

AN OUTLINE HISTORY OF THE CATHOLIC CHURCH

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1900s

1. cultural background and Church-state relations

a. Mexico

- 1) 1876-80: a coup makes General Porfirio Diaz strong man of Mexico
- 2) 1884-1911: Diaz is dictator of Mexico
- 3) 1910-17: the Mexican Revolution (1911, Diaz flees to France)
- 4) 1917: the Mexican constitution (still in force)
 - a) it creates a “closed and state dominated economy” (“Mexico”)
 - b) it subordinates Church to state
 1. the state confiscates Church property and suppresses religious orders
 2. 1924: it exiles or executes clergy and laity; priests must minister in secret

b. France and Pius X (1903-14)

- 1) 1905: the French government annuls the *Concordat* and separates Church and state
- 2) the government confiscates most of the Church’s wealth and property in France
- 3) November 2, 1906: Pius X’s encyclical *Vehementer* condemns annulment of the *Concordat* and separation of Church and state

c. World War I (1914-18) and Benedict XV (1914-22)

- 1) Benedict XV calls the war “the suicide of civilized Europe” (qtd. in Holmes and Bickers 257)
- 2) to help the wounded, imprisoned, and deported, Benedict spends “his own personal fortune as well as the ordinary revenue [c. 82 million gold lire] of the Holy See” (Holmes and Bickers 257)
- 3) the Vatican becomes “a clearing-house for tracing missing persons, exchanging prisoners and re-establishing family contacts, caring for sick and wounded” (Holmes and Bickers 257)

d. the League of Nations (1919-46)

- 1) June 1919: the Paris Peace Conference establishes the League of Nations
- 2) January 1920: the League of Nations ratifies the *Treaty of Versailles*
 - a) the *Treaty* humiliates Germany
 1. Germany losses territory to surrounding countries
 2. the treaty strips it of overseas colonies (e.g., in Africa)
 3. the treaty restricts it to 100,000 soldiers and no artillery
 4. it must pay excessive reparations, especially to France and Belgium
 - b) May 1920: Benedict XV warns that “the germs of former enmities remain; ... there can be no stable peace or lasting treaties ... unless there be a return of mutual charity” (qtd. in Holmes and Bickers 258)

- c) 1933: shock and humiliation at the *Treaty* contributes to the Weimar Republic's collapse and its replacement by Nazism
- e. Russia
 - 1) 1917-22: the Russian civil war
 - 2) 1918-23: the Bolsheviks try to destroy religion
 - a) they imprison, execute, or starved in concentration camps thousands of priests, monks, nuns, and laity
 - b) the Union of Militant Godless spreads anti-religious propaganda
 - c) the Bolsheviks seize Church property
 - 3) 1923-28: the Bolsheviks avoid open persecution (it "might alienate foreign governments," Holmes and Bickers 267)
 - 4) 1922: crop failure causes widespread famine; "one of Benedict's last acts was an urgent appeal for the relief of famine in Communist Russia" (Holmes and Bickers 258)
 - 5) 1928-53: Joseph Stalin is dictator; he causes around 20 million deaths
 - a) 1932-33: state confiscation of grain during famine: 10 million peasants to die
 - b) Stalin's repressions kill another 10 million: 1.5 million executions, 5 million in Gulags, 1.7 million deportations (out of 7.5 million deported), 1 million POWs and German civilians (Erlkman, Vadim. *Poteri narodonaseleniia v XX veke: spravochnik*, Moscow: 2004. Cited in "Joseph Stalin")
 - c) (compare Mao Zedong, 1949-75: 40 million [White])
- f. Poland
 - 1) summer 1920: the Russian army besieges Warsaw
 - a) Achille Ratti (later Pius XI), papal nuncio in Poland (1918-21), sees the invasion firsthand
 - b) after the armistice, 3.5 million Latin Catholics are "left to the mercy of the Russians"; they deport thousands of Polish and Lithuanian Catholics to Siberia (Holmes and Bickers 266)
- g. Italy
 - 1) the Roman Question (relations between the papacy and Italy)
 - a) 1870: the Kingdom of Italy absorbs the Papal States
 - b) 1870-1919: the Church prohibits Catholics from engaging in Italian politics
 - c) Benito Mussolini is anti-Christian but realizes the utility of religion
 - d) he proposes to support the Church financially and to resolve the Roman Question (proposals never made by anti-clerical liberals)
 - e) few Catholics opposed fascism; many "who had endured the petty persecutions of anti-clerical officials welcomed the apparent respect which Fascists showed to the Church" (Holmes and Bickers 261)
 - f) Italy is threatened by both communism and fascism, and fascism seems "to many to be the lesser of the two evils" (Holmes and Bickers 261)
 - g) October 27-29, 1922: the March on Rome, "a pseudo-coup d'état by which Mussolini's National Fascist Party came to power" ("March on Rome")
 - h) October 31, 1922: Mussolini becomes prime minister (1922-43) and later "head of state" (dictator) of the Italian Social Republic (1943-45)
 - i) 1926: Pius XI (1922-39) deplors the theory "that the State is its own final end, that the citizen only exists for the State" (qtd. in Holmes and Bickers 263)
 - j) February 11, 1929: Pius XI and Mussolini sign the Lateran Treaty
 - 1. Mussolini receives

- a. destruction of the Catholic political party (the Popular Party)
- b. recognition of the Kingdom of Italy
- c. surrender of territorial claims to the Papal States
- 2. Pius XI receives
 - a. Vatican City, a sovereign state
 - 1) 0.44 sq. kilometers, 108.7 acres
 - 2) 2005: \$247 million revenues, \$243 million expenditures (US Department of State)
 - b. a large payment for territories and property confiscated in 1870
 - c. recognition of Catholicism as Italy's official and only religion
 - d. compulsory Catholic education
 - e. papal churches and buildings outside the Vatican have Vatican status
 - f. state payment of bishops' and priests' salaries
 - g. (1984: a revision of the concordat "ended the Church's position as the state-sponsored religion of Italy," "Lateran Treaty")
- 2) but even before the treaty is ratified (on June 7, 1929):
 - a) Mussolini declares "that the Church was neither sovereign nor free but subordinate to the general laws of the State" (Holmes and Bickers 262)
 - b) he says, "Education must belong to us ... Youth shall be ours!" (qtd. in Holmes and Bickers 262-63)
 - c) December 1929: Pius XI's encyclical *Divini illius magistri* (*On Christian Education*) denounces "the attempts of the State to monopolize the training of the young and uncompromisingly reasserted the primary claims of the family and the Church" (Holmes and Bickers 263)
- 3) June 29, 1931: Pius XI's encyclical *Non abbiamo bisogno* denounces "a real pagan worship of the State" (Holmes and Bickers 264)
- 4) Italian fascist racism
 - a) 1928: the fascists pass anti-Semitic legislation
 - b) May 1938: Hitler visits Italy; the two dictators form the Rome-Berlin Axis
 - c) May 1938: the Congregation of Seminaries and Universities orders Catholic professors to refute racist doctrines
 - d) September 1938: the pope says, "we are the spiritual progeny of Abraham ... Spiritually, we are all Semites" (qtd. in Holmes and Bickers 265)
- h. Spain
 - 1) 1923-31: General Miguel Primo de Rivera is dictator
 - 2) 1931: Second Spanish Republic (the First was 1873-74)
 - a) the republicans abrogate the *Concordat*, separate Church and state, confiscate Church property, expel the Jesuits, secularize education, introduce divorce, and prohibit religious processions
 - b) anarchists "destroy and plunder ecclesiastical institutions throughout Spain," making most Catholics prefer fascism (Holmes and Bickers 267)
 - 3) 1936-39: Spanish Civil War
 - a) the army mutinies under Francisco Franco (1892-1975)
 - b) the Republic kills 12 bishops, 1000s of priests and monks, and 100s of nuns
 - c) Pius XI associates communism "with persecution and instanced their behaviour in Russia and Mexico as well as Spain" (Holmes and Bickers 267)

- d) few Spanish Catholics are willing to criticize Franco's exaggerated nationalism, totalitarianism, and racial laws
- e) April 19, 1937: Franco seizes power
- f) 1939: Franco defeats the republicans
- 4) 1937-75: Franco is "head of state" or "prime minister" (dictator); the fascists "restore the privileged position of the Church" (Holmes and Bickers 267)
- 5) November 11, 1975: chosen by Franco, Juan Carlos, of the House of Borbón, is restored to the throne
- 6) 1975-present: Spain moves toward democracy
- i. Germany between the World Wars
 - 1) Adolf Hitler (1889-1945) "hated Christianity and intended to deal with it as he was prepared to deal with Judaism but he disguised his hostility until he had achieved power" (Holmes and Bickers 268)
 - 2) German bishops recognize that Catholicism conflicts with Nazi ideology (the *Nationalsozialistische deutsche Arbeiter-Partei*, National Socialist German Workers' Party)
 - a) 1920-27: German bishops warn Catholics against Nazism 5 times
 - b) 1931: Bavarian bishops condemn Nazism as a heresy
 - 3) January 30, 1933: Hitler becomes German chancellor, and the "Third Reich" begins (Nazi Germany, 1933-45)
 - 4) January-March 1933
 - a) Hitler issues "oral guarantees" of the Church's liberty ("Reichskonkordat")
 - b) some in the Vatican, "apparently reassured by Hitler's promises," pressure the German bishops (Holmes and Bickers 268)
 - c) the bishops cease "forbidding Catholics to join the Nazi Party," though they do not withdraw their condemnations of Nazi ideology (Holmes and Bickers 268)
 - 5) July 20, 1933: the *Reichskonkordat* (concordat with Germany; still valid)
 - a) Eugenio Pacelli negotiates the *Reichskonkordat* (1876-1958; papal nuncio to Germany, 1917-30; Vatican secretary of state, 1930-39; Pius XII, 1939-58)
 - b) Pacelli "had to choose within a week between accepting the concessions offered or witnessing the virtual elimination of the Church in Germany" (Holmes and Bickers 269)
 - c) by the concordat Hitler secures the Holy See's recognition and international prestige; he also "effectively ended the political opposition of ... German Catholics" (Holmes and Bickers 268)
 - 6) within months of the concordat, the Nazis violate it; they
 - a) publish a law of sterilization
 - b) dismiss Catholic civil servants and arrest Catholic deputies
 - c) exile or imprison priests, monks, and nuns
 - d) suppress Catholic organizations and periodicals
 - e) confiscate Catholic property and sack bishops' palaces
 - f) ban meetings of Catholics
 - g) close Catholic schools
 - 7) June 29-30, 1934: the Nights of the Long Knives: Nazis purges hundreds of political opponents, many of them Catholic

- 8) 1936: Pius XI says Nazism and communism are “enemies of all truth and of all justice”: “the self-styled champions of civilization against Bolshevism [use] the very means employed by their adversaries” (qtd. in Holmes and Bickers 269)
- 9) 1937: Pius XI’s encyclicals *Mit brennender Sorge* (March 14, against fascism) and *Divini Redemptoris* (March 19, against communism)
 - a) *Mit brennender Sorge*
 1. motorcyclists secretly distribute the encyclical throughout the country
 2. it is read from every Catholic pulpit on Palm Sunday
 3. it condemns not only “the persecution of the Church but the neopaganism of Nazi theories” (Holmes and Bickers 270)
 4. “*Mit brennender Sorge* had an immediate effect on public opinion ... in the United States” (Holmes and Bickers 270)
 - b) *Divini Redemptoris*
 1. *Mit brennender Sorge* is only a diplomatic protest; *Divini Redemptoris* is a condemnation
- j. Austria
 - 1) 1918: the empire of Austria-Hungary splits into several independent states
 - a) the Republic of Austria (most German-speaking parts of Austria-Hungary)
 - b) Hungary
 - c) Czechoslovakia (presently two countries, the Czech Republic and Slovakia)
 - d) Poland
 - e) the Kingdom of Serbs, Croats, and Slovenes (renamed “Yugoslavia” in 1929)
 - 2) March 12, 1938: the *Anschluss* (“joining”: German annexation of Austria); Hitler begins “creation of an empire including German-speaking lands and territories Germany had lost after World War I” (“Anschluss”)
- k. World War II (1939-45) and the Church in Germany
 - 1) March 2, 1939: Eugenio Pacelli becomes Pius XII (1939-58); his “style of government [is] triumphalist as well as authoritarian” (Holmes and Bickers 283)
 - 2) September 1, 1939: World War II begins (Germany invades Poland)
 - 3) 1940: Germany invades Denmark, Norway, Holland, Belgium, and Luxembourg
 - 4) Franklin Delano Roosevelt, US president (1933-45), makes Myron C. Taylor (CEO of US Steel Corporation) the president’s personal representative at the Vatican
 - 5) June 10, 1940: Italy declares war on France and Britain; the Vatican remains neutral
 - a) “The pope shared the opinion of most commentators outside Britain that Hitler’s regime could now only be overthrown from inside Germany itself” (Holmes and Bickers 272)
 - b) Pius XII “wished to safeguard the position of Catholics, particularly in Germany where the future of the Church might be threatened either by persecution or by the establishment of a National Church” (Holmes and Bickers 272)
 - c) “the pope was alarmed by the increasing threat of Communism especially in eastern Europe” (Holmes and Bickers 272)
 - 6) German Catholics’ ambivalence
 - a) “German Catholics were inevitably torn by divided loyalties ... Even opponents of Nazism were sometimes prepared to express their loyalty to the German State or the Führer and to support the war effort” (Holmes and Bickers 273)

- b) but German Catholics “could take pride in the courage of many ... priests, nuns and layfolk ... [who] laid down their lives” (Holmes and Bickers 273-74)
- 7) Pius XII’s relief efforts
 - a) 1939: “Pius XII established ... [relief agencies] in Norway and Denmark, France, Belgium and the Netherlands, Greece and Yugoslavia” (Holmes and Bickers 274)
 - b) “A Vatican Information Service was established with sections dealing with prisoners of war, displaced and missing persons, the sick and orphaned, the provision of relief, food, clothing and medical supplies” (Holmes and Bickers 274-75)
 - c) 1945: “the pope set up the International Committee of Catholic Charities with headquarters in Paris” (Holmes and Bickers 274)
- 8) Pius XII and the Jews
 - a) “There were some 5000 Jews in 155 Roman ecclesiastical establishments including several dozen in the Vatican itself” (Holmes and Bickers 275)
 - b) “Ecclesiastical buildings in Rome, which were outside the Vatican City State but which enjoyed extra-territorial protection, were used to shelter political and Jewish refugees” (Holmes and Bickers 275)
 - c) “But after the end of the war the question was raised whether Pius XII had done enough” (Holmes and Bickers 275)
 - 1. October 1943: the Nazis begin to deport 8000 Jews in Rome
 - a. “one of the main accusations against Pius XII is that he did nothing for the Jews of Rome” (Holmes and Bickers 275)
 - b. “Yet by that time more than half the Jews in Rome ... were being sheltered in ecclesiastical buildings opened to them on the instructions of the pope himself” (Holmes and Bickers 276)
 - c. “many Jews had escaped with Vatican credentials” (Holmes and Bickers 276)
 - d. Baron Ernst von Weizsäcker, German ambassador to the Holy See, “hoped to protect the pope by representing him to the German authorities in the most favourable light” (Holmes and Bickers 275)
 - e. “Weizsäcker sent the telegram to Berlin which so injured the pope’s reputation ...: “The curia is particularly shocked that the action took place, so to speak, under the pope’s windows. The reaction would be perhaps softened if the Jews could be used for military work in Italy. The groups in Rome hostile to us ... say that in French towns where similar things happened, bishops took a clear position”” (Holmes and Bickers 276)
 - f. 1000 Roman Jews wind up deported and exterminated
 - 2. “At the end of the war the World Jewish Congress expressed its gratitude and gave twenty million lire to Vatican charities” (Holmes and Bickers 276-77)
 - 3. “A former Israeli consul in Italy claimed that, “The Catholic Church saved more Jewish lives during the war than all the other Churches, religious institutions and rescue organisations put together. Its record stands in startling contrast to the achievements of the International Red Cross and the Western Democracies ... The Holy See, the Nuncios and the entire Catholic Church saved some 400,000 Jews from certain death”” (Holmes and Bickers 277)
- I. World War II and the Church in France
 - 1) May 10, 1940: Germany invades France, Belgium, Luxembourg, and the Netherlands

- 2) June 14, 1940: Germans enter Paris
- 3) Pius XII protests to Marshal Philippe Pétain, prime minister of the puppet Vichy government, against the persecution of the Jews
- m. World War II and the Church in Yugoslavia
 - 1) Serbia
 - a) “hundreds of thousands of Serbs” are massacred (Holmes and Bickers 277)
 - b) even more Jews and gypsies are massacred
 - 2) Croatia
 - a) “The Croatian government—with the help of some Catholic priests—attempted to [force 2 million Orthodox Serbs] to join the Catholic Church. The Orthodox were subjected to monstrous cruelties” (Holmes and Bickers 277)
- n. World War II and the Church in Hungary
 - 1) November 20, 1940: Hungary joins the Axis “crusade” against communism
 - 2) January 1, 1943: Prince Primate Jusztinian Seredi says in a homily, “Murder is murder, and he who, for political reasons, orders mass executions will not receive the rites and consolations of the Church” (qtd. in Holmes and Bickers 277)
 - 3) the papal nuncio helps and protects Hungarian Jews
 - 4) Pius XII appeals on behalf of Jews being exterminated in labor camps
- o. World War II and the Church in the Netherlands
 - 1) 1936: Dutch bishops order Dutch Catholics, “under pain of excommunication, not to support Fascist organizations” (Holmes and Bickers 278)
 - 2) “During the occupation the bishops condemned Nazism” (Holmes and Bickers 278)
 - 3) 1942” the occupying Germans promise “to make an exception of those Jews who had been baptised if the churchmen remained silent” (Holmes and Bickers 278)
 - a) Reformed-Church leaders agree; Catholic bishops again condemn the deportations
 - b) the Germans spare Protestant Jews but deport Catholic Jews
- p. World War II and the Church in Italy
 - 1) June 10, 1940: Italy declares war on Britain and France
 - 2) September 27, 1940: Germany, Italy, and Japan sign the Tripartite (Axis) Pact
 - 3) July 19, 1943: the Allies bomb Rome
 - 4) July 25-26, 1943: the Gran Consiglio del Fascismo arrests Mussolini; his fascist government falls
 - 5) September 11, 1943: the Germans occupy Rome
 - 6) June 5, 1944: the Allies enter Rome
 - a) “the demonstration of gratitude to Pius XII, following the liberation of Rome, was attended by socialists and communists as well as Catholics. Furthermore the socialists, communists and liberals never proposed adopting any measures which might seem hostile to the Church” (Holmes and Bickers 279)
- q. communism after World War II
 - 1) Poland: communists
 - a) abrogate the concordat
 - b) confiscate Church property
 - c) close Catholic schools
 - d) suppress religious publications
 - e) convict clergy and laity as purported spies
 - 2) Czechoslovakia: communists

- a) close monasteries and convents
 - b) imprison and deport religious
 - 3) Hungary: communists
 - a) confiscate Church properties, including most Church schools
 - b) suppress Catholic organizations
 - c) control Catholic publications
 - d) dissolve religious orders
 - e) control bishops and priests
 - f) October 23, 1956: Hungarians revolt against their pro-Soviet government
 - g) October 26, 1956: Russia invades Hungary and suppresses the revolution
 - 4) China: communists
 - a) liquidate counter-revolutionaries
 - b) expel bishops and hundreds of missionaries
 - c) control the Church by establishing the Patriotic Association of Chinese Catholics
 - 5) Italy
 - a) Church opposition to communism and Pius XII's demand that Catholics only support parties fighting "the enemies of Christ ... contributed to the early successes of the Christian Democrats" (Holmes and Bickers 279)
 - 6) communism and Pius XII (1939-58)
 - a) "Of course the pope could not ignore the persecution of the Church in Russia, China and the countries of Eastern Europe nor the danger that the Communists might come to power in Italy, France or Greece" (Holmes and Bickers 279)
 - b) 1948: Pius XII announces that communists will be denied the sacraments; he says the intervention is "moral, not political, since Communism represents an atheistic attack on morality itself" ("Urbi et Orbi")
 - c) 1949: Catholics are "forbidden to join or support the Communist Party, to publish or distribute, read or write Communist literature, and those Catholics who professed, defended or propagated Communist teachings were excommunicated" (Holmes and Bickers 279)
 - d) October 26, 1956: Russia invades Hungary; Pius XII issues 3 encyclicals on Hungary in 10 days (*Datis nuperrime, Laetamur admodum, Luctuosissimi eventus*)
 - 7) communism and John XXIII (1958-63)
 - a) August 1961: East Germany begins the Berlin Wall; John XXIII appeals for peace
 - b) October 1963: the Cuban missile crisis; John XXIII appeals for peace
 - c) John XXIII receives in audience Khrushchev's daughter and son-in-law
 - d) when John XXIII is nominated for the Balzan Peace Prize, all 4 Soviet representatives vote for him (John wins it, May 1963; Mother Teresa wins it, 1978)
- 2. heresies and councils**
- a. modernism
 - 1) modernism "took place chiefly in French and British intellectual Catholic circles, to a lesser extent in Italy, and virtually nowhere else" ("Modernism")
 - 2) modernist ideas
 - a) opposition to scholasticism
 - b) "undue confidence in contemporary developments" (Holmes and Bickers 254)
 - c) overemphasis on reason (rationalism)
 - d) immanentism (pantheism, i.e., omnipresence without transcendence)

- e) skepticism (an approach to the Bible, history, or science that excludes the supernatural)
 - f) reducing religion to ethics
 - g) “a rejection of that unconditional obedience which the Roman authorities had come to expect” (Holmes and Bickers 254)
- 3) modernists
- a) Baron Friedrich von Hügel: British; primarily an exegete and church historian
 - b) Alfred Loisy: French; primarily an exegete and church historian; he eventually rejects “the sacred character of the Bible and [a unique] biblical revelation” (Holmes and Bickers 254)
 - c) George Tyrrell: British Jesuit; primarily a speculative theologian
 - d) Ernesto Buonaiuti: Italian; he “interpreted ecclesiastical tradition as ... collective spiritual experience” (Holmes and Bickers 254)
 - e) Romolo Murri: Italian; he approves the condemnation of Loisy and is scholastically orthodox, but he advocates social Catholicism and is excommunicated
 - f) Hermann Schell: critic of the institutional Church (he advocates “the election of bishops, the abolition of compulsory celibacy and improvements in clerical education,” Holmes and Bickers 254)
 - g) Antonio Fogazzaro: critic of the institutional Church
 - h) Albert Ehrhard: critic of the institutional Church
 - i) Louis Duchesne: French Church historian; Rome praises most of his works but puts *Early History of the Christian Church* (1906-11) on the Index (1912)
- 4) Church authorities “failed to recognise the seriousness of the very real problems with which the Modernists were attempting to deal. ... training and traditions had left them almost incapable of dealing with Modernism” (Holmes and Bickers 255)
- 5) July 3, 1907: Holy Office’s decree *Lamentabili sane (Syllabus Condemning the Errors of the Modernists)*
- a) it lists 65 modernist errors, “mostly taken from Loisy” (Holmes and Bickers 255)
 - b) “many of them were taken out of context” (Holmes and Bickers 255)
 - c) “sometimes sentences were added to reinforce the original sense, to point to the logical conclusion or even to take it to extremes” (Holmes and Bickers 255)
 - d) it only treats exegesis and dogma; some of the theses imply “that Catholics must reject even moderately conservative biblical criticism” (Holmes and Bickers 255)
- 6) September 8, 1907: Pius X’s encyclical *Pascendi Dominici gregis (On the Doctrine of the Modernists)*
- a) *Pascendi* § 39: calls modernism “the synthesis of all heresies”
 - 1. this did not mean modernism combined earlier heresies
 - 2. it meant modernism “undermined Catholic doctrine in a more fundamental way than most other earlier heresies [because] it denied the idea of objective unchanging truth or any authoritative teaching” (“Modernism”)
 - b) *Pascendi* describes a synthesized modernist (“apologist and reformer, theologian and philosopher, historian and scripture scholar”); it presents a heresy which “did not exist,” a whole that no individual had proposed (Holmes and Bickers 255)
 - c) *Pascendi* says modernist doctrines lead to agnosticism, pantheism, and atheism

- 7) September 1, 1910: Pius X requires an anti-modernist oath from “all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries” (Pius X, “Oath”)
 - a) July 1967: the Congregation for the Doctrine of the Faith rescinds the oath
 - 8) the “integrist witch hunt” (Holmes and Bickers 256)
 - a) “Integrism” means “extreme traditionalism” (“Integrism”)
 - b) “The curia apparently believed that there was a widespread Modernist conspiracy attempting to destroy the faith of the Church” (Holmes and Bickers 255)
 - c) Pius X “at least tolerated the activities of conservative and integrist Catholics” (Holmes and Bickers 254)
 - d) 1909-21: the *Sodalitium Pianum* (League of Pius X)
 1. 1909: Monsignor Umberto Benigni, Church historian, founds the *Sodalitium*
 2. it is a secret society to fight modernism
 3. “Members used codes and aliases” (Holmes and Bickers 256)
 - a. Pius X is “Michel” or “Lady Micheline”
 - b. Raphael Merry del Val, secretary of state, is “George” or “Miss Romey”
 4. members establish contacts with local agencies and publications, gather information, and pass it upward
 - e) “The integrists poured out a stream of personal attacks and calumnies” (Holmes and Bickers 256)
 1. respected journals of theology close
 2. many devout Catholics are barred from promotions in Church administration or teaching
 3. those who defend themselves are usually ignored
 4. “when the integrists themselves came under attack, they accused the Church authorities of weakening under the attacks of their enemies” (Holmes and Bickers 256)
 5. “The integrists denounced practically all the leading Catholic scholars of the day and almost all the prominent workers in social and political reform” (Holmes and Bickers 256)
 6. “The integrists denounced ... the future Pope John XXIII for an article which he wrote in 1911” (Holmes and Bickers 256); when elected in 1958, John “demanded to see his Holy Office file. With characteristic humour he returned it with the sentence on the cover: ‘Yes, but now we are infallible’” (Morton)
 - 9) “the pontificate of Pius X had seemed to show that the Catholic Church had rejected the theological and biblical scholarship, the social, economic and political developments, the institutional and ecclesiastical reforms advocated during the nineteenth century” (Holmes and Bickers 256)
 - 10) Benedict XV (1914-22) ends integrism
 - a) September 1914: Benedict finds “an unopened letter to his predecessor in the papal office”: it denounces him as a modernist (Holmes and Bickers 256)
 - b) “Benedict immediately dispensed with Benigni’s services” (Holmes and Bickers 256)
 - c) “Merry del Val was replaced by Cardinal Domenico Ferrata who had also been denounced by the integrists” (Holmes and Bickers 256)
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- d) “The responsibilities of the Congregation of the Index were transferred to the Holy Office” (Holmes and Bickers 256)
 - e) “a new Congregation of Seminaries and Universities ... became more positive in its approach to education and research” (Holmes and Bickers 256)
 - f) November 1914: Benedict’s first encyclical *Ad Beatissimi* (concerned with the beginning of World War I) condemns the integrists’ activities
- b. 1962-65: Vatican Council II
- 1) John XXIII (Angelo Roncalli, 1958-63)
 - a) October 1958: Pius XII dies
 - b) Roncalli had been a chaplain in the Italian army; Archbishop of Venice; and a diplomat (apostolic visitor to Bulgaria, apostolic delegate in Greece and Turkey, papal nuncio in France)
 - c) October 28, 1958: Angelo Roncalli becomes Pope John XXIII (he “was old enough to be considered as a ‘transitional’ pope,” Holmes and Bickers 283)
 - d) early signs of conservatism
 1. 1959: the Holy Office reaffirms the ban on communists in politics
 2. 1959: Pius XII terminates the experiment of worker-priests in France
 3. he appoints a conservative (Cardinal Domenico Tardini) as secretary of state
 4. February 22, 1962: his apostolic constitution *Veterum sapientia* (*On the Promotion of the Study of Latin*) insists on Latin in the liturgy and seminaries
 - e) January 25, 1959: John XXIII announces an ecumenical council, “with the promotion of Christian unity as one of its aims” (Holmes and Bickers 284)
 - 2) Vatican II is the first pastoral council: it is not primarily dogmatic or reforming but seeks to enhance the Church’s effectiveness in the world
 - 3) it is based on renewals in biblical and liturgical studies
 - 4) it produces 16 documents; the most important theologically are
 - a) *Dogmatic Constitution on the Church* (*Lumen gentium*)
 - b) *Dogmatic Constitution on Divine Revelation* (*Dei Verbum*)
 - c) *Pastoral Constitution on the Church in the Modern World* (*Gaudium et spes*)
 - 5) October 11, 1962: the council opens with 2500 council fathers (2908 bishops and heads of male religious orders are eligible to attend)
 - 6) four sessions occur each autumn for four years
 - a) session 1 1962 October 11 December 8
 - b) session 2 1963 September 29 December 4
 - c) session 3 1964 September 14 November 21
 - d) session 4 1965 September 14 December 8
 - 7) session 1 (1962): the council begins but makes no decisions
 - 8) June 3, 1963: John XXIII dies
 - 9) June 21, 1963: Paul VI (1963-78) becomes pope
 - 10) session 2 (1963)
 - a) Paul described the council’s objectives
 1. the Church’s self-awareness
 2. the Church’s renewal
 3. uniting all Christians
 4. the Church’s dialogue with the modern world

- b) “The new pope quickly showed that he was prepared to allow the deliberations of the Fathers to produce decrees that would scarcely have been imagined when the Council first opened” (Holmes and Bickers 285)
 - c) curia (minority) vs. council fathers (majority)
 - 1. curia
 - a. “some of the most critical moments occurred when the bishops were away as members of the curia attempted to regain control of a situation which they felt they were in danger of losing” (Holmes and Bickers 285)
 - b. the minority are more “concerned to safeguard the faith and stability, tradition and authority of the Church” (Holmes and Bickers 285)
 - 2. council fathers
 - a. the fathers assert “the autonomy of the Council against the curia ... a substantial ‘majority’ had emerged in favour of *aggiornamento*” (Holmes and Bickers 285) (*aggiornamento*: “the act of bringing something up to date to meet current needs” [*Random House Unabridged Dictionary*])
 - b. the majority are more “ecumenical, pastoral and willing to adapt to the modern world” (Holmes and Bickers 285)
 - d) at session 2 participants mostly debate the *schema* on the Church; there are fierce debates on, for example, episcopal collegiality and the permanent diaconate
 - e) revisions
 - 1. opposition to a chapter on religious liberty forces a revision for session 3
 - 2. opposition to a declaration on anti-Semitism forces a revision for session 3
 - 3. some “feared that they might be suppressed” (Holmes and Bickers 287)
 - f) December 4, 1963
 - 1. the *Constitution on the Sacred Liturgy (Sacrosanctum concilium)* passes 2162 to 46
 - a. it approves the use of vernacular languages
 - b. it recognizes “the rights of local episcopal conferences in the implementation of liturgical reform” (Holmes and Bickers 287)
 - c. it initiates “the most complete and fundamental revision of the sacramental rites and the *Roman Missal*” since Trent (Holmes and Bickers 288)
 - 2. *Decree on the Media of Social Communications (Inter mirifica)*
- 11) session 3 (1964)
- a) the Fathers vote 1368 to 822 to have the curia’s conservative and narrow document on divine revelation revised (it will pass as *Dei Verbum* in session 4)
 - b) November 21, 1964
 - 1. *Dogmatic Constitution on the Church (Lumen gentium)*
 - 2. *Decree on the Catholic Churches of the Eastern Rite (Orientalium ecclesiarum)*
 - 3. *Decree on Ecumenism (Unitatis redintegratio)*
- 12) session 4 (1965)
- a) October 28, 1965
 - 1. *Declaration on Christian Education (Gravissimum educationis)*
 - 2. *Declaration on the Relationship of the Church to Non-Christian Religions (Nostra aetate)*
 - 3. *Decree on the Pastoral Office of Bishops in the Church (Christus Dominus)*
 - 4. *Decree on Priestly Training (Optatam totius)*

5. *Decree on the Adaptation and Renewal of Religious Life (Perfectae caritatis)*
 - b) November 18, 1965
 1. *Dogmatic Constitution on Divine Revelation (Dei Verbum)*
 2. *Decree on the Apostolate of the Laity (Apostolicam actuositatem)*
 3. *Decree on the Mission Activity of the Church (Ad gentes)*
 - c) December 7, 1965
 1. *Pastoral Constitution on the Church in the Modern World (Gaudium et spes)*
 2. *Declaration on Religious Freedom (Dignitatis humanae)*
 3. *Decree on the Ministry and Life of Priests (Presbyterorum ordinis)*
 - d) December 1965
 1. “at a farewell service for the observers, a pope for the first time joined in worship with non-Catholics” (Holmes and Bickers 288)
 2. at the closing ceremonies, delegates from 81 governments and 9 international bodies are present (“no secular government had been represented at the First Vatican Council,” Holmes and Bickers 288)
3. **hierarchy**
- a. Pius X tried to reform the curia; his “reformed code of canon law [emphasized] Roman authorities in the choice and supervision of bishops” (Holmes and Bickers 254)
 - b. John XXIII appoints a commission of 30 cardinals to revise the Code of Canon Law (it will appear in 1984)
 - c. synod of bishops
 - 1) September 15, 1965: Paul VI establishes the synod of bishops
 - 2) the synod of bishops is “made up of bishops nominated for the most part by the episcopal conferences with our approval and called by the Pope according to the needs of the Church” (Paul VI, qtd. in “Synod of Bishops”)
 - 3) the synod of bishops was “to give tangible expression to the doctrine of episcopal collegiality” (Holmes and Bickers 289)
 - 4) the synods met every 2 years, then every 3 years
 - 5) “Early agendas were too crowded and unworkable and so the bishops began to concentrate on specific themes such as evangelisation and catechesis” (e.g.: 1994, on consecrated life; 1999, on Europe; 2001, on the episcopacy) (Holmes and Bickers 289)
 - 6) “Perhaps as a reaction against other developments in the Church, Paul VI firmly kept the synods under his own control” (Holmes and Bickers 289)
 - 7) “the inevitable tension [between] papal supremacy and episcopal collegiality” remains to be resolved (Holmes and Bickers 289)
 - d. Holland
 - 1) 1964: *The New Dutch Catechism for Adults*
 - a) “The authors consciously adopted a liberal, ecumenical approach ... on creation, miracles and original sin” (Holmes and Bickers 289)
 - b) conservatives challenged its orthodoxy; the Dutch bishops defended it; conservatives appealed to Rome
 1. “The bishops defended their right to explain the faith to the Dutch people and insisted on the necessity of finding new formulations for an unchangeable faith” (Holmes and Bickers 289)

2. "The Roman authorities emphasised the role of the pope and questioned the validity of the language used" (Holmes and Bickers 289-90)
 - 2) appointment of two arch-conservative bishops threatened for a time a schism by the Dutch Church
4. **religious orders and missions**
- a. Pius XI (1922-39)
 - 1) he was more willing than previous popes "to leave decisions about local customs and adaptations to the local churches" (Holmes and Bickers 259)
 - 2) he opens a College of Propaganda
 - 3) he establishes a Missionary Institute
 - 4) he supports the consecration of native bishops
 - 5) by 1939 (Pius XI's death),
 - a) European bishops are $\frac{1}{3}$ of all bishops
 - b) but bishops and vicars apostolic in the Americas are only slightly less
 - c) and 48 missionary territories have native bishops
 - b. Pius XII (1939-58)
 - 1) even more than Pius XI, he recognizes local cultures and extends local hierarchies
 - 2) "he increased the international representation in the College of Cardinals" (Holmes and Bickers 281)
5. **theology**
- a. ecumenism
 - 1) Pius X (1903-14)
 - a) Protestants originally led ecumenism
 - b) some factors that enhance early interest in ecumenism
 1. missionary experiences
 2. totalitarian persecutions
 3. the revolution in communications
 - c) the Vatican is more concerned about the Eastern Orthodox, who are threatened by
 1. the collapse of the Ottoman (Turkish) Empire
 2. the Russian Revolution
 3. the rise of Arab nationalism
 4. but Catholic concern is apologetic, not ecumenical
 - 2) Benedict XV (1914-22)
 - a) "invitations to take part in early ecumenical meetings were courteously declined and the Holy Office reminded Catholics that they were forbidden to take part in organisations promoting Christian unity" (Holmes and Bickers 260)
 - b) Benedict provides Eastern Catholics with the Congregation of the Eastern Church
 - c) Benedict said the Church "is neither Latin nor Greek nor Slav but Catholic" (qtd. in Holmes and Bickers 260)
 - d) Week of Prayer for Christian Unity
 1. 1910: Fr Paul Wattson (1863-40, convert from Anglicanism) and Spencer Jones (Anglican) create the Church Unity Octave, 8 days of prayer for Christian unity
 2. 1916: Benedict XV orders "that a novena of prayers [be] recited throughout the Church for the reunion of Christendom" (Holmes and Bickers 260)
 - 3) Pius XI (1922-39)

- a) January 1928: Pius XI's encyclical *Mortalium animos*
 - 1. ecumenism "was associated with theological relativism and indifferentism ... and seemed to imply that the Catholic Church was not in fact the true Church of God" (Holmes and Bickers 260)
 - 2. according to *Mortalium*, "the unity of Christians can come about only by furthering the return to the one true Church of Christ of those who are separated from it" (Holmes and Bickers 260)
- b) Catholic ecumenism depended on "such ecumenical theologians as Paul Courturier, Yves Congar and Max Josef Metzger" (Holmes and Bickers 260)
 - 1. "unofficial Catholic observers had been allowed to attend ecumenical meetings in Lausanne, Oxford and Edinburgh" (Holmes and Bickers 260)
 - 2. 1944: the Nazis execute Max Josef Metzger (1887-1944), founder of the Society of Christ the King and the Una Sancta Brotherhood to promote Christian unity
- 4) John XXIII (1958-63)
 - a) "the official attitude of the Catholic Church remained one of suspicious reserve and reluctance to recognise the ecclesial status of other Christian Churches" (Holmes and Bickers 284-85)
 - b) John XXIII attracts non-Catholics by "his openness and charity, humility and rejection of triumphalism, his trust and confidence in divine providence" (Holmes and Bickers 285)
 - c) June 5, 1960: John XXIII establishes the Secretariat for Promoting Christian Unity
 - d) John XXIII invites non-Catholics to attend the Vatican Council II as observers; "When the Council ended there were 93 observers representing 29 Churches who, by then, were" consulted (Holmes and Bickers 285)
- 5) Paul VI (1963-78)
 - a) Paul VI establishes the Secretariat for Non-Believers and the Secretariat for Non-Christians
 - b) Paul VI and Eastern Orthodoxy
 - 1. 1963: Paul VI and Patriarch Athenagoras I of Constantinople meet in Israel
 - 2. 1965: Paul VI and Patriarch Athenagoras I in a joint declaration "efface from the memory and presence of the Church the sentences of excommunication" of 1054 (qtd. in Holmes and Bickers 66)
 - 3. 1967: Paul visits Athenagoras; Athenagoras pays a return visit to Rome, followed by visits from other Orthodox patriarchs
 - c) Paul VI and Anglicanism
 - 1. 1966: Michael Ramsey, Archbishop of Canterbury, meets Paul VI at the Vatican and embraces him as a brother
 - 2. the meeting leads to the establishment of the Anglican Roman Catholic International Commission; it produces statements of agreement on the Eucharist, ministry, and authority
 - d) Paul VI and Lutheranism
 - 1. July 1965: "A body to study contacts between Catholics and Lutherans [is] established" (Holmes and Bickers 288)
- b. social justice (social and economic policies)

- 1) Pius X (1903-14) “encouraged Catholic Action and the lay apostolate” (Holmes and Bickers 254)
- 2) Pius XI (1922-39)
 - a) May 15, 1931: Pius XI’s encyclical *Quadragesimo anno*
 1. May 15, 1931, is the fortieth anniversary of Leo XIII’s *Rerum novarum*
 2. it criticizes socialism
 3. it criticizes capitalism’s excesses
 4. it recommends (for the first time) “redistribution of national production, profit-sharing and the co-partnership of workers in industry” (Holmes and Bickers 265)
 5. it denounces “the unfair distribution of wealth and ... the increasing concentration of power and the economic domination of the few, [which leads to] ‘economic nationalism or even economic imperialism’” (Holmes and Bickers 265)
- 3) Pius XII (1939-58)
 - a) “He frequently referred to what he called the ‘law of human solidarity and charity’ and the fact that the earth was an inheritance of all men as a natural right” (Holmes and Bickers 280)
 - b) he was particularly concerned for “world poverty, imperialism and widening urbanisation as well as the tragic results of war” (Holmes and Bickers 280)
 - c) he favors “evolution rather than revolution. He advocated a community of interest and action” (Holmes and Bickers 281)
 - d) he defends “the right to private property as essential to human dignity” (Holmes and Bickers 281)
 - e) “He reminded colonial powers of ... peoples’ rights to self-determination” (Holmes and Bickers 281)
 - f) “He extended social justice to cover relations between industry and agriculture, and to the rights of each nation to share in the markets of the world” (Holmes and Bickers 281)
 - g) French worker-priests (1944-53)
 1. 1944: the archbishop of Paris approves of young priests in secular clothes working in factories, “to regain the confidence of the French working class, which [had] almost completely abandoned the Catholic faith” (“Urbi et Orbi”)
 2. 1945: Pius XII reluctantly approves the experiment
 3. 1953: unfortunately, of about 90 priests, 10 are married and about 15 work with the communists (“Urbi et Orbi”)
 4. 1959: Pius XII terminates the experiment of worker-priests in France
- 4) John XXIII (1958-63)
 - a) May 15, 1961: John XXIII’s encyclical *Mater et magistra*, “on social justice and international relations” (Holmes and Bickers 285)
 1. May 15, 1961, is the anniversary of *Rerum Novarum* and *Quadragesimo Anno*
 2. the encyclical “did not radically depart from [their] support for moderate reform” (Holmes and Bickers 285-86)
 - b) April 11, 1963: John XXIII’s encyclical *Pacem in terris*

1. the encyclical covers “much the same ground as *Mater et Magistra*: social and economic problems, colonialism and development, the United Nations and international peace” (Holmes and Bickers 286)
 2. “However *Mater et magistra* had been addressed to the Catholic faithful, whereas *Pacem in terris* was addressed to ‘all men of good will’” (Holmes and Bickers 286)
 3. So *Pacem in terris* “created a sensation” (Holmes and Bickers 285)
- 5) Paul VI (1963-78)
- a) Paul sees that “the number of Catholics in developing countries will soon ... substantially exceed the number of Catholics in North America and Europe,” identifying “the Church with the nations of the Third World” (Holmes and Bickers 290)
 - b) 1964: Paul VI signs “a *modus vivendi* with Tunisia, the first agreement between the Holy See and a nation which recognised Islam as the official state religion” (Holmes and Bickers 291)
 - c) October 4, 1965: Paul VI addresses the United Nations
 - d) March 26, 1967: Paul VI’s encyclical *Populorum progressio*: “the pope denounced the inequitable distribution of wealth and power, and declared that the surplus wealth of the rich must be used for the benefit of the poor and dispossessed” (Holmes and Bickers 290)
 - e) Paul VI mostly appoints progressive bishops
 - f) he consistently condemns torture and terrorism
 - g) Paul VI’s travels
 1. 1809-1963: since the French capture Pius VII, no pope travels outside Italy
 2. 1963-70: Paul travels “more than all his predecessors combined” (70,000 miles) (Holmes and Bickers 291)
 3. all of the journeys were to urge reconciliation of nations
 - h) visits to the pope by state officials similarly increase
 1. Pius XI (1922-39) had 10
 2. Pius XII (1939-58) had 26
 3. John XXIII (1958-63) had 34
 4. Paul VI (1963-78) had 90
 5. “visitors included Presidents Podgorny of Russia and Tito of Yugoslavia as well as Johnson, Nixon and Ford of the United States” (Holmes and Bickers 291)
 - i) Paul VI has 36 nuncios, 36 pro-nuncios, 16 apostolic delegates, and a *chargé d’affaires*; they inform the Vatican of developments everywhere
 - j) by 1973: 70 countries have diplomatic relations with the Vatican (almost double the number at his election in 1963)
 - k) March 1978: Paul VI offers himself in exchange for Aldo Moro, former Italian premier and personal friend, kidnapped by the Red Brigade
- 6) Paul VI emphasized, “not the political or even the ecclesiastical dignity of the papacy but his role as the ‘Servant of the servants of God’. And the chief form of papal service anticipated by Pope John and developed by Pope Paul may well be to stand not only for the unity of Catholics, or even of Christians, but of all men” (Holmes and Bickers 293)

- 7) “the papacy itself was stronger and more influential during the second half of the twentieth century than it had been at the beginning as the popes increasingly promoted their spiritual and moral influence, not just within the Church but throughout the world” (Holmes and Bickers 292)
 - 8) John Paul I (1978)
 - a) “He refused to wear the tiara, symbol of secular as well as religious authority, and described his first papal Mass as the inauguration of his ministry as supreme pastor rather than a coronation. He rejected the use of such titles as ‘Head of the Church’ or ‘Vicar of Christ’ in favour of ‘Pope’ or ‘Bishop of Rome’, and he also avoided the use of the majestic plural” (Holmes and Bickers 293)
 - b) he dies of a heart attack after 34 days
 - c) “He was committed to ... promoting ecumenism ‘without hesitation’, reforming Canon Law, accepting the implications of collegiality, working for development and progress, justice and peace, and the evangelisation of the world. It is difficult to see how without such a programme Catholic Christians can hope to deal with the problems facing Christianity and the Church” (Holmes and Bickers 293)
- c. scripture
- 1) “The liturgical and ecumenical movements, forms of Catholic Action like the Young Christian Workers, all contributed towards a growing appreciation of the scriptures” (Holmes and Bickers 282)
 - 2) Leo XIII (1878-1903)
 - a) November 18, 1893: Leo XIII’s encyclical *Providentissimus Deus*
 1. Leo XIII: “There can never, indeed, be any real discrepancy between the theologian and the physicist ... If dissension should arise between them, here is the rule also laid down by St. Augustine for the theologian: “Whatever they can really demonstrate to be true of physical nature we must show to be capable of reconciliation with our Scriptures” ... The Catholic interpreter ... should show that these facts of natural science which investigators affirm to be now quite certain are not contrary to the Scripture rightly explained” (qtd. in *Rome and the Study of Scripture* 21-23)
 - b) October 30, 1902: Leo XIII’s apostolic letter *Vigilantiae* formally establishes the Pontifical Biblical Commission
 1. he appoints conservative scholars
 2. they refuse “to allow Catholics to question the Mosaic authorship of the Pentateuch or the unity of Isaiah, the priority of Matthew or the Pauline authorship of Hebrews” (Holmes and Bickers 255)
 - 3) Benedict XV (1914-22)
 - a) September 15, 1920: Benedict XV’s encyclical *Spiritus Paraclitus* “modified some of the more conservative positions adopted by Leo XIII in *Providentissimus Deus*” (Holmes and Bickers 282)
 - 4) Pius XII (1939-58)
 - a) September 30, 1943: Pius XII’s encyclical *Divino Afflante Spiritu*; for the first time a pope encourages use of the historical-critical method
 - b) the Biblical Commission adopts more liberal solutions to exegetical problems

- c) August 12, 1950: Pius XII's encyclical *Humani generis* "revoked some of the concessions made in the field of biblical studies and marked the return to a more intransigent approach" (Holmes and Bickers 282)
 - d. ecclesiology: the role of the laity
 - 1) "problems of evangelisation throughout the world ... [affected] the development of pastoral theology, the liturgical movement and the growth of ecumenism" (Holmes and Bickers 281)
 - 2) 1942: Pius XII's encyclical *Mystici Corporis Christi* (*Mystical Body of Christ*)
 - a) it "marked a crucial stage in the Church's understanding of the role of the laity" (Holmes and Bickers 282)
 - b) "the liturgical movement and growth of Catholic Action were part cause and part effect of an increased awareness of ... the Church as the Mystical Body of Christ" (Holmes and Bickers 282)
 - e. moral theology: Paul VI's encyclical *Humanae vitae* (July 25, 1968)
 - 1) it condemns abortion and artificial contraception
 - 2) it raises "issues of ecclesiastical infallibility, the rights of conscience and the responsibilities of Christian love in marriage" (Holmes and Bickers 289)
 - 3) "The fact that *Humanae Vitae* was published in a year which fell between two episcopal synods inevitably raised the question whether or not the pope should have first consulted the bishops and at the subsequent synod the pope himself appealed for unity. He accepted that collegiality was co-responsibility but emphasised that the pope's duty to respect episcopal rights must be balanced by their duty to recognise papal supremacy" (Holmes and Bickers 289)
6. **sacraments**
- a. liturgy
 - 1) Pius X (1903-14) promotes daily communion, breviary reform, and Gregorian chant
 - 2) 1947: Pius XII's encyclical *Mediator Dei*; like *Mystici Corporis Christi*, it gives approval to the liturgical movement
 - 3) permitted changes
 - a) 1951: Pius XII restores Easter Vigil, then reforms the Holy Week liturgy
 - b) 1953: Pius XII approves evening Masses worldwide
 - c) 1953: Pius XII greatly eases the Eucharistic fast
 - d) he reintroduces concelebration
 - e) he permits vernacular hymns during Mass
 - 4) disapproved changes
 - a) Pius XII defends black vestments
 - b) he disapproves table altars
 - c) 1956: he reaffirms obligatory use of Latin
 - d) 1956: he defends traditional Eucharistic devotions
7. **devotions: Mary**
- a. Pius XII and Mary
 - 1) "Pius XII had a particular devotion to the Virgin Mary" (Holmes and Bickers 283)
 - 2) 1942: he consecrates the human race to the Immaculate Heart of Mary
 - 3) 1950: he defines the dogma of the assumption (Mary entered heaven bodily)
 - 4) 1953: he makes 1953 a special Marian year, to commemorate the 100th anniversary of the definition of the immaculate conception

8. morals of the clergy

- a. Pius X “brought about improvements in clerical formation” (Holmes and Bickers 254)
- b. Pius X “urged priests to be obedient, assiduous in prayer and devoted to good reading, especially reading the Bible” (Holmes and Bickers 254)
- c. celibacy
 - 1) 1960s: “many priests and religious throughout the world were publicly rejecting celibacy and confidently expecting a relaxation of the canonical rules” (Holmes and Bickers 290)
 - 2) “The number who left the active ministry between 1960 and 1970 has no parallel since the sixteenth century” (Holmes and Bickers 290)
 - 3) 1967: Paul VI’s encyclical *Sacerdotalis caelibatus* defends clerical celibacy; bishops worldwide support it
 - 4) 1969: the National Council of the Dutch Church votes to abolish compulsory celibacy
 - 5) 1971: the National Federation of Priests’ Councils in the United States votes to abolish compulsory celibacy
 - 6) 1971: the Congolese bishops support ordination of married men
 - 7) 1971: priests meeting in Geneva support ordination of married men
 - 8) the Latin American Bishops’ Council votes to abolish compulsory celibacy

9. 1978-2005: John Paul II (Karol Józef Wojtyła)

- a. John Paul II is “the first non-Italian pope since 1523, and the first Polish pope in the history of the Church” (Holmes and Bickers 293)
- b. 14 encyclicals (“List of Encyclicals”)

No	Date	Latin Title	English translation	Subject
1	1979-03-04	<i>Redemptor Hominis</i>	<i>The Redeemer of Man</i>	Jesus’ redemption of the world; the central importance of the human person; the pope’s plan of governance
2	1980-11-30	<i>Dives in Misericordia</i>	<i>Rich in Mercy</i>	God’s mercy given to the Church and the world
3	1981-09-14	<i>Laborem Exercens</i>	<i>On Human Work</i>	the conflict of labor and capital; the rights of workers (90th anniversary of Leo XIII’s encyclical <i>Rerum Novarum</i>)
4	1985-06-02	<i>Slavorum Apostoli</i>	<i>The Apostles of the Slavs</i>	commemoration of saints Cyril and Methodius
5	1986-05-18	<i>Dominum et Vivificantem</i>	<i>The Lord and Giver of Life</i>	the Holy Spirit in the life of the Church and the world
6	1987-03-25	<i>Redemptoris Mater</i>	<i>Mother of the Redeemer</i>	Mary in the life of the pilgrim Church
7	1987-12-30	<i>Sollicitudo Rei Socialis</i>	<i>On Social Concerns</i>	the social concerns and teachings of the Church (20th anniversary of Paul VI’s encyclical <i>Populorum Progressio</i>)
8	1990-12-07	<i>Redemptoris Missio</i>	<i>Mission of the Redeemer</i>	the permanent validity of the Church’s missionary mandate
9	1991-05-01	<i>Centesimus Annus</i>	<i>The Hundredth Year</i>	capital and labor; Catholic social teaching (100th anniversary of <i>Rerum Novarum</i>)
10	1993-08-06	<i>Veritatis Splendor</i>	<i>The Splendor of Truth</i>	the Church’s fundamental moral teaching
11	1995-03-25	<i>Evangelium Vitae</i>	<i>The Gospel of Life</i>	the value and inviolability of human life
12	1995-05-25	<i>Ut Unum Sint</i>	<i>That They May Be One</i>	commitment to ecumenism
13	1998-09-14	<i>Fides et Ratio</i>	<i>Faith and Reason</i>	the relationship between faith and reason; condemnation of atheism and of faith unsupported by reason; affirming the place of reason and philosophy in religion
14	2003-04-17	<i>Ecclesia de Eucharistia</i>	<i>The Church of the Eucharist</i>	the Eucharist in its relationship to the Church

- c. *trips*: John Paul II visits 115 countries, flying 400,000 miles
- d. *assassination attempt*: May 13, 1981: Mehmet Ali Ağca, a young Turk, shoots him
 - 1) December 27, 1983: John Paul II visits Ağca in prison
 - 2) March 2, 2006: the Italian government concludes (like the CIA before it) that “the Soviet Union was behind the attempt, in retaliation for John Paul II’s support to Solidarity, the Polish workers’ movement” (“Pope John Paul II”)
- e. *linguistic ability*: speaks 8 languages (Polish, Italian, French, German, English, Spanish, Croatian, Portuguese, Russian, Latin) and knows 2 others (Ukrainian, Greek)
- f. *collapse of communism*: his visits to Poland inspire the workers to organize Solidarity, the union that eventually topples the communist regime; Gorbachev said, “everything that has happened in Eastern Europe in recent years would have been impossible without the Pope’s efforts” (qtd. in Bernstein and Politi 12-13)
- g. *canonizations*: John Paul II has canonized more saints than any other pope (by February 2002, 455 saints and 1,277 beati); they include Juan Diego (who saw the Virgin of Guadalupe in 1531), Maximilian Kolbe and Edith Stein (both died at Auschwitz), Josemaría Escrivá (founder of Opus Dei), and Mother Teresa
- h. *Catechism of the Catholic Church* (May 1994)
 - 1) “The catechism came down solidly for the traditional morality of the Church on abortion, euthanasia, divorce, and artificial birth control” (Bokenkotter 486)
 - 2) “But it also listed a whole range of social sins, including tax evasion, drug abuse, mistreatment of immigrants, financial speculation, paying unjust salaries, environmental abuse” (Bokenkotter 486)
- i. *apologies*
 - 1) on several occasions, he has apologized for the Church’s anti-Semitism
 - 2) December 1999: John Paul II apologizes for the “cruel” execution of Jan Hus (1415)
 - 3) March 12, 2000: John Paul II’s “Day of Forgiveness” confesses the Church’s sins in seven categories:
 - a) “violence in service of the truth”—e.g.,
 - 1. intolerance and violence against dissidents
 - 2. religious wars
 - 3. the Crusades
 - 4. the Inquisition
 - 5. forced conversions of native peoples
 - b) sins against other Christians: excommunications, persecutions, divisions
 - c) sins against Jews: contempt, hostility, silence
 - d) sins against other cultures and religions by evangelization
 - e) discrimination against women, races, and ethnic groups
 - f) sins against the fundamental rights of the person or against social justice: “the least, the poor, the unborn, economic and social injustices, and marginalization” (“Pope to Ask Forgiveness”)
- j. *suppression of dissent*
 - 1) “An important part of his strategy of “restoration” is to strengthen loyalty to papal authority by projecting the image of an energetic leader fully in charge, determined to lead” (Bokenkotter 433)

- 2) “He expects Catholics to hew the line” on abortion, artificial contraception, homosexual acts
- 3) “teaching Church” vs. “learning Church”
 - a) “Canon 752 states that the faithful Catholic must render religious submission to doctrines on faith and morals proclaimed by the Pope and bishops” (Bokenkotter 439)
 - b) but “dissent has played a creative role in deepening the Church’s understanding of its doctrines. Much of the progress achieved at Vatican II, in fact, was due to the work of dissenting theologians whose views labeled “heresies” before the Council were adopted as official teaching at the Council” (Bokenkotter 439)
 - c) “All the faithful share in the dialogic teaching and learning process by which the Church develops its doctrine” (see *Gaudium et spes* 44) (Bokenkotter 443)
- 4) Which teachings cannot be dissented from?
 - a) “. . . another problem with the Vatican’s disallowance of public dissent has to do with the sheer mass of teachings put forth by the Pope and the bishops. Which of these are binding? Does the Vatican really mean that public disagreement with any of these teachings is verboten? For instance, the American bishops call for a 3 to 4 per cent rate of unemployment in their pastoral on the economy.” (Bokenkotter 441)
 - b) “In actual practice, what it often seems to boil down to is you’re safe as long as you don’t take issue with the Church’s stand on sexual morality and medical ethics.” (Bokenkotter 441)
- k. *the Lefebvre schism*
 - 1) 1962-1965: Vatican II’s decrees on religious liberty, ecumenism, and collegiality convince Archbishop Marcel Lefebvre “that the Council had fallen into heresy” (Bokenkotter 449)
 - 2) 1970: “To propagate this negative view of the Council, Lefebvre in 1970 set up the ultraconservative St. Pius X fraternity with headquarters in Ecône in southern Switzerland. The movement soon spread around the world” (Bokenkotter 449)
 - 3) the “symbol of their rejection of Vatican II is their devotion to” the Tridentine Mass in Latin
 - 4) June 20, 1988: Lefebvre ordains 4 bishops; John Paul II excommunicates him
- l. *appointment of cardinals*: by January 2001 (when John Paul II names 37 new cardinals), 118 of the 128 cardinals eligible to vote for his successor are his appointees
- m. *moral theology*
 - 1) “Typical was the reaction of one woman during his visit to Rio de Janeiro when he reiterated his hard line on contraception: “I admire the Pope and agree with his teachings. I just can’t follow them”” (Bokenkotter 469)
 - 2) in Santagio de Chile, John Paul II “questioned thousands of Chilean youngsters. “Do you give up the idol of wealth?” he cried. “Yes,” shouted the kids. “Do you give up the idol of power?” “Yes.” “Do you give up the idol of sex?” “Nooo,” they roared.” (see Bernstein and Politi 409) (Bokenkotter 469)
 - 3) October 1995: fourth visit to the United States: “as the *New York Times* editorialized on the occasion . . . , the Pope has made himself a central figure in twentieth-century affairs. As a constant voice for peace and human rights in a violent world, he has transcended national and theological boundaries.” (Bokenkotter 470)

- 4) “. . . a recent writer who called him the pivotal personage of this century may not be far off. Firmly and stubbornly, he has guided the Church through the current crisis, which he sees as a struggle against moral relativism and secularistic hedonism. Undaunted by the sheer magnitude of the forces arrayed against religion, he continues to witness to the meaningfulness of faith. . . . his singular [469] charisma has proved to be a most formidable tool for keeping the Church together.” (Bokenkotter 469-70)

10. **Benedict XVI** (April 19, 2005)

- a. May 9, 2005: Benedict XVI begins the beatification process. “Normally five years must pass after a person’s death before the beatification process can begin” (“Pope John Paul II”)

EPILOGUE

1. **decline in Catholicism**

- a. United States (under Paul VI, 1963-78)
- 1) regular Sunday Mass attendance falls 10 million (the decline is greatest among young Catholics who, K-12, attended parochial schools)
 - 2) Catholic school enrollments fall 2 million
 - 3) baptisms fall ½ million
 - 4) converts fall 50,000
 - 5) 1976: a survey of Catholics
 - a) 75% approve of intercourse for engaged couples
 - b) 80% approve of artificial contraception
 - c) 70% approve of legalized abortion
 - d) 40% do not believe the pope is infallible
- b. Italy (Italian Bishops Conference poll, 1995)
- 1) 23% regularly attend Mass
 - 2) 60% never go to confession

2. **resurgence in Catholicism**

- a. but Catholics that remain are “more active and devoted than most of their predecessors” (Holmes and Bickers 292)
- b. “In Africa and Asia, . . . the Church is growing rapidly” (Bokenkotter 472)
- c. “The renewed appreciation of scripture, the liturgical movement, pastoral and catechetical initiatives, spiritual and devotional developments, [are] all signs of a deeper and richer Christian life” (Holmes and Bickers 292)
- d. the Church is “in the throes of one of its greatest crises, equal to the major ones of the past: the great persecution by the Roman Empire, the fall of Rome and the Barbarian invasions, [526] the capture of the Church by the feudal magnates, the Great Schism (three Popes), the Protestant Reformation, and the French Revolution” (Bokenkotter 526-27)
- e. the current crisis is “a Church polarized between those who want to move forward on what they call the progressive lines laid down by Vatican II and those who wish to adhere more faithfully to the certainties of Church traditions” (Bokenkotter 527)