts to return civil registers to the clergy
 - 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)
 - 2) the July Monarchy (only Louis-Philippe I, r. 1830-48)
 - a) Louis-Philippe and the Church
 1. the coronation includes no religious ceremony
 2. Louis-Philippe and his family attend Mass, but the monarchy is not Catholic
 3. Louis-Philippe reduces the ecclesiastical budget, expels religious orders, and abolishes military chaplains
 - b) revolution of 1848: an economic crisis causes a revolt
 - c) 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) July 1849: most French Catholics want the pope restored to Rome; so 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) 1870-71: the Franco-Prussian War
 1. September 1870: Napoleon III surrenders
 2. the war unifies Germany as the Second German Reich
 - 5) Third Republic (1870-1940)
 - a) September 1870: in a bloodless *coup d'état*, General Louis Jules Trochu deposes Napoleon III and becomes president

- b) March-May 1871: a socialist Paris *Commune* (town or district council) of lower middle-class revolutionaries 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 Guardsmen killed on duty
 4. *la semaine sanglante* (the week of blood): 30,000 are killed
 - c) 1879: republicans gain control and impose restrictions on the Church; they
 1. laicize education
 2. re-introduce divorce
 3. remove religion from civil ceremonies
 4. allow secular funerals
 5. restrict religious processions
 6. permit work on Sundays
 7. abolish hospital and military chaplains
 8. conscript seminarians
 9. reduce clerical stipends
 - d) 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 and Catholics
 3. Dreyfusards are republicans and socialists
 4. the government discovers the real traitor is a Major Esterhazy
 5. the Dreyfus affair reveals "the extent to which so many French Catholics were identified with the anti-semitic forces of the right" (Holmes and Bickers 253)
 - e) 1901: 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 disperse or go into exile
 - f) 1904: the government orders authorized congregations to close their schools within 10 years; this will eliminate over half the remaining Catholic schools
- d. 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)
- e. the Papal States
- 1) by 1815: the papacy has a new prestige
 - a) 1789-99: reaction to the horrors of the French Revolution strengthens the pope

- b) 1804-15: the pope was “Napoleon’s most consistent opponent” (Holmes and Bickers 233)
 - c) 1809-14: Pius VII’s conduct during imprisonment was 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) 1816-23: diplomats in Rome increase from 8 in to 16
- 2) but the popes’ temporal power is weak
- a) “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)
 - b) 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)
- 3) 1815 on: the popes impose on the Papal States a clerical, absolutist regime
- a) the Inquisition is re-established (though restricted)
 - b) Jews are returned to the ghetto
 - c) the popes “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)
- 4) before the Italian Revolution
- a) the Carbonari (“charcoal burners”) are “groups of secret revolutionary societies [and] an offshoot of the Freemasons” (“Carbonari,” *Encyclopedia Britannica*)
 - b) the Sanfedisti (“Centurians”), a sort of secret police, are right-wing opponents
 - c) 1820: a revolt in Naples forces the king to promise a constitutional monarchy
 - d) 1821: the Austrian army crushes a revolt in Sardinia
 - e) 1825: acting on Sanfedisti information, the Cardinal legate at Ravenna executes 7 men and imprisons or exiles many others
 - f) 1831: at Gregory XVI’s request, the Austrian army crushes a revolt in Rome
 - g) 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)
 - h) November 1848: a revolution breaks out in Rome
 - i) Pius IX (1846-78) flees to the Kingdom of the Two Sicilies
 - j) “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)
- f. Italy
- 1) early 1849: a Roman Republic is formed; Pius IX asks Catholic states to crush it
 - 2) 1861: the king of Piedmont-Sardinia annexes most of Italy (including most of the Papal States) and becomes king of Italy
 - 3) 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)
- 4) 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)
 - 5) “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)
 - 6) 1876: “left-wing anti-clericals abolished the catechism from primary schools, banned religious processions, suppressed religious orders, conscripted priests into the army, ... and threatened to punish priests who dared ‘to make a public attack on State institutions or governmental decisions’” (Holmes and Bickers 247)
 - 7) “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”] ... strengthened the forces of the left and identified the Church with those of the right” (Holmes and Bickers 246-47)
 - 8) Leo XIII (1878-1903) improves relations with other countries
 - a) Leo is pragmatic in his dealings with countries
 - b) he improves the papacy’s international prestige
 - c) Leo defeats the Swiss *Kulturkampf*
 - d) Brazil, Colombia, and Russia restore diplomatic relations
 - e) Chile, Mexico, and Spain withdraw anti-clerical legislation
 - f) several governments ask the pope to arbitrate their disputes
 - g) heads of state visit Leo at the Vatican
- 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” (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 is emperor (beginning of the “Second Reich,” 1871-1918)
 - b) 1871: 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: Bismarck imprisons 5 of the 11 Prussian bishops for several months
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 [founded 1871]. 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. 1880 on: Germany moderates the anti-Catholic legislation
 5. 1881: Germany and the Holy See re-establish diplomatic relations
 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 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) 1858: Paulists (Society of Missionary Priests of St Paul the Apostle); founder, Isaac Thomas Hecker (1819-1888)
- b) 1874: 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 Lavigerie, primate of Africa
- 2) women:
 - a) Daughters of Charity
 - b) Sisters of St Vincent de Paul
 - c) Sisters of Mercy
 - d) Sisters of Notre Dame
- 3) most “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) “François-Auguste Vicomte de Chateaubriand ... lauded the emotional satisfaction and cultural inspiration ... [in] Catholicism” (Holmes and Bickers 221)
 - c) Louis Vicomte de Bonald “emphasised the need for a religious basis of society” (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) 1825: Johann Adam 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)
 - b. John Henry Cardinal Newman (1801-90) is the greatest theologian of the age: he writes on the nature of faith, revelation, the Church, justification, doctrinal development, papal infallibility, biblical inspiration, the role of the laity, the significance of conscience
 - c. 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. the three found the newspaper, *L'Avenir* (1830-31)
 - a. it argues for “an alliance between the Church and democratic freedom to replace the alliance between Throne and Altar” (Holmes and Bickers 231-32)
 - b. it supports “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)
 - c. the three are “prosecuted for attacking the government but acquitted” (Holmes and Bickers 232-33)
 - d. “The *Ami du clergé*, a Gallican publication, joined with legitimist periodicals in attacking Lamennais” (Holmes and Bickers 233)
 - e. the French bishops condemn *L'Avenir* (Scannell)
 - f. “*L'Avenir* was forced to cease publication after only a year ... Liberals as well as Catholics were prejudiced against the ‘unnatural’ union proposed ...” (Holmes and Bickers 232-33)
3. Lamennais, Lacordaire, and Montalembert at Rome
 - a. “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)
 - b. December 1831: Lamennais, Lacordaire and Montalembert arrive at Rome
 - c. but Gregory XVI (1831-46), like most European politicians and ecclesiastics, feels “the need to support law and order, and of the danger of adding to the flames of revolution” (Holmes and Bickers 236)
4. August 1832: Gregory XVI’s encyclical *Mirari vos* does not mention Lamennais or *L'Avenir*, but it
 - a. disapproves of separation of Church and state
 - b. says “freedom of publication [is] abominable” (Holmes and Bickers 236)
 - c. condemns “universal liberty of conscience as sheer madness” (Holmes and Bickers 236)
5. Lamennais, Lacordaire, and Montalembert immediately submit
6. but Lamennais soon leaves the Church
 - a. December 1833: he renounces his priestly functions
 - b. soon he abandons all outward profession of Christianity
7. 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’s *Considérations* publicly breaks with Lamennais

8. July 1834:

Gregory XVI’s encyclical *Singulari nos* condemns Lamennais

9. 1841-46: Lamennais's *Esquisse d'une philosophie* denies "the fall of man, the Divinity of Christ, eternal punishment, and the supernatural order" (Dégert)
 10. despite the loss of Lamennais, liberal Catholics make progress
 - a. Lacordaire's *conférences* (religious lectures)
 - 1) January 1834: Antoine Frédéric Ozanam (1813-53, founder in 1833 of the St Vincent de Paul Society) provides Lacordaire the pulpit at the Collège Stanislas, where he delivers his first great conferences
 - 2) Lent 1835, Lent 1836: the archbishop of Paris provides Lacordaire the pulpit at Notre Dame Cathedral for two series of conferences
 - a) Lacordaire argues for "ecclesiastical infallibility and papal primacy and his audiences responded to his eloquence, his sincere honesty and the appeal of his personality" (Holmes and Bickers 237)
 - b) "Lacordaire's sermons had a profound impact on the religious development of thousands of young men at the time" (Holmes and Bickers 237)
 - 3) 1838: Lacordaire joins the Dominicans
 - 4) 1843-52: he delivers annual conferences at Notre Dame
 11. liberal Catholicism "was most evident among the upper and middle classes ... workers and peasants seemed hardly affected" (Holmes and Bickers 237)
 12. and it remained to be seen "whether the Liberal and Ultramontane Catholics would be able to remain united" (Holmes and Bickers 237)
 - b) 1863: Montalembert delivers two addresses at the international congress of liberal Catholics at Mechelen (Malines), Belgium
 1. the Church can harmonize with the modern state, founded on religious liberty
 2. "Catholics still devoted to the *ancien régime* [should] 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) December 8, 1864: Pius IX simultaneously publishes the encyclical *Quanta cura* and the *Syllabus* (i.e., *Collection*) of *Errors*
 1. the *Syllabus* is "a summary of the condemnations he had issued over the past fifteen years" (Bokenkotter 314-15)
 2. the *Syllabus* denies that (quotations are from Holmes and Bickers 242)
 - a. "man was free to profess the religion he believed to be true guided by the light of reason"
 - b. "those [outside] the true Church could hope for eternal salvation"
 - c. "it was possible to achieve salvation in the practice of any religion"
 - d. "the Church could not use force or temporal power"
 - e. "the Church should be separated from State"
 - f. "the Catholic religion [should not be] the exclusive religion of the State"
 - g. 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)

3. “the average Catholic was shocked to hear the Pope condemning progress and modern civilization” (Bokenkotter 315)
4. but the errors in the *Syllabus* “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)
 - a. error 80 was taken from an allocution that said the pope “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”” (Bokenkotter 315)
 - b. “The apparent condemnation of progress and liberalism ... was taken from a [document] 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)
 - c. the *Syllabus* “was not in fact an infallible statement” (Holmes and Bickers 243)
- b) January 1865: Dupanloup’s commentary on the *Syllabus*
 1. Félix Dupanloup, bishop of Orléans, worked night and day to publish quickly a “commentary that placed the propositions of the *Syllabus* in their original context” (Bokenkotter 315)
 2. he “was able to show that Rome did not mean to condemn or repudiate the liberal constitutions actually in force” (Bokenkotter 315)
 3. Dupanloup’s pamphlet was “welcomed by Catholics throughout the world with a profound sense of relief” (Holmes and Bickers 243)
 4. December 4, 1865: Pius IX approves Dupanloup’s commentary
- 3) 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” (Holmes and Bickers 232)
 - b) the University of Louvain became a center of liberal Catholicism
- 4) America: Americanism
 - a) introduction
 1. Americanism 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
 - b) 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)
- c) parochial schools
1. 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)
 2. 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)
 3. 1892: the Congregation of Propaganda supports the Baltimore legislation
- d) 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" (Holmes and Bickers 250)
 2. 1900: Leo XIII tries to block a similar Parliament at the Paris Exhibition
- e) 1893: Roman authorities decide to appoint an apostolic delegate (bishops had opposed this, worried that Americans would accuse Rome of foreign domination)
- f) January 1895: Leo XIII's encyclical *Longinqua Oceani* warns "against the notion that separation of Church and State might be suitable for the rest of the world" (Holmes and Bickers 250)
- g) conservative bishops, Jesuits, and German Catholics persuade the Vatican to force Denis J. O'Connell's resignation as Rector of the American College in Rome
- h) Gibbons retaliates by making O'Connell vicar of his titular Church
- i) 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)
- j) "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)
- k) 1898: a French translation of Walter Elliott's *Life of Father Hecker* (1891) describes Hecker as "the ideal new priest who could reconcile the Church with contemporary developments" (Holmes and Bickers 250-51)
- l) O'Connell gives an address on Hecker
1. he advocates "'political Americanism' based on the Declaration of Independence and the Anglo-Saxon tradition of common law" (Holmes and Bickers 251)
 2. he recommends "'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 in France claims that the *Syllabus of Errors* has already condemned Americanism (Holmes and Bickers 251)
- m) 1899: Leo XIII's encyclical *Testem benevolentiae*
1. Leo XIII "condemned the notion of adapting the doctrines, though not the practices, of the Church to ... modern society" (Holmes and Bickers 251)
 2. "Some of the conservative American bishops thanked the pope for saving their people from heresy" (Holmes and Bickers 251)

3. “liberal bishops accepted the encyclical while denying that they ... had ever advocated the doctrines condemned” (Holmes and Bickers 251)
 4. Leo acknowledged “that the controversy had been necessary to clarify French rather than American Catholic opinion” (Holmes and Bickers 251)
- d. 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 is established
 - 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 historically Catholic countries that fell under anti-clerical regimes” (Bavaria, Italy, France, and Belgium) (“Catholic Action”)
 - c) since World War II 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) c. 1900: in Europe “Catholic labor unions emerged as a primary social action strategy ... Catholic political parties also began to form” (“Social Action”)
 - 5) France
 - a) “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 helped establish *L’Ere Nouvelle*, which “referred to a ‘Christian economy’ and ‘Christian socialism’” (Holmes and Bickers 239)
 - d) 1840s: the bishops of Annecy and Cambrai denounce “demanded legislation to defend the working classes” (Holmes and Bickers 239)
 - 6) Germany
 - a) 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” (Holmes and Bickers 227)
 2. 1855: 12,000 members
 3. 1901: 500,000 members
 - b) Wilhelm Emmanuel von Ketteler, bishop of Mainz
 1. “Ketteler supported demands for higher wages [and] trade unions; he advocated legislation to improve the working conditions of men and to control the work of women and children” (Holmes and Bickers 227)
 2. 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)

3. "Ketteler initiated the national conferences of German bishops and formulated an episcopal statement on social questions" (Holmes and Bickers 228)
4. his program for German Catholics "formed the basis of the social policies of the Centre Party" (Holmes and Bickers 228)
- c) 1848: first meeting of the *Katholikentag*, a national assembly of German Catholics; there also form the *Volksverein*, meetings of Catholic workers
- 7) America: the Knights of Labor
 - a) "liberal bishops defended the right of Catholics to belong to ... an organisation which defended the rights and supported the claims of the workers" (Holmes and Bickers 249)
 - b) other bishops say it is a secret society
 - c) Bishop Keane of Richmond and Archbishop John Ireland (of St. Paul, Minnesota, 1888-1918) write a defense of the Knights of Labor
 1. it emphasizes "the need for the Church to be allied with the people rather than with kings or princes" (Holmes and Bickers 249)
 2. Cardinal James Gibbons, Archbishop of Baltimore, submits it to Rome
 - d) 1888: the Holy Office decides that the Knights can be "tolerated"
- 8) 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)
- 9) 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) 1870-1914: Léon Harmel transforms his industrial corporation: "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 ... took a group of industrialists to Rome to win the support of the pope who was obviously impressed" (Holmes and Bickers 248)
- 10) 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)
- 11) Leo XIII on social and economic problems
 - a) Leo had seen rural poverty while a bishop in Italy
 - b) he was nuncio in Belgium, where Social Catholicism was influential

- c) 1891: Leo XIII's encyclical *Rerum novarum*
 - 1. it condemns "individualistic liberalism": the family, not the state, is the primary social unit
 - 2. it condemns unrestricted capitalism
 - 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" (Holmes and Bickers 248)
 - 3. it condemns "revolutionary socialism ... Private property was the right of all men" (Holmes and Bickers 248)
- e. neo-scholasticism
 - 1) "The Romantic movement had removed many earlier prejudices against scholasticism" (Holmes and Bickers 225)
 - 2) Italy
 - a) 1748, 1757, 1777: the Dominicans reassert their law requiring study of Aquinas
 - b) 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)
 - 3. his student in Piacenza (Vincentian Collegio Alberoni) is d'Azeglio
 - c) Luigi Taparelli d'Azeglio, SJ (1793-1862)
 - 1. he teaches at the Jesuit seminary of Rome; one student is the future Leo XIII
 - 2. 1840s: he coins the term "social justice" (based on Aquinas' teachings)
 - 3. 1850: he co-founds *Civiltà Cattolica*, the Jesuit periodical, which supports neo-scholasticism
 - 3) Germany
 - a) 1854: Heinrich Joseph Denzinger's (1819-83) *Handbook of Creeds, Definitions, and Declarations* provides the magisterium's definitive statements
 - b) 1857: Anton Günther attacks neo-scholasticism; "his condemnation ... was the first occasion on which official papal approval was given to scholasticism" (Holmes and Bickers 226)
 - c) 1860: Joseph Kleutgen SJ's *Theology of the Past and Philosophy of the Past* spread neo-scholasticism among German theologians
 - d) 1879: Leo XIII's encyclical *Aeterni patris (On the Restoration of Christian Philosophy)* requires seminary professors to make Thomism the basis of clerical education
- f. Ultramontanism
 - a) "Ultramontanism"
 - b) from *ultra montes* (beyond the mountains, i.e., the Alps: for most of Europe Rome is beyond the Alps)
 - c) Ultramontanes are "supporters of the Church's liberty and independence as against the State" (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
- 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) "Catholicism was transformed within a generation as administration and discipline, devotion and theology were determined by the authorities in Rome" (Holmes and Bickers 241)
 - 1. dramatic improvements in communication "enabled Roman authorities to exercise greater control over the Church" (Holmes and Bickers 240)
 - 2. 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)
 - 3. 1860: Pius IX helps establish *l'Osservatore Romano*, so Catholics everywhere can know his opinions
 - 4. appointments of nuncios encourage support for Roman policies
 - 5. 1878: by the end of Pius IX's pontificate, "almost every bishop in the world had been appointed during his reign" (Holmes and Bickers 240)
 - c) 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)
 - d) 1869-70: Vatican I defines papal infallibility
- 4) Vatican I (1869-70)
 - a) papal jurisdiction
 - 1. Vatican I says "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. 1870: most theologians and most laity already accept papal infallibility
 - 2. "Originally the *schema* on the Church only dealt with papal primacy [jurisdiction], not infallibility, but opponents of the definition had been deliberately excluded from the deputation which received proposed amendments" (Holmes and Bickers 243)
 - 3. the definition of papal infallibility passes, 533 to 2 (with 80 absentions)
 - 4. 1870: with the outbreak of the Franco-Prussian War, "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" (Holmes and Bickers 244)

5. 1870: the Italians occupy Rome, “and the infallible pope became the prisoner of the Vatican” (Holmes and Bickers 244)
- c) 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)
- d) 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)
- 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) 1893: Leo’s encyclical *Providentissimus Deus (On the Study of Holy Scripture)* encourages modern study of the Bible
 - 3) “Leo also appointed a biblical commission of comparatively liberal members” (Holmes and Bickers 247)