

The History of the Catholic Church

The 19th Century: The Church encounters Modernism

Events:

- 1803: The Louisiana Purchase nearly doubles the size of the United States
- 1804: Morphine is isolated
- 1804: First steam locomotive begins operation
- 1804: World population reaches 1 billion
- 1806: Francis II of Germany dissolves the Holy Roman Empire
- 1808-1809: Russia conquers Finland from Sweden in the Finnish War
- 1810: Grito de Dolores begins the Mexican War of Independence
- 1811: The Battle of Tippecanoe: US outnumbers Native Americans resulting in defeat and burning of the native community
- 1812-1815: War of 1812 between the US and Britain. Ends with a draw.
- 1817-1819, 1823-1887: The British Empire grew by annexing the Maratha Confederacy (India) and Myanmar.
- 1820: the European Revolutions begin
- 1821-1830: Greek War of Independence against the Ottoman Empire
- 1825: The Erie Canal opened connecting the Great Lakes to the Atlantic Ocean
- 1825: First isolation of aluminum
- 1828-1832: The Black War of Tasmania leads to the near extinction of the Tasmanian aborigines
- 1829: Sir Robert Peel founds the first metropolitan police service
- 1830: November Uprising in Poland against Russia
- 1830: The Belgian Revolution results in Belgium's independence from the Netherlands
- 1830: Mormonism is founded
- 1831-1833: Egypt-Ottoman War
- 1835-1836: Texas Revolution results in Texas' independence from Mexico
- 1838: 46,000 Native Americans were forcibly relocated in the Trail of Tears
- 1839-1842: First Opium wars begin
- 1841: Catholicism comes to Montana through Fr. De Smet

- 1842: Anesthesia is used for the first time
- 1843: The first wagon train sets out from Missouri
- 1844: First publicly funded telegraph line
- 1845-1849: The Great Famine of Ireland leads to the Irish diaspora
- 1846-1848: Mexican-American war leads to Mexico's cession of much of the modern day southwestern United States
- 1848: February Revolution: overthrow of King Louis Philippe's government and the establishment of the presidency in France
- 1848-1871: Unification of Italy; loss of the Papal States
- 1851: The first World Fair in London
- 1854: Dogma of the Immaculate Conception Declared by Pius IX
- 1855: Cocaine is isolated by Friedrich Gaedcke
- 1857-1858: The Indian Revolution leads to the British control of India
- 1859: Franco-Austrian war leads to the war of Italian unification
- 1861-1865: American Civil War
- 1862: France gains its first foothold in Southeast Asia by annexing Cambodia
- 1863: Formation of the Red Cross
- 1865: Gregory Mendel formulates the law of inheritance
- 1865-1877: Slavery is banned in the US
- 1866: Austro-Prussian War leads to the dissolution of the German confederation and the creation of the North German Confederation
- 1866: Successful transatlantic telegraph cable
- 1868-1878: The Ten Years' War between Cuba and Spain
- 1869: Dimitri Mendeleev creates the Periodic Table of Elements
- 1867: United States purchased Alaska from Russia
- 1869: First transcontinental railroad completed in US
- 1870: First Vatican Council
- 1872: Yellowstone established as the first National Park
- 1879: The incandescent light bulb invented by Thomas Edison

1885: Louis Pasteur creates the first successful vaccine against rabies

1896: Henri Becquerel discovers radioactivity

1899-1901: The Boxer Rebellion in China is suppressed by the Eight-Nation Alliance

Politics

The social and political current continues to move as the waves of Enlightenment thought continues to flow through European society. Much of the 19th century is characterized by revolutions and the establishment of the modern day states. Some of the major political movements that continue to affect the world were founded during the 19th century including democracy (although not founded it was rediscovered) and communism. The Communist Manifesto was written during the middle of the 19th century. Many of the countries of the world will rebel for the sake of forming democracies or republics. On the same note, the world is becoming increasingly more globalized and interconnected. Major inventions like the transatlantic cable vastly increased communication between the Americas and Europe. Other notable inventions like the steam engine greatly increased the ability and ease of travel across the various continents and countries. The increase in medical capabilities and the other major inventions greatly increased quality of life and longevity. Socially the world was on the cusp of several critical junctures known as the Industrial Revolution. Although most historians argue that the Industrial Revolution began in 1733, the major effects of these Revolutions would become notable by the turn of the 20th century. The movement from the agrarian lifestyle and handcrafted goods to a labor force, hourly shifts, and assembly lines will radically reshape life.

Nowhere in the world is immune from the effects of the 19th century. Even the furthest landmass of Antarctica was found in this century and affected by traders. In the east, however, many revolutions and changes occurred in China and Japan. China had a new ruler emerge who proclaimed that the brother of Jesus Christ had encouraged him to start a new Christian-based religion called the Taiping Heavenly Court with himself, Hong Xiuquan, as the Heavenly Ruler. This rebellion didn't mesh well with the Chinese who rose against him and banned the religion. Japan remained isolationist until the US Navy approached their borders demanding them to open their borders. In 1853 armed with 7 warships, Commodore Matthew Perry of the US Navy demanded Japan to open its borders and succeeded in forcing Japan to open its borders.

The Ottoman Empire, who formally came into existence in the 13th century, is splintered by revolutions in the 19th century leading to its almost dissolution. The Tanzimat period consisting of most of the 19th century led to the modernization of the Ottoman Empire. Secular law replaced religious law, factories replaced workers guilds, a modern banking system, and the conscripted army. Throughout the 19th century huge chunks of the Ottoman Empire will rebel leading to the breaking apart of the Empire. The Serbians in 1815, the Greeks in 1821, the French invaded in 1830 for the sake of Algeria, and Egypt in 1841. The combination of all these wars and the advance of secularism greatly hindered the Ottoman Empire by shifting its alliances. As the Christian population continued to grow and outpace the Muslims, the Muslims began campaigns against the Christians with programs to ethnically cleanse and also expel people from the

Empire. By the end of the 19th century, the Ottoman Empire lost so much territory and strength that its dissolution is imminent.

The rest of Europe is struggling with the changes. Everyone is caught in the wave of revolution. All of these revolutions stem from the same basic ideologies: rebellion against autocratic rule and a fight against the Church. At the beginning of the 19th century, Napoleon began a campaign in Italy and Germany known as the War of the Third Coalition. Obviously Germany joined this fight against France as did most of Europe who largely sided with Germany against France. Germany lost. As part of the peace settlement, Germany was to dissolve the Holy Roman Empire, Francis II was forced to abdicate the title of Holy Roman Emperor, and the lands of the Holy Roman Empire were dissolved. This treaty greatly weakened Austria and the Holy Roman Empire dissolved in 1806. In 1848 the German Confederation began as a loosely coordinated series of protests across Germany. People were discontent with the autocratic rule of the government and committed to the liberal principles common throughout the working class, the philosophers, and the social ideologies of the time. A desire for a democratic rule and to fight against any form of authoritarianism fueled these rebellions. They fought against the monarchy and brought it to an end. Then they turned on the Catholic Church with the goal to end any authoritarian force outside of Germany from influencing the country. In response to these liberal leaders, the conservatives of Germany formed their own group and rebelled against the liberal leaders. The attempts to reform Germany failed and no new reforms were instituted. The reforms desired by the rebels will come to fruition in the 20th century.

Italy was one of the few countries to succeed in their liberal revolutions. At the start of the Italian revolution of 1848, Italy was a series of states called the Papal States. These states had been under papal control since the 6th century and the fall of the Roman Empire. Each state had its own central authority and acted more-or-less independently with the Pope at the head of the State. Intellectuals and agitators of the 19th century sought to eliminate reactionary Austrian control and enact the liberal ideals of democracy and independent rule. Ultimately they wanted freedom from papal control and to form their own democracy. The first part of this war was fought with papal consent through King Charles Albert who aspired to unite the Papal States and fight against Austria. He failed and was forced to sign a treaty causing Italy to be dominated by Austria again. The second attempt at freedom from Austria began as a full-scale rebellion across all the Italian states. The people wanted a Provisional Government. Eventually all the Italian states were in rebellion and united as a single front against Austria, the king, and the pope. The people rebelled against Pope Pius IX and killed his minister Pellegrino Rossi causing Pope Pius to flee. Pope Pius sought help from Napoleon. Napoleon, seeing this as a way to gain Catholic support, aided the pope, conquered the rebels, and escorted Pope Pius back to Rome. The events didn't end there. The Franco-Prussian War of 1870 caused Napoleon to recall his troops out of Rome to help fight this war. With the Franco-Prussian War and the Austro-Prussian War, Italy remained neutral but supported Prussia. This gave them an advantage. Under the Minister of War, Cesare Ricotti-Magnani, Italian troops entered Rome to conquer it. Before the troops entered Rome, they gave word to the Pope that they would not sack Rome neither the Church offices. Instead they would give the pope a small chunk of land through which he can communicate and rule the church. Thus Italy became a unified country, Italy formed a new

democratic republic, the papal states were ceded to Italy, the papal army was disbanded, and the pope was confined to a square mile of land known as Vatican City. In order to placate the Catholic countries, who were not pleased by the Italian guarantees for the pope, the Italians tried to give more guarantees including a small number of guards to protect the city, independence on foreign affairs, and an annual grant from the Italian government. Pius refused to accept these terms and proclaimed himself a "prisoner of the Vatican". The pope will not leave the Vatican until 1965 when Pope Paul VI becomes the first pope to leave Vatican City since 1870.

France is one of the most pivotal countries for the 19th century. The century began with the end of the French Revolution and the naming of Napoleon Bonaparte or Napoleon I as king of France. Many thought that Napoleon would continue the reforms of the French Revolution and restore the greatness of France. Technically he did. In order to grasp the effects of Napoleon's reign, we must grasp the events that led to his nomination and coronation as king of France. Napoleon refused the order to conquer Rome as part of the third series of wars ending the French Revolution. This rejection of orders gained him the support of the pope and the Catholics of France even though he gained enemies with the Huguenots, the French Calvinists. Winning the support of the French through his choice, they named him their leader. Napoleon would spend the rest of his reign building up France and fighting the church. As soon as he took control of France, he realized that the power the Church wielded over the Frenchmen would cause the downfall of France. He could not effectively lead as long as there were outside forces ruling the souls of the French. Therefore he decreed that all bishops were forced to submit their resignations and that he would name all new bishops but the Pope had the right to institute them, the clergy would derive their income from salaries and not church land, the Church would not recover its alienated property, and the practice of the Catholic religion would be subject to the police regulations for public order. Notice Napoleon's hope: the Catholic church could not control the lives of the people. This is the beginning of two modernistic movements: the separation of church and state and the degradation of the church's morality to the rationalistic thinkers. The Pope did not comply with these demands by Napoleon. Napoleon arrested Pope Pius VII and held him prisoner for six years with almost no communication with the outside world. Unwilling to comply and bow before Napoleon, Pope Pius VII held his ground and was eventually released from prison. Upon returning from prison, he excommunicated Napoleon. Napoleon waged wars for most of his reign. The first wars were fought against Austria. When Prussia (Germany) joined the Austrians, France waged a war against Prussia winning both wars. When the Italian wars began and the Pope called upon Napoleon's help, Napoleon came in and defeated the rebel Italians and restored the pope back to his throne. This event, however, gave Napoleon considerable power over the Pope. Napoleon would fight a war in Spain and Portugal through which he elected a new Spanish king. Then he fought a war against Russia. The first war with Russia was a success but then Russia allied with Germany and Austria to defeat him in the second battle. Napoleon was sent into exile and promptly escaped. He reclaimed his rule over France and engaged in another war with Russia which allied all the European nations against him. He lost and was sent into a more extreme exile where he died at age 51.

The effects of Napoleon's reign will change the shape of European history. His political stance of separation of church and state would set the tone for the rest of the European rulers who will

adopt a similar stance by the turn of the 20th century. These stances, however, radically shifted the tone of French and European politics. The horrors of the French Revolution and Napoleon's reign left a bad taste in the mouths of many Europeans. Following Napoleon's defeat at Waterloo in 1815, most governments leaned conservative for the next several decades. France, Germany, and Italy changed their government from a republic back to a monarchy to prevent these horrific liberal tragedies from occurring. Intellectuals rejected many of the Enlightenment ideals as superficial in favor of traditionalistic ideas of faith, reverence, and mystery. The calculating, mechanistic view of the human being was replaced by the simple goodness of human nature. The world's common ideologies radically shifted in response to the French Revolution. The Church entered a new age. An age of simplicity and fervor. Seminaries refilled, the churches were full again, and the faith of the people increased as ideologies shifted towards ideas of faith.

Spain and England remained largely in the same situation as the 18th century. When France fought against Spain, conquered much of Spain, and named a new king, the Spaniards rebelled with the Portuguese in the Battle of the Peninsula, won the war, and reclaimed all their lands. In response to the influence of the French and in the response to the French Revolution, the Spanish heightened the power of the inquisition which would be abolished in 1834. Spain remained loyal to Catholicism, the pope, and sought to maintain Catholic teaching and doctrine. Spain was losing power and influence quickly. A century ago Spain was at the peak of its power. Having completed its conquest of the Americas and the wealth that came through these territories, Spain was one of the greatest powers of Europe. The 19th century filled Spain with conflict. Peru rebelled in the 18th century and gained its freedom. Through both wars and rebellions, Spain will lose, Mexico, California, Cuba, most of central America, and most of south America. Spain will be confined to the Iberian Peninsula for the rest of the modern age. England engaged in some of the wars fought across Europe usually through the coalitions. They, however, had little influence on European politics and society.

In the Americas, immigration was the leading cause for challenges and strife. Many European factors contributed to such an influx of immigrants. The Potato Famine from 1845-1849, also called the Great Famine, resulted in not only a failed potato crop for almost 20 years but also the death of over 2 million people. The British government tried to fund relief efforts but they proved ineffective. This famine for the Irish, the war on religion across Europe, and the wars in general led many people to seek a new and better life in America. The immigrants brought with them their culture, language, and heritage creating American as a melting pot of people from across Europe. Ethnic neighborhoods formed followed by ghettos. The "original" colonists had a disdain for these immigrants largely because most immigrants were Catholic and overwhelmed the dominant Protestant mentality of the US. The Louisiana Purchase, War against Mexico, and the purchase of Alaska from Russia tripled the size of the US. The US desired to explore and colonize these newly acquired lands. In 1804, the US government sent two explorers, Meriwether Lewis and William Clark, to explore the west. Their two-year trip would lead them across the north to the Pacific Ocean, catalogue the various plants and animals, contact the natives, explore thousands of miles of uncharted land, and bring back considerable information for the US government. With so much extra land and a desire for a new and better life, the Manifest Destiny ideal excited the hearts of Americans. The first wagon trains began to head

west around the middle part of the 19th century with the desire to settle these newly claimed lands. Conflicts between the Native Americans and the settlers continued to rise until the US government stepped in to oversee and protect the settlers. Native American tribes were defeated. Some were sent to relocation camps and others annihilated called the Indian Removal Act. The most prominent of these events being the Trail of Tears. In 1831 the Choctaw nation from Alabama was relocated on foot to their new camp. Out of the 15,000 who started the journey, 3500 would die along the journey.

Church

Before we can venture into the world of the Church of the 19th and 20th centuries, we must grasp the ideological and social situation of the Church. For centuries the church saw herself as the ruler of the world and the perfect society. Ever since Pope Gregory the Great in 590, the church gave temporal rule to kings, assisted at coronations, and approved those who were chosen as king. Similarly, the church had full control over the spiritual realm of Christianity opening the doors of grace, enacting rules and order, calling to conversion the peoples of the world, and leading the Christian world. In this way the church was the perfect society. If everyone followed the rules and order of the church, then we would live as God's kingdom on earth and make this kingdom a reality. The popes needed this level of authority and teachings to continue to influence kings and encourage the good of the world. All of these ideologies came crashing down throughout the last millennium and reached its pinnacle in the 19th century leading to massive reforms in the 20th century.

Many of the ideologies the church had been proclaiming for centuries were already challenged by reformers of the previous 500 years. Such ideas of papal authority, the restriction on reading the Bible, and the authority of the church in matters of faith were challenged and greatly degraded by the Protestant Reformation. Socially Europe was in a radically different place. These reformer ideals coupled with the new modernistic movements fighting for democracy and an end to autocratic rulers continued to persuade people that the church is wrong and the liberal ideas are the proper way to conduct society. The church didn't waver on her points. Yet, in the midst of all these ideological challenges, the church continued to grow and remained strong in even some of these harder hit areas of Europe. In France, a great decline in the church persisted from about 1780-1820. Younger men were dissuaded from entering the priesthood and the number of seminarians plummeted. For example, in France the total clergy went from 60,000 to 25,000. Yet, even with so few priests to minister to the people, the faith remained strong. In the Germany revolutions, large parts of Germany rebelled against the rebels with the goal of supporting the church in German especially in Bavaria. Even though the Papal States were lost in the Italian wars, Italy remained faithful to the pope in spiritual matters.

As the church lost territory and political power, she gained spiritual power. The 19th century experienced an explosion in new religious fervor. The Protestant groups were also caught up in this new religious fervor. Two more awakenings occurred in both Britain and the Americans leading to a religious revival amongst Protestant groups. The Adventists and the Mormons are two new religious groups founded in the 19th century. The Mormons were founded by Joseph Smith after he received a special revelation about a lost Israelite tribe in the Americas who had

written their history on tablets. The Mormon church received high levels of persecution for the first 100 years of their history. Eventually they moved and settled in Salt Lake City. The Adventists were formed by William Miller with a strong emphasis on the second coming of Christ. The entire religious group is based on the idea that Jesus is coming back very soon.

The effects of the defeat of Napoleon and the change in ideological leaning of Europe had profound effects on the church. The first major change was a desire to return to traditional ideas and towards conservative ideas. This new flourishing in Catholicism and desire for Catholic teachings led to the release of the Jesuits from suppression in 1814 and a surge in people joining the order, desire for education, and those entering the seminary. For about 20 years the church experienced a new surge in fervor and energy as the effects of the French Revolution brought people to their senses. Within the midst of this Catholic revival a series of other challenges were emerging: modernism. One of the main reasons for releasing the Jesuits from suppression was to help the church combat the new heresy of modernism. Modernism is unlike any other heresy the church had ever experienced. Most heresies were a simply ideology or idea followed by a specific group of people. Modernism is best characterized as a rejection of religion more than a series of thoughts or a group of people. This difference between historical heresies and modernism made it very difficult for the church to respond. Yet, the popes for the next century will have to decide how best to respond. Two popes show the radically different ways in which the popes will respond to the issue of modernism. Pope Gregory XVI, who reigned from 1831-1846, isolated the church from modernism. He saw all the new ideas as anti-Catholic and opposed to the church and therefore should be condemned and ignored. His successor, Pius IX, was an intellectual who taught theology. He saw the way to combat modernism as engaging in intellectual dialogue with them. Thus he wrote extensively on the Church's teachings and tried to engage the modernists in dialogue and discussion.

Within the Catholic Church a massive increase in devotion to Our Lady flowered in the 19th century. Catholic saints like Catherine Laboure promoted devotion to the Sacred of Jesus and Immaculate Hearts of Mary. She also spoke of the Immaculate Conception of Mary. Until this point the Immaculate Conception of Mary was a hotly debated topic amongst theologians. Many claimed that it violated the truth of free-will in that Mary could not have chosen otherwise but God. Or that Mary was unlike the rest of creation which was affected by sin. Through the teachings of St. Catherine and the voices of many theologians, Pope Pius IX declared infallibly that Mary was Immaculately Conceived in 1854. Four years later in France, St. Bernadette Soubirous, received an apparition of Our Lady at Lourdes, France claiming that Mary told her that she, Mary, is the Immaculate Conception. This apparition proved and supported the infallible declaration by Pope Pius IX.

The greatest political challenge to the church came with the Italian wars and the loss of the papal states. The papal states were the main source of revenue and power for the pope. Through the states he collected taxes, raised armies, and projected to the world that he is a king like the other rulers of Europe. When he was forced to accept an agreement as part of the Italian wars and the revolution that led to the founding of the country of Italy, all that came to an end. Now the pope is reliant on the money from dioceses and the faithful for funding the operations of the church.

As condensed to a single square mile of land, the pope is no longer on equal terms with the other rulers of the world. The loss of his status as king, denigrates him to a spiritual leader. The loss of the papal states was a devastating blow to the power and authority of the church on a political level. Yet, under persecution the church always grows. With the condensation of church power came the rise of a great spiritual power and the ability to focus on spiritual matters.

In the midst of the Italian wars, Pope Pius IX calls the First Vatican Council. Starting in 1865, the Pope in union with many of the bishops, saw a need for another council to address a few issues. The Pope declared that he anticipated a short council and many of the European leaders opposed it. Some in the church sought to make a rival council in Naples but due to the secretive nature of the council, nothing came of it. The council opened on Dec. 8th, 1868 with the goal to define the dogma of the Immaculate Conception and clarify papal infallibility. The first document, *Dei Filis*, was unanimously approved by the council. The document largely reiterates the faith and reiterates the Nicene Creed. The second document on the Immaculate conception was unanimously approved. The third document focused on papal infallibility was mixed. A greater number, 400 of the bishops, approved whereas 60 opposed and 60 wanted changes to the document. The document was approved and papal infallibility was defined. Namely the pope speaks infallibly as the successor of Peter and in union with the Church. The Pope can only speak infallibly to declare a matter of faith or moral as already accepted and approved by the Church and as an extension of his role as successor of Peter.

“9. Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, to the glory of God our savior, for the exaltation of the Catholic religion and for the salvation of the Christian people, with the approval of the Sacred Council, we teach and define as a divinely revealed dogma that when the Roman Pontiff speaks EX CATHEDRA, that is, when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church, he possesses, by the divine assistance promised to him in blessed Peter, that infallibility which the divine Redeemer willed his Church to enjoy in defining doctrine concerning faith or morals. Therefore, such definitions of the Roman Pontiff are of themselves, and not by the consent of the Church, irreformable.” – First Vatican Council Session 4 Chapter 4.

While the council was on summer break, the Italian militia entered the city for the Capture of Rome. Thus, as Rome was captured, papal land seized, and the pope became a prisoner of the Vatican, the Council was suspended by Papal decree and never reopened.

Throughout the world the church is changing. With increased missionary efforts and new lands to explore, the church is growing fast especially in the Americas. Although Japan is opened towards the middle of the century and missionaries are welcomed back to Japan, the Japanese do not take to the western religion and few convert. In the Americas, missionaries had already impacted the majority of the continent with little additional need for missionaries except to the natives. Throughout Europe the church was shrinking in areas of high population and those affected by the new liberalistic ideas. The Middle East remained under the authority of the Orthodox Church which is expanding as new countries emerge.

The main growth of the church of the 19th and 20th centuries is not through missionary efforts but through movement. Many of the Catholic of Europe seeking a better life in America set sail with hopes for freedom. The Irish famine led to many Irish leaving for America. This influx on immigrants caused a number of problems for the US. Many of the immigrants were either poor or working class. Each ethnic group would form its own neighborhood and ghetto. These cultural ghettos would sometimes be peaceful and at other times lead to conflict. For the church, these ethnic groups wanted churches and priests that matched the church of their homeland. Therefore many foreign priests came to America to serve the people from their respective countries. Catholic churches were largely based on ethnic identities with each church having its own language and cultural identity. Regardless of the influx of Catholics, the people of the US did not accept nor want these papists. They saw them as degrading the ideals of the American people and bringing in foreign rulers to change American politics. As largely lower class, they were easily discriminated against.

The story of Catholicism in Montana is already a century old. The martyrs St. John de Brebuf and their companions converted the Iroquois people in the northeastern part of the United States. These Iroquois would make a great journey across Canada and encounter the Blackfeet and the Salish-Kootenai. These two tribes were currently at war with each other with the Blackfeet having the advantage. Hearing the stories of this new and powerful religion from the Iroquois, the Salish-Kootenai sent emissaries to Missouri to ask for a black robe, aka a Jesuit priest. The first delegation failed as well as the second. On the third attempt, a man named Fr. De Smet agreed to the journey and came to the newly found land of Montana to evangelize the native tribes. Although their original understanding of the new religion was founded on superstition, they widely accepted the new faith and many converted. The first parish church was established in Stevensville, Montana before he moved north founding two other missions. After the founding of these missions, Fr. De Smet headed west founding the Cataldo Mission in Idaho. The Cataldo Mission would become the center point of missionary efforts in Montana, Idaho, and Washington.

With the influx of Catholic immigrants and the largely anti-Catholic bias of the peoples of the United States, something needed to be done to help these Catholics. The first major starting point was a Catholic school system. Originally from Belgium and coming to the United States to help the immigrants, Fr. John Neumann would not only found the Redemptorist Order, become a bishop, but also start the Catholic education system. With the Jesuits no longer under suppression since 1835, the desire for Catholic education throughout the world continued to grow. In Philadelphia, Bishop Neumann would be the first bishop to establish a Catholic educational system and promote Catholic education.

As the century comes to an end, we end with one of the greatest popes in this history of the Catholic Church, Pope Leo XIII. We can credit many things from Pope Leo XIII including Catholic social teachings, the St. Michael the Archangel Prayer, and a host of visionary encyclicals that helped the church understand the challenges of the 19th and 20th centuries. As the Industrial Revolution picked up steam, Pope Leo XIII saw massive changes to the social order and the needs of the people. These issues are expressed and explored in his ground breaking

encyclical, *Rerum Novarum*, On New Things. This encyclical is the first of its kind focusing on issues of social justice, social reform, and morality in the realm of society. He challenges the rise of factories as divorcing people from the work of their hands and degrading to the creativity which makes us human. He challenges the movement of work away from the home and towards a factory thus changing the dynamic of family life. He challenges the mentality of companies as money driven and not worker driven advocating for unions and workers rights. Pope Leo is a powerhouse in understanding the issues of the Industrial Revolution in a visionary sense. His crowning legacy on the church, however, is the St. Michael the Archangel Prayer. This prayer was given to him from a vision in which the church would be heavily persecuted for 100 years and this prayer would help to ebb and survive the challenges of those times.

Heresies:

Ultramontanism: the ultramontane taught that the pope must have supremacy over the world. The world would come to peace and justice if everyone and everything was ruled by the pope. Ultramontanism emerged from France where the conservatives who had been suppressed by a liberal government felt the only way out of these problems was to have the pope as head of all things. The teachings of the ultramontanists heavily influenced seminaries, priests, and the people. This heresy was eventually condemned by the Second Vatican Council.

Modernism: modernism is the trickiest heresy to characterize and explain. This heresy is founded on the liberalist mentality of church and state. In order for society to function best, matters of church and state must be separate. No ideologies from the realm of religious thought or church teachings should enter society or influence society. Rationalistic thought must pervade all aspects of society as the way through which society flourishes.

Key People:

St. Catherine Laboure: she was born in France in 1806 as the ninth of eleven children. After the death of her mother when she was 9 years old, Catherine came home and picked up a statue of the Blessed Virgin and said "Now you will be my mother." She was a quiet and practical child and extremely devout. After receiving a vision of St. Vincent de Paul, she joined the Vincentians. Over the rest of her life she would receive visions from Our Lady. Through these visions she was asked to make an image and place in on medallions. These images would become the Immaculate Heart of Mary and the Miraculous Medal. She spent the rest of her life caring for the elderly until she passed away at the age of 70.

St. Bernadette Soubirous: She was born in 1844 to a poor French family. She contracted cholera at a young age and had extreme asthma through which she would have poor health her whole life. At age 14 she went to gather firewood when Our Lady appeared to her. Mary would continue to appear to her 13 more times and encourage her to drink the water from the stream and build a chapel there. Mary introduced herself as the Immaculate Conception which got the attention of the priests. She was questioned on this revelation and found that the revelation was true. After the apparitions stopped, Bernadette grew tired of the attention and went to join the monastery. Her poor health prevented her from joining the Carmelites so she joined the Sisters of

Charity. She would spend the rest of her life as an infirmary assistant and later a sacristan. At the age of 35 she died of Tuberculosis.

St. John Newmann: born in Bohemia in 1811 he was looking forward to being ordained a priest. The bishop, however, decreed that there would be no more ordinations because of the surplus of priests. Seeking another way to become a priest, he traveled all over Europe but no one would accept him. He taught himself English while working in the factories. Now having learned English, he wrote to the American bishops to request ordination. The New York bishop agreed to ordain him. John's first parish stretched from Lake Ontario to Pennsylvania. He spent most of his time travelling from village to village, climbing mountains, and staying in taverns as he crossed these lands to celebrate Mass for his people. Longing for community, he joined the Redemptorist Order and dedicated himself to helping the poor and the most abandoned. In 1852 he was named bishop of Philadelphia. Through his time as bishop, he reorganized the Catholic school system, founded Catholic education, and increased the number of Catholic schools from 2 to 100. He spoke Spanish, French, Italian, and Dutch and could hear confessions in all those languages. He died at the age of 48.

St. Therese of Lisieux: She was born in 1873 in the town of Lisieux, France. She had three other sisters, two of whom became Carmelites sisters. Her parents were the first couple to be canonized saints as a couple. She grew up rather wealthy and would regularly complain if she didn't get what she wanted. At the age of 7, she experienced a massive conversion when she didn't get the gift she wanted and decided to dedicate her life to God. Her mother died when she was four and half years old causing her to be raised by her older sister. As she watched two of her older sisters enter the Carmelite monastery, she wanted to as well. The age requirement was 18 years old and she was 15. She petitioned the mother superior, who denied her request. She petitioned the pope, who accepted her request. At the age of 15, she entered the Carmelite monastery. The rest of her life would be spent in the one acre of land which is the Carmelite monastery. She wrote 400 letters, 4 plays, and a book, *The Story of a Soul*. The last four years of her life was spent in spiritual darkness and illness until she died at 24 years old. Her book would sell 2000 copied immediately after her death. By 30 years after her death, the book would be translated in 30 languages and sell over a million copies. In her death she traveled the world. Her body has been displayed in almost every country in the world earning her the title of Patroness of Missionaries.

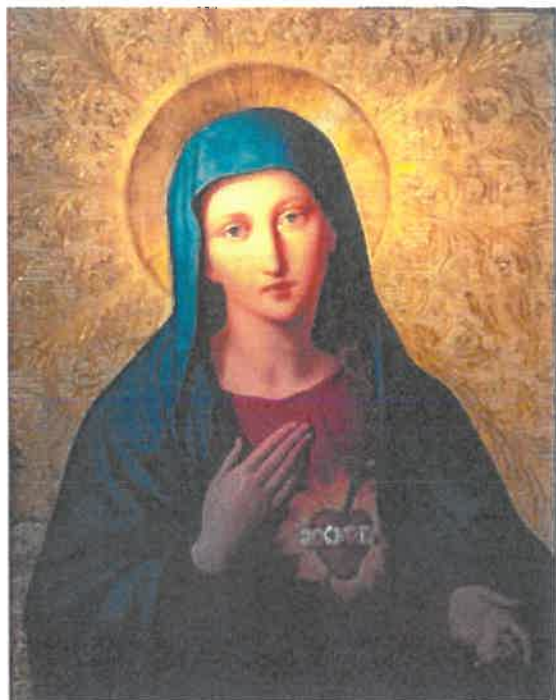
Pope Leo XIII: Born in Carpineto, Italy in 1810 as the sixth of seven sons of Count Lodovico Pecci and his wife Anna Prospero-Buzi. He sought admission to the Accademia dei Nobili in Rome but met with opposition. At the age of 8, he went to study with his brother at the Jesuit School in Viterbo and presented himself for the seminary. At this point he was still uncertain about his calling to the priesthood. He continued on for a doctorate in theology and then went on for a degree in canon and civil law. Pope Gregory XVI appointed him prelate of domestic affairs before ordination. His abilities caused those around him to urge him to enter the priesthood. He was ordained a priest on Dec. 31, 1837. He moved up the ladder quickly becoming nuncio to Brussels in 1843, titular Archbishop of Damiana in 1843, a cardinal in 1853. He was elected pope in 1878. The depth of writing and his visionary approach to the modern world made him a

revolutionary pope. His ground breaking encyclical, *Rerum Novarum*, set the stage for the church's response to modernism, the changes caused by the Industrial Revolution, and Catholic Social Doctrines. The St. Michael the Archangel Prayer would be his most significant gift to the Church.

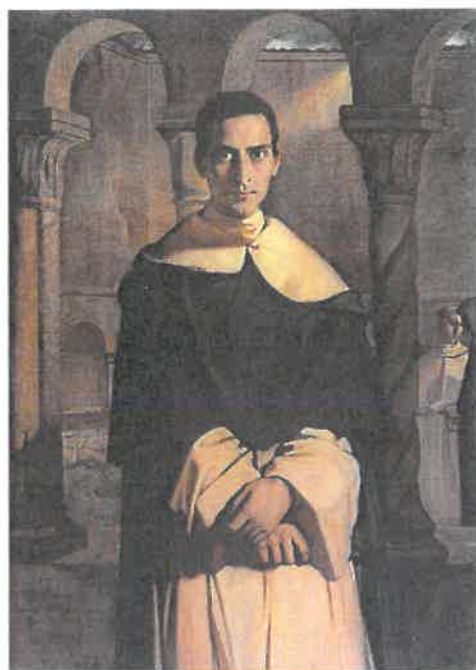
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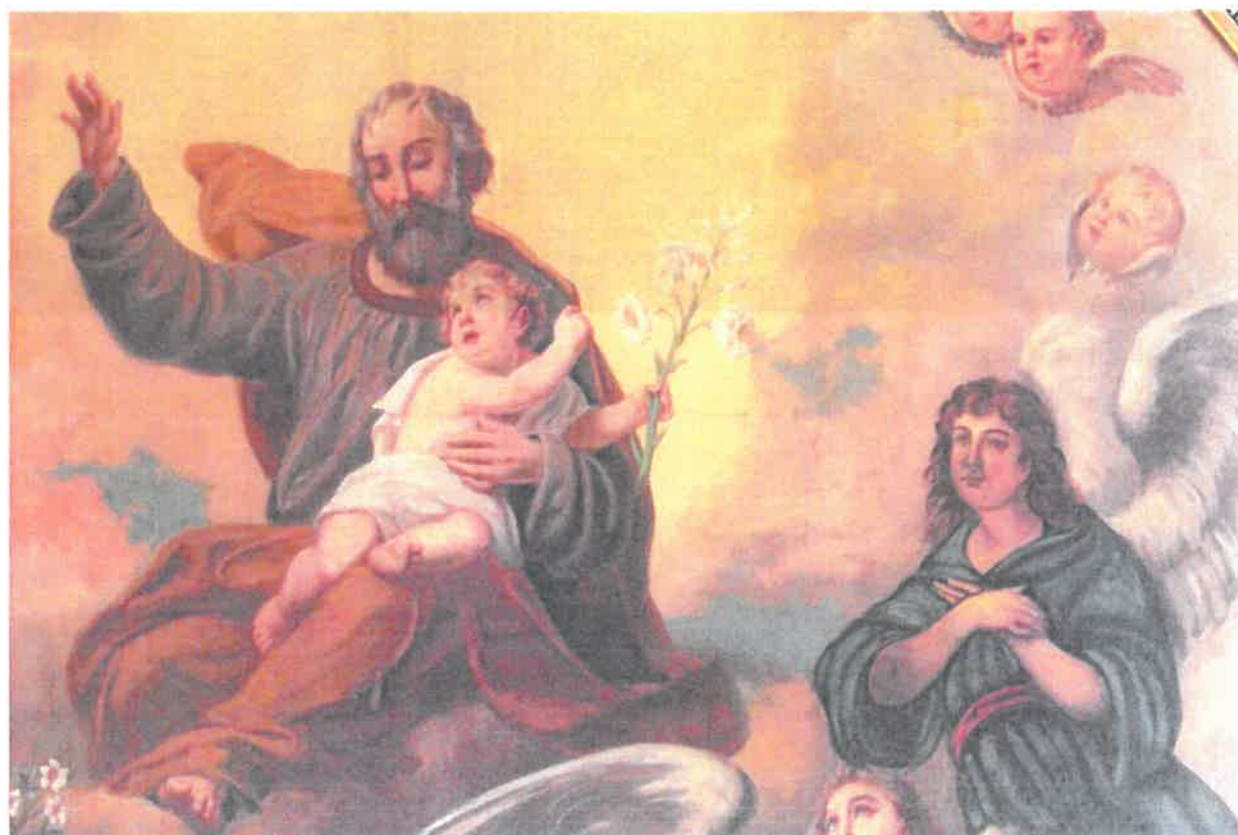
St. Elizabeth of Hungary



Immaculate Heart of Mary



A French priest



St. Joseph and the child Jesus

Rerum Novarum

On Capital and Labor

Pope Leo XIII - 1891

To Our Venerable Brethren the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries of Places having Peace and Communion with the Apostolic See.

That the spirit of revolutionary change, which has long been disturbing the nations of the world, should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics is not surprising. The elements of the conflict now raging are unmistakable, in the vast expansion of industrial pursuits and the marvelous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual combination of the working classes; as also, finally, in the prevailing moral degeneracy. The momentous gravity of the state of things now obtaining fills every mind with painful apprehension; wise men are discussing it; practical men are proposing schemes; popular meetings, legislatures, and rulers of nations are all busied with it — actually there is no question which has taken a deeper hold on the public mind.

2. Therefore, venerable brethren, as on former occasions when it seemed opportune to refute false teaching, We have addressed you in the interests of the Church and of the common weal, and have issued letters bearing on political power, human liberty, the Christian constitution of the State, and like matters, so have We thought it expedient now to speak on the condition of the working classes.[1] It is a subject on which We have already touched more than once, incidentally. But in the present letter, the responsibility of the apostolic office urges Us to treat the question of set purpose and in detail, in order that no misapprehension may exist as to the principles which truth and justice dictate for its settlement. The discussion is not easy, nor is it void of danger. It is no easy matter to define the relative rights and mutual duties of the rich and of the poor, of capital and of labor. And the danger lies in this, that crafty agitators are intent on making use of these differences of opinion to pervert men's judgments and to stir up the people to revolt.

3. In any case we clearly see, and on this there is general agreement, that some opportune remedy must be found quickly for the misery and wretchedness pressing so unjustly on the majority of the working class: for the ancient workingmen's guilds were abolished in the last century, and no other protective organization took their place. Public institutions and the laws set aside the ancient religion. Hence, by degrees it has come to pass that working men have been surrendered, isolated and helpless, to the hardheartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with

like injustice, still practiced by covetous and grasping men. To this must be added that the hiring of labor and the conduct of trade are concentrated in the hands of comparatively few; so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself.

4. To remedy these wrongs the socialists, working on the poor man's envy of the rich, are striving to do away with private property, and contend that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that by thus transferring property from private individuals to the community, the present mischievous state of things will be set to rights, inasmuch as each citizen will then get his fair share of whatever there is to enjoy. But their contentions are so clearly powerless to end the controversy that were they carried into effect the working man himself would be among the first to suffer. They are, moreover, emphatically unjust, for they would rob the lawful possessor, distort the functions of the State, and create utter confusion in the community.

5. It is surely undeniable that, when a man engages in remunerative labor, the impelling reason and motive of his work is to obtain property, and thereafter to hold it as his very own. If one man hires out to another his strength or skill, he does so for the purpose of receiving in return what is necessary for the satisfaction of his needs; he therefore expressly intends to acquire a right full and real, not only to the remuneration, but also to the disposal of such remuneration, just as he pleases. Thus, if he lives sparingly, saves money, and, for greater security, invests his savings in land, the land, in such case, is only his wages under another form; and, consequently, a working man's little estate thus purchased should be as completely at his full disposal as are the wages he receives for his labor. But it is precisely in such power of disposal that ownership obtains, whether the property consist of land or chattels. Socialists, therefore, by endeavoring to transfer the possessions of individuals to the community at large, strike at the interests of every wage-earner, since they would deprive him of the liberty of disposing of his wages, and thereby of all hope and possibility of increasing his resources and of bettering his condition in life.

The Story of a Soul

(The autobiography of St. Thérèse of Lisieux)

FOR MOTHER AGNES OF JESUS

Chapter 1

EARLY CHILDHOOD

My dearest Mother, it is to you, to you who are in fact a mother twice over to me, that I now confide the Story of my Soul. The day you asked me to do it, I thought it might be a distraction to me, but afterwards, Jesus made me realize that simple obedience would please Him best. So I am going to begin singing what I shall sing forever, "*the mercies of the Lord.*" (*Ps. 88:1*).

Before taking up my pen, I knelt before the statue of Mary, the one which has given us so many proofs that the Queen of Heaven watches over us as a mother. I begged her to guide my hand so that I should write only what would please her; then, opening the Gospels, my eyes fell on these words: "*Jesus, going up into a mountain, called unto Him whom He would Himself.*" (*Mark 3:13*).

The mystery of my vocation, of my entire life, and above all, of the special graces Jesus has given me, stood revealed. He does not call those who are worthy, but those He chooses to call. As St. Paul says: "*God will have mercy on whom He will have mercy, so then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.*" (*Cf. Rom. 9:15-16*).

For a long time I had wondered why God had preferences, why He did not give the same degree of grace to everyone. I was rather surprised that He should pour out such extraordinary graces on great sinners like St. Paul, St. Augustine and so many others, forcing His grace on them, so to speak. I was rather surprised, too, when reading the lives of the Saints, to find Our Lord treating certain privileged souls with the greatest tenderness from the cradle to the grave, removing all obstacles from their upward path to Him, and preserving the radiance of their baptismal robe from the stains of sin. Also, I wondered why so many poor savages die without even hearing Our Lord's name. Jesus chose to enlighten me on this mystery. He opened the book of nature before me, and I saw that every flower He has created has a beauty of its own, that the splendor of the rose and the lily's whiteness do not deprive the violet of its scent nor make less ravishing the daisy's charm. I saw that if every little flower wished to be a rose, Nature would lose her spring adornments, and the fields would be no longer enameled with their varied flowers.

So it is in the world of souls, the living garden of the Lord. It pleases Him to create great Saints, who may be compared with the lilies or the rose; but He has also created little ones, who must be content to be daisies or violets, nestling at His feet to delight His eyes when He should choose to look at them. The happier they are to be as He wills, the more perfect they are.

I saw something further: that Our Lord's love shines out just as much through a little soul who yields completely to His Grace as it does through the greatest. True love is shown in self-abasement, and if everyone were like the saintly doctors who adorn the Church, it would seem that God had not far enough to stoop when He came to them. But He has, in fact, created the child, who knows nothing and can only make feeble cries, and the poor savage, with only the Natural Law to guide him; and it is to hearts such as these that He stoops. What delights Him is the simplicity of these flowers of the field, and by stooping so

low to them' He shows how infinitely great He is. just as the sun shines equally on the cedar and the little flower, so the Divine Sun shines equally on everyone, great and small. Everything is ordered for their good, just as in nature the seasons are so ordered that the smallest daisy comes to bloom at its appointed time.

I expect you will be wondering, Mother, where all this is supposed to be leading, for so far I have not given you anything that looks much like my life story - but you did tell me to write quite freely whatever came into my head! So you will not find my actual life in these pages so much as my thoughts on the graces Our Lord has given me.

I have reached the stage now where I can afford to look back; in the crucible of trials from within and without, my soul has been refined, and I can raise my head like a flower after a storm and see how the words of the Psalm have been fulfilled in my case: *"The Lord is my Shepherd and I shall want nothing. He hath made me to lie in pastures green and pleasant, He hath led me gently beside the waters; He hath led my soul without fatigue...Yea, though I should go down into the valley of the shadow of death, I will fear no evil for Thou, O Lord, art with me."* (Cf. Ps. 22:1,4).

Yes, *"the Lord hath always been compassionate and gentle with me, slow to punish and full of mercy."* (Cf. Ps. 102:8). I feel really happy just to be able to tell you, Mother, of all the wonderful things He has done for me. Remember, I am writing for you alone the story of the little flower gathered by Jesus, and so I can speak unreservedly, not bothering about the style, nor about the digressions I shall make; a mother's heart always understands, even when her child can do no more than lisp, so I am quite sure that you, who prepared my heart and offered it to Jesus, will certainly do so.

If a little flower could talk, it seems to me it would say what God has done for it quite simply and without concealment. It would not try to be humble by saying it was unattractive and without scent, that the sun had destroyed its freshness or the wind its stem, when all the time it knew it was quite the opposite.

This flower, in telling her story, is happy to make known all the gifts that Jesus has given her. She knows quite well that He could not have been attracted by anything she had of her own. Purely out of mercy He gave these gifts. It was He who caused her to be born on soil which had been abundantly blessed, where eight radiant lilies already bloomed, and where the fragrance of purity was ever about her. In His love, He wished to preserve her from the world's foul breath, and her petals were scarcely open when He transplanted her to the mountain of Carmel, to Mary's garden of delight.

Having told you so briefly what God has done for me, I will tell you in detail of my childhood. It may seem rather a dull story here and there, I know; but as you shared it all as I grew up at your side, as we shared the same saintly parents and together enjoyed their tenderness and care, I am sure it will not be without charm to your maternal heart.

I only hope they will bless their youngest child now and help her to sing the divine mercies.

The story of my soul before I entered Carmel can be divided into three definite periods. The first, though a short one, is rich in memories and extends from the dawn of reason to Mother's death - or in other words, until I was four years and eight months old. God graced me with intelligence at a very early age, and He so engraved the events of my childhood on my memory that it seems they happened only yesterday. Jesus wished, no doubt, that I should know and appreciate what a wonderful mother He had given to me, but sad to say, it was not long before His divine hand took her from me to be with Him in Heaven. He has surrounded me with love all my life; the first things I can remember are tender smiles and caresses, and while surrounding me with all this love, He gave me a warm and sensitive heart to respond to it. No one

SERMON XXIII

Tolerance of Religious Error

(THE FEAST OF ST. BARNABAS)

THE APOSTLE)

“He was a good man, and full of the Holy Ghost and of faith.”—Acts 11:24

When Christ came to form a people unto Himself to show forth His praise, He took of every kind. Highways and hedges, the streets and lanes of the city, furnished guests for His supper, as well as the wilderness of Judea, or the courts of the Temple. His first followers are a sort of type of the general Church, in which many and various minds are as one. And this is one use, if we duly improve it, of our Festivals, which set before us specimens of the Divine Life under the same diversity of outward circumstances, advantages, and dispositions, which we discern around us. The especial grace poured upon the Apostles and their associates, whether miraculous or moral, had no tendency to destroy their respective peculiarities of temper and character, to invest them with a sanctity beyond our imitation, or to preclude failings and errors which may be our warning. It left them, as it found them, men. Peter and John, for instance, the simple fishers on the lake of Gennesareth, Simon the Zealot, Matthew the busy tax-gatherer, and the ascetic Baptist, how different are these,—first, from each other,—then, from Apollos the eloquent Alexandrian, Paul the learned Pharisee, Luke the physician, or the Eastern Sages, whom we celebrate at the Feast of the Epiphany; and these again how different from the Blessed Virgin Mary, or the Innocents, or Simeon and Anna, who are brought before us at the Feast of the Purification, or the women who ministered to our Lord, Mary the wife of Cleophas, the Mother of James and John, Mary Magdalene, Martha and Mary, sisters of Lazarus; or again, from the widow with her two mites, the woman whose issue of blood was staunched, from her who poured forth tears of penitence upon His feet, and the ignorant Samari-

tan at the well! Moreover, the definiteness and evident truth of many of the pictures presented to us in the Gospels serve to realize to us the history, and to help our faith, while at the same time they afford us abundant instruction. Such, for instance, is the immature ardour of James and John, the sudden fall of Peter, the obstinacy of Thomas, and the cowardice of Mark. St. Barnabas furnishes us with a lesson in his own way; nor shall I be wanting in piety towards that Holy Apostle, if on this his day I hold him forth, not only in the peculiar graces of his character, but in those parts of it in which he becomes our warning, not our example.

The text says, that “he was a good man, full of the Holy Ghost and of faith.” This praise of goodness is explained by his very name, Barnabas, “the Son of Consolation,” which was given him, as it appears, to mark his character of kindness, gentleness, considerateness, warmth of heart, compassion, and munificence.

His acts answer to this account of him. The first we hear of him is his selling some land which was his, and giving the proceeds to the Apostles, to distribute to his poorer brethren. The next notice of him sets before us a second deed of kindness, of as amiable, though of a more private character. “When Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the Apostles, and declared how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus, in the name of Jesus” (Acts 9:26, 27). Next, he is mentioned in the text, and still with commendation of the same kind. How had he shown that “he was a good man”? by going on a mission of love to the first converts at Antioch. Barnabas, above the rest, was honoured by the Church with this work, which had in view the encouraging and binding together in unity and strength this incipient fruit of God’s grace. “When he came, and had seen the grace of God, he was glad” (surely this circumstance itself is mentioned by way of showing his character); “and exhorted them all that with purpose of heart they would cleave unto the Lord.” Thus he may even be accounted the founder of the Church of Antioch, being aided by St. Paul, whom he was successful in bringing thither. Next, on occasion of an approaching famine, he is joined with St. Paul in being the minister of the Gentiles’ bounty towards the poor saints of Judea. Afterwards, when the Judaizing Christians troubled the Gentile converts with the Mosaic ordinances, Barnabas was sent with the same Apostle and others from the Church of Jerusalem to relieve their perplexity. Thus the Scripture history of him does but answer to his name,

and is scarcely more than a continued exemplification of his characteristic grace. Moreover, let the particular force of his name be observed. The Holy Ghost is called our Paraclete, as assisting, advocating, encouraging, comforting us; now, as if to put the highest honour upon the Apostle, the same term is applied to him. He is called "the Son of Consolation," or the Paraclete; and in accordance with this honourable title, we are told, that when the Gentile converts of Antioch had received from him and St. Paul's hands the Apostles' decision against the Judaizers, "they rejoiced for the consolation."

On the other hand, on two occasions his conduct is scarcely becoming an Apostle, as instancing somewhat of that infirmity which uninspired persons of his peculiar character frequently exhibit. Both are cases of indulgence towards the faults of others, yet in a different way; the one, an over-easiness in a matter of doctrine, the other, in a matter of conduct. With all his tenderness for the Gentiles, yet on one occasion he could not resist indulging the prejudices of some Judaizing brethren, who came from Jerusalem to Antioch. Peter first was carried away; before they came, "he did eat with the Gentiles, but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch, that Barnabas also was carried away with their dissimulation." The other instance was his indulgent treatment of Mark, his sister's son, which occasioned the quarrel between him and St. Paul. "Barnabas determined to take with them," (Gal 2:12, 13) on their Apostolic journey, "John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work" (Acts 15:37, 38).

Now it is very plain what description of character, and what kind of lesson, is brought before us in the history of this Holy Apostle. Holy he was, full of the Holy Ghost and of faith; still the characteristics and the infirmities of man remained in him, and thus he is "unto us for an ensample," consistently with the reverence we feel towards him as one of the foundations of the Christian Church. He is an ensample and warning to us, not only as showing us what we ought to be, but as evidencing how the highest gifts and graces are corrupted in our sinful nature, if we are not diligent to walk step by step, according to the light of God's commandments. Be our mind as heavenly as it may be, most loving, most holy, most zealous, most energetic, most peaceful, yet if we look off from Him for a moment, and look towards ourselves, at once these excellent tempers fall into some extreme or mistake. Charity becomes

over-easiness, holiness is tainted with spiritual pride, zeal degenerates into fierceness, activity eats up the spirit of prayer, hope is heightened into presumption. We cannot guide ourselves. God's revealed word is our sovereign rule of conduct; and therefore, among other reasons, is our faith so principal a grace, for it is the directing power which receives the commands of Christ, and applies them to the heart.

And there is particular reason for dwelling upon the character of St. Barnabas in this age, because he may be considered as the type of the better sort of men among us, and those who are most in esteem. The world itself indeed is what it ever has been, ungodly; but in every age it chooses some one or other peculiarity of the Gospel as the badge of its particular fashion for the time being, and sets up as objects of admiration those who eminently possess it. Without asking, therefore, how far men act from Christian principle, or only from the imitation of it, or from some mere secular or selfish motive, yet, certainly, this age, as far as appearance goes, may be accounted in its character not unlike Barnabas, as being considerate, delicate, courteous, and generous-minded in all that concerns the intercourse of man with man. There is a great deal of thoughtful kindness among us, of conceding in little matters, of scrupulous propriety of words, and a sort of code of liberal and honourable dealing in the conduct of society. There is a steady regard for the rights of individuals, nay, as one would fain hope in spite of misgivings, for the interest of the poorer classes, the stranger, the fatherless, and the widow. In such a country as ours, there must always be numberless instances of distress after all, yet the anxiety to relieve it existing among the more wealthy classes is unquestionable. And it is an unquestionable that we are somewhat disposed to regard ourselves favourably in consequence; and in the midst of our national trials and fears, to say (nay, sometimes with real humility and piety) that we do trust that these characteristic virtues of the age may be allowed to come up as a memorial before God, and to plead for us. When we think of the commandments, we know Charity to be the first and greatest; and we are tempted to ask with the young ruler, "What lack we yet?"

I ask, then, by way of reply, does not our kindness too often degenerate into weakness, and thus become not Christian Charity, but lack of Charity, as regards the objects of it? Are we sufficiently careful to do what is right and just, rather than what is pleasant? Do we clearly understand our professed principles, and do we keep to them under temptation?

The history of St. Barnabas will help us to answer this question