

# The Church's Story – The Modern Age

LEARNING STRAND: CHURCH HISTORY



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RELIGIOUS  
EDUCATION  
PROGRAMME

FOR CATHOLIC SECONDARY SCHOOLS IN  
AOTEAROA NEW ZEALAND

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## THE LOGO

The logo is an attempt to express Faith as an inward and outward journey.

This faith journey takes us into our own hearts, into the heart of the world and into the heart of Christ who is God's love revealed.

In Christ, God transforms our lives. We can respond to his love for us by reaching out and loving one another.

The circle represents our world. White, the colour of light, represents God. Red is for the suffering of Christ. Red also represents the Holy Spirit. Yellow represents the risen Christ.

The direction of the lines is inwards except for the cross, which stretches outwards.

Our lives are embedded in and dependent upon our environment (green and blue) and our cultures (patterns and textures).

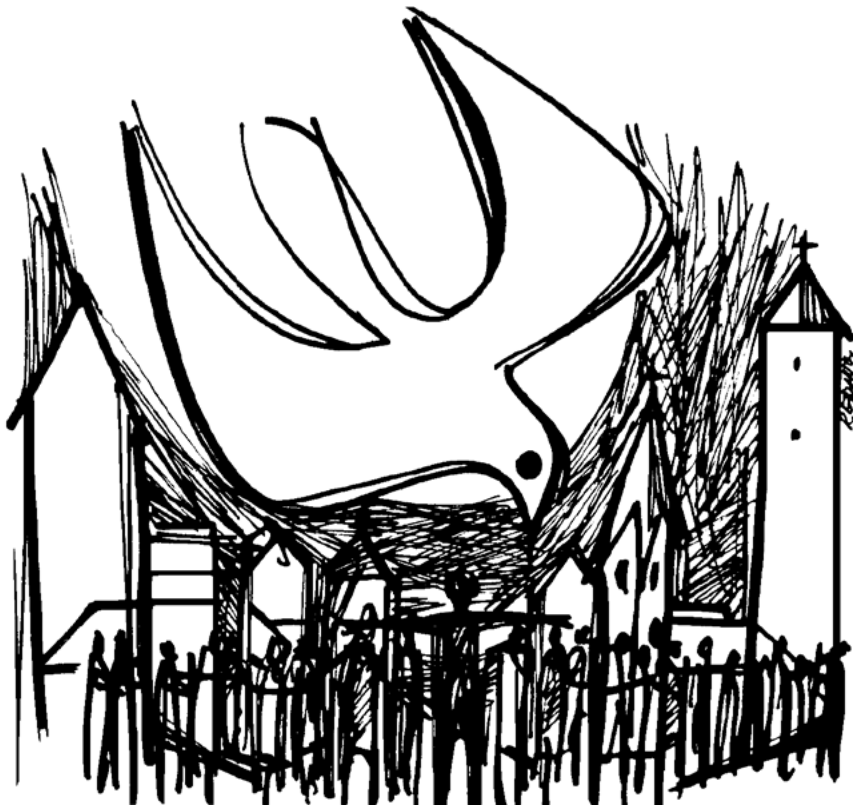
Mary, the Mother of Jesus Christ, is represented by the blue and white pattern.

The blue also represents the Pacific...

Annette Hanrahan RSCJ

# **The Church's Story - The Modern Age**

## **LEARNING STRAND: CHURCH HISTORY**



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**Māori terms are italicised in the text. The first time a Māori term appears in the text, its English meaning appears in brackets after it. A Māori glossary at the back of the book gives a more detailed explanation of these terms and provides a guide for their pronunciation.**

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## Part One:

### Reviewing the Church's Story (c. 30–c. 1750 AD)

#### Focus:

- **The Church continues the saving work of Christ by bringing God's aroha (love) to people in need, especially the poor and suffering.**
- **Like a stranger in a foreign land, the Church faces sorrows and difficulties during its journey through this world, but is comforted and strengthened by Karaiti (Christ).**
- **The Church is tapu (holy), but is always in need of renewal.**

## The Church on a Journey

At the Second Vatican Council the bishops of the Church compared the Church's place in the world to a stranger travelling in a foreign land.

The Church, like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God, announcing the cross and death of the Lord until he comes (see 1 Corinthians 11:26). But by the power of the risen Lord it is given strength to overcome, in patience and in love, its sorrows and its difficulties, both those that are from within and those that are from without, so that it may reveal in the world, faithfully, although with shadows, the mystery of its Lord until, in the end, it shall be manifested in full light.

*(Dogmatic Constitution on the Church 8)*



#### Something to Discuss

**What are some of the points that the bishops of the Second Vatican Council made about the Church's journey in the world?**

## The Journey So Far

In years nine to eleven of this Religious Education programme, you studied the story of the Catholic Church from its origins at Pentecost, to the Protestant and Catholic Reformations of the sixteenth century, and the great missionary expansion of the sixteenth and seventeenth centuries.

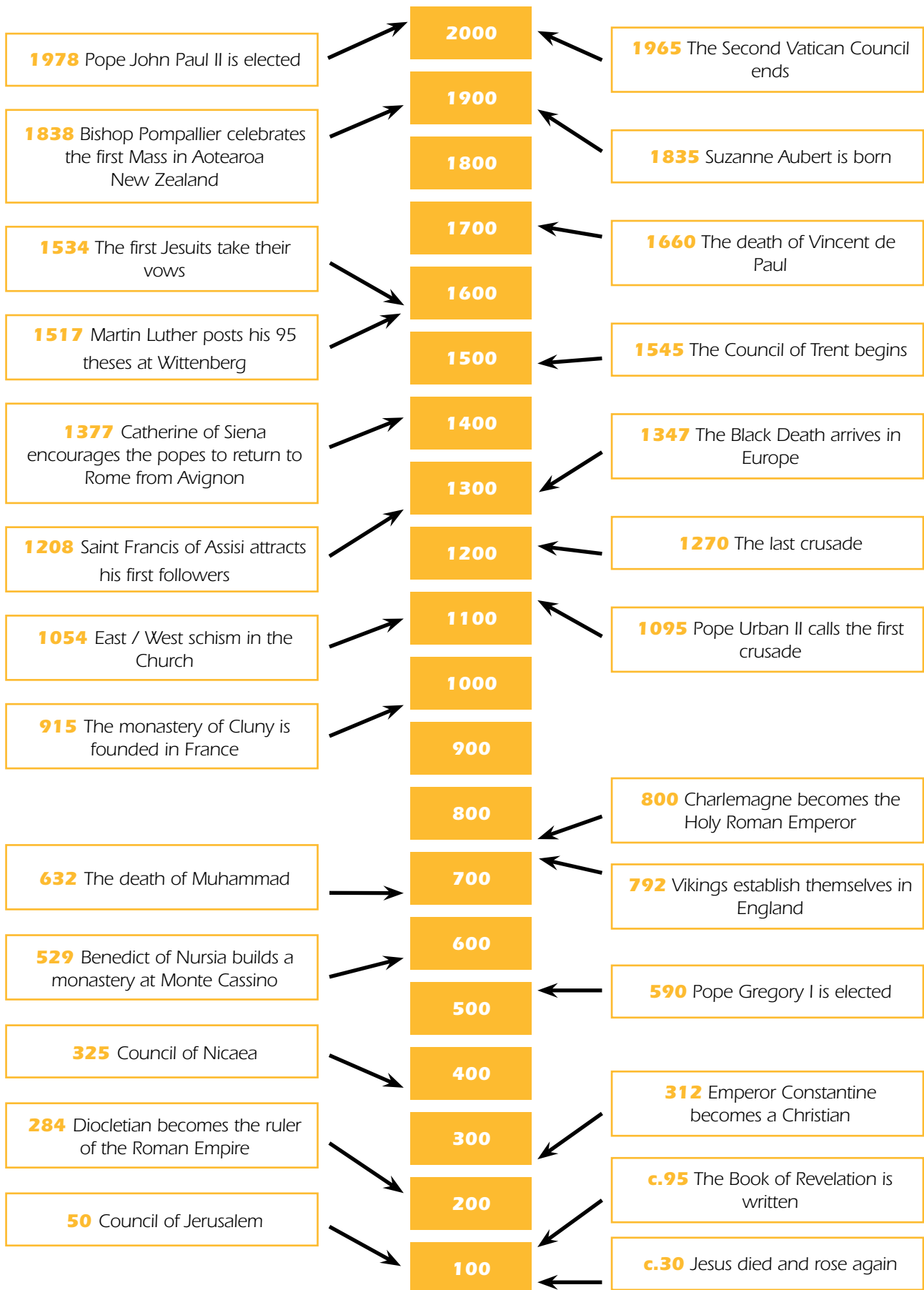
In this topic, "The Church's Story: The Modern Age" you will learn about the history of the Church from around 1750 to the 1960s – a period of just over two-hundred years that begins with the Age of Reason and ends with the Second Vatican Council (1962–1965).

Before considering this most recent period in the Church's story, we will review some of the main features of the journey of the Church in history that you have already covered in different topics.



### Something to Do

The following timeline covers the almost two-thousand years of the Church's journey so far. Find on it examples of the different experiences facing the Church that the bishops spoke about at the Second Vatican Council.





**Task One**

Use the information on the timeline to help you match up each person or event named in the left hand column of the table below with a suitable description from the right hand column.

Person / Event	Description
1. Muhammad	<b>A.</b> The rule that this monk established influenced the future development of monasticism throughout the Western Church.
2. Diocletian	<b>B.</b> This Council of the Church was called to deal with the Arian heresy which holds that Jesus is not fully God.
3. Benedict	<b>C.</b> This plague spread throughout Europe during the Middle Ages killing a third of the population and putting great pressure on the Church's ability to respond to the crisis.
4. Constantine	<b>D.</b> This French woman established the Sisters of Our Lady of Compassion, the only surviving religious congregation founded in New Zealand.
5. Nicaea	<b>E.</b> This woman encouraged the popes to return to Rome after seventy years of exile in France.
6. Black Death	<b>F.</b> This outstanding pope was responsible for sending Christian missionaries to Britain and is said to have encouraged a tradition of religious music which was later named after him.
7. Cluny	<b>G.</b> Born in Mecca, this camel-driver preached submission to God and founded the Islamic faith.
8. Gregory	<b>H.</b> This split within the Church involved the separation of Catholic and Orthodox Christians.
9. Eastern Schism	<b>I.</b> Christianity eventually became a state religion because of the conversion of this ruler to Christ.
10. Francis of Assisi	<b>J.</b> The Roman emperor who extended persecution of Christians to the whole of the Empire.
11. Suzanne Aubert	<b>K.</b> During the Middle Ages, in monasteries such as this, learning and the arts flourished, and the faith was passed on.
12. Catherine of Siena	<b>L.</b> This Church council was the Catholic response to the Protestant Reformation.
13. Pompallier	<b>M.</b> Founded by Ignatius Loyola, this religious society advanced the mission of the Church in the years following the Council of Trent.
14. Trent	<b>N.</b> The founder of the Friars Minor, who rejected a life of wealth and pleasure to live as a poor man, became the most popular of all saints.
15. Luther	<b>O.</b> This first council of the Church enabled gentiles to be accepted within the Christian community without first becoming Jews.
16. Jesuits	<b>P.</b> The actions of this man sparked the Protestant Reformation.
17. Jerusalem	<b>Q.</b> At this council the Church came to terms with the modern world.
18. Vatican II	<b>R.</b> This French bishop led the mission that established the Catholic Church in Aotearoa.

**Task Two**

What other important people or events would you add to the timeline of Church history? Give reasons for your choices.



## Part Two: The Age of Reason

### Focus:

- **The Age of Reason of the eighteenth century was a period of rapid development in philosophy and the sciences.**
- **During the Enlightenment period the Church was challenged by those who claimed that human reason, without *whakapono* (faith), provided people with meaning and the answers to life's deepest mysteries.**

### A Rejection of Religion

By the middle of the eighteenth century, the bitter religious wars that had devastated Europe in the century following the Reformation had burned themselves out. The religious intolerance that had resulted in the persecution of Catholics by Protestants, Protestants by Catholics, and different groups within the Protestant movement of each other, led many people to lose confidence in religious faith as a source of meaning and a solution to human problems.

Thinkers and philosophers came to believe that if social progress was to be made it would need to be based not on religion, which they disregarded as dogma, magic and superstition, but rather on human reason. Because of this, the period with which this topic begins is often called the Age of Reason or the Enlightenment.

The Enlightenment was a complicated movement that had its origins in developments in the natural sciences and in philosophy. Here are some of its main features.

### The Scientists



**Galileo Galilei, 1636, by Justus Sustermans (1597–16810) / National Maritime Museum, Greenwich, London**

During the seventeenth century, scientists such as Francis Bacon (1561–1626), and Galileo Galilei (1564–1642), developed a new scientific method which put great emphasis on careful observation, or experiment, and the testing of any hypotheses. This is also known as the empirical method, or empiricism.

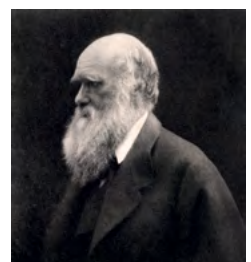
Galileo was the first to use a scientific instrument, a telescope, to prove a hypothesis or theory. He tested the theory put forward by Copernicus that the earth revolved around the sun and not vice versa. Unfortunately, some Church authorities thought that Galileo's findings went against the revealed truth of Scripture. As a consequence, he was tried by the Inquisition, forced to withdraw his findings, and made to promise not to teach them.<sup>1</sup>

This famous case became a prime example of the misunderstandings between science and religion which continued into the twentieth century.

After Galileo, the scientific revolution gathered momentum, transforming the way most people saw the world, the universe, and humankind itself. Isaac

Newton (1642–1727) established the basis for mechanical physics by demonstrating that the universe operated according to "laws of nature". His theories on motion and gravity were only challenged in the twentieth century by the work of Albert Einstein and others on quantum physics.

The scientific theory, other than Galileo's, that had the greatest impact on religion was the theory, proposed by Charles Darwin (1809–1892), that humankind evolved from lower life forms. The publication of his *Origin of Species by Means of Natural Selection or the Preservation of Favoured Races in the Struggle for Life* (1859) began a controversy which continues to the present day, with those Christians who interpret the Book of Genesis literally, regarding Darwin's theory of evolution as a threat to the doctrine of Creation.



**Charles Darwin**

<sup>1</sup> The Church's ban against Galileo's findings was only formally lifted in October 1992 by Pope John Paul II, though in practice they had been accepted much earlier.

## The Philosophers



René Descarte

While the scientists changed the way people saw the world and their place in it, it was the philosophers who, by applying reason to the beliefs of humanity and human society, really challenged the Church during the Enlightenment period.

Some philosophers, including the Englishman John Locke (1632–1704), were empiricists, believing in the inductive method of reaching a general law or conclusion on the basis of evidence from particular situations, instances or examples. Others, like the Frenchman René Descartes (1595–1650), were known as rationalists. They followed the deductive method of reasoning from a general law to a particular instance, believing that the power of pure thought was all that was needed for human progress. The value placed by Descartes on reason is shown by his famous statement: “I think, therefore I am”.

Whether favouring inductive or deductive methods, the philosophers of the Enlightenment were committed to the transformation of society through human reason. The most influential of them were a group of French thinkers and writers known as the *philosophes*, the most famous of whom was Voltaire (1694–1778).

Most *philosophes* were deists who believed, not in the personal God of the Bible, but in a sort of ‘Blind Watchmaker’ god, who set the laws of the universe in motion and then withdrew from the scene. Because of the influence of the Church on people’s beliefs and behaviour, Voltaire and his associates saw organised religion, especially Catholicism, as the main obstacle in their campaign to change society through the power of human reason. The *philosophes* regarded the Catholic Church as the defender of irrational superstitions and old fashioned beliefs and practices. By means of books, pamphlets, plays, and satires, they attacked the Church at every opportunity, seeking to ridicule and undermine its influence. Their most famous work was the *Encyclopédie* which was full of anti-Christian thought.



Voltaire

Most of the population, who were unable to read or write, remained untouched by the attacks on the Church of the *philosophes* and others. But as time went by, rationalism made a strong impact on the educated classes, not only in France but throughout Europe, where French culture was highly influential. The rationalist rejection of revealed religion, long-held cultural traditions, and authority in its various forms, contributed to a process of secularisation which has continued to the present.

The Age of Reason resulted in many important advances in society – including the development of technology and the spread of ideas that were to provide the basis for democratic systems of government. However, its greater emphasis on individual freedom also led to forms of individualism that ignored responsibility to the wider community. By over-emphasising the role of reason in human affairs, the Enlightenment caused people to ignore the reality of faith and mystery in their lives and neglect their own spiritual development.

### Task Three

Complete the following summary about the Enlightenment by filling in each gap with a word from the box below.

**I think, therefore I am *dangerous***

inductive  
sciences  
Enlightenment  
deists  
Voltaire  
Newton  
educated  
faith

individualism  
Creation  
Descartes  
empirical  
Catholic  
Galileo  
Darwin  
biology

Copernicus  
*philosophes*  
misunderstanding  
Reformation  
Rationalists  
freedom  
Scripture  
think

## The Age of Reason

After the \_\_\_\_\_, religious wars caused many people to lose confidence in religious faith as a solution to human problems. During the Age of Reason, also known as the \_\_\_\_\_, philosophers came to see reason rather than religion as the key to human happiness and progress.

The Age of Reason came about because of developments in the natural \_\_\_\_\_ and in philosophy. Scientists such as Francis Bacon developed a new \_\_\_\_\_ method of research which put great emphasis on careful observation and the testing of scientific theory. Galileo used this approach when, with the aid of a telescope, he proved a hypothesis put forward by \_\_\_\_\_ that the earth revolved around the sun. Because some Church authorities thought that Galileo's findings went against \_\_\_\_\_, he was forced to withdraw his findings. The \_\_\_\_\_ case became the best known example of \_\_\_\_\_ between science and religion.



By demonstrating that the universe operated according to "laws of nature", \_\_\_\_\_ established the basis for modern physics. \_\_\_\_\_ ignited a great controversy by arguing that humankind evolved from lower life forms. His views, while advancing the science of \_\_\_\_\_, were seen by those who interpreted the Book of Genesis literally as a threat to the doctrine of \_\_\_\_\_.

The philosophers provided the most direct challenge to the Church during the Enlightenment period. John Locke supported the \_\_\_\_\_ method of reaching a general law or conclusion on the basis of evidence from particular situations or instances. The \_\_\_\_\_ favoured the deductive method of reasoning from a general law to a particular instance. The value placed by \_\_\_\_\_ on reason is shown by his famous statement: "I \_\_\_\_\_, therefore I am".

The \_\_\_\_\_ were the most influential group of thinkers committed to the transformation of society through human reason. The most famous of them was \_\_\_\_\_.



Most *philosophes* were \_\_\_\_\_ whose god was like a watchmaker who set the laws of the universe in motion and then withdrew from the scene. The *philosophes* regarded organised religion as an obstacle to human reason and saw the \_\_\_\_\_ Church as the main defender of superstition, and of outdated beliefs and practices. As time went by, rationalism made a strong impact on the \_\_\_\_\_ classes of Europe. Its rejection of revealed religion led to a process of secularisation which still continues today.

Enlightenment ways of thinking advanced society by putting a greater emphasis on individual \_\_\_\_\_. It also tended to encourage forms of \_\_\_\_\_ that ignored responsibility to the wider community. During this period, the Church continued to proclaim the reality of \_\_\_\_\_ and the importance of the spiritual dimension to a society which tended to over-emphasise the role of reason in human affairs.

### Something to Research

**Choose one of the scientists, philosophers or movements that were important during the Age of Reason. Research the contribution of that person or group to the development of knowledge and thought during the Enlightenment period.**

## Faith and Reason

The Catholic Church teaches that faith and reason are two distinct but complementary ways by which people come to make sense of the world and discover the deeper meaning of life. Pope John Paul II speaks of them in this way:

*Faith and reason are like two wings on which the human spirit rises to the contemplation of truth .... (Faith and Reason)*

Reason and the experimental sciences enable us, through the use of our mental powers and careful observation, to understand the details of the physical universe. Faith, which has its source in God's revelation, shows us what we cannot work out on our own – the fullness of life and love that comes to us in Jesus Christ. When reason and faith are not in harmony it is easy for people to lose the sense that their lives have unity and purpose.



During the Enlightenment period people came to believe that there was an opposition between the spirit of science and its rules of research on the one hand and the Christian faith on the other. One of the "new" ideas that Christians found most threatening was Darwin's theory of evolution. Many people still reject it because it contradicts what was said in the creation stories in the Book of Genesis.

However, science is compatible with Catholic faith. Many Catholics – the pope included – regard the theory of evolution as a sign of God's marvellous power at work in the world. Scientists study the workings of God's creation.

Catholics do not read the Book of Genesis to find scientific facts but for religious truth: *Te Atua* (God) is and has always been present and active in creation; God cares for the universe, especially human beings.

***"... the Bible does not concern itself with the details of the physical world, the understanding of which is the competence of human experience and reasoning."***  
(Pope John Paul II)

### Task Four

**Look back through this section of the topic and list all the different ways in which Enlightenment ideas challenged the Church.**



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# Part Three: The Political and Industrial Revolutions

## Focus:

- **The political, industrial, economic and social revolutions of the eighteenth and nineteenth centuries brought many changes to people's lives.**
- **During this period, the Church's authority was threatened and people's faith seriously challenged.**



King Louis XVI

## Government – A Social Contract

In an age when many countries in Europe were ruled by monarchs who had almost total control over the people and governments, Enlightenment philosophers such as John Locke argued against the divine right of kings. Believing that individual citizens should have political rights, Locke and others held that kings and governments received their authority, not from God, but from the people who consented to be ruled by them. Government was a form of social contract that required the support of the general population. If this consent was withdrawn because kings or governments abused their power, the people were no longer obliged to co-operate with their rulers.

## The American and French Revolutions

In 1776 the inhabitants of the thirteen British colonies in North America began a revolt against their ruler, King George III, and announced their new-found freedom as the United States of America:

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights. Among these are life, liberty and the pursuit of happiness. (*The Declaration of Independence*)

Political unrest soon spread to Europe. The 1789 French Revolution is symbolised by the storming of the Bastille prison in Paris. Europe was plunged into the greatest crisis it had ever known. France's king, Louis XVI, was guillotined, and the monarchy abolished. The political power and social status of the landed class, the aristocracy, which had governed France for centuries, was destroyed. A republican government was formed, dominated by the middle classes.



As a result of the Revolution, the authority of the Catholic Church was attacked. Church lands were taken over by the state, and education and marriage were removed from Church control. Eventually, Christianity itself was outlawed, with priests and religious being imprisoned and killed. For a brief time, a new religion that encouraged the worship of the "goddess of reason" was in place.

The French Revolution alarmed the ruling classes of other European countries who saw it as a threat to their own position. France was soon at war with its neighbours, both defending and attempting to spread the Revolution.

During the Revolutionary Wars, General Napoleon Bonaparte came to power and put an end to the extreme tendencies of the Revolution. In 1804, Napoleon transformed the Republic into an Empire, with himself as Emperor. While Napoleon gave back to French Catholics the right to worship, he took over control of the appointment of bishops.

Over the next ten years, Napoleon's armies conquered much of Europe and the ideals and reforms of the French Revolution were spread from the Atlantic to Moscow.



Napoleon Bonaparte

### Task Five

Sort the following events connected with the French Revolution into the correct order:

- French Catholics can worship again but Napoleon appoints the bishops.
- The middle classes dominate the new Republican Government.
- The ideals of the French Revolution spread across Europe.
- Christianity is outlawed and priests and religious persecuted.
- The British colonies in North America declare their independence.
- An angry mob storms the Bastille in Paris.
- Church lands are seized and marriage removed from Church control.
- The divine right of kings is challenged by Enlightenment philosophers.
- Napoleon Bonaparte takes power and ends the French Republic.
- Louis XVI is guillotined.

### Something to Discuss

Work in a pair or small group. List the positive and negative aspects of the French Revolution.



## Liberalism and Nationalism

The French Revolution and the conquests of Napoleon unleashed forces which were to dominate the nineteenth century. “Liberty, Equality, Fraternity”, the slogan of the French Revolution, was quickly taken up by people across Europe. Liberalism – the belief in the freedom of the individual – spread rapidly, especially among Europe’s middle classes who pushed for the right to various freedoms: of speech, assembly, religion, etc.

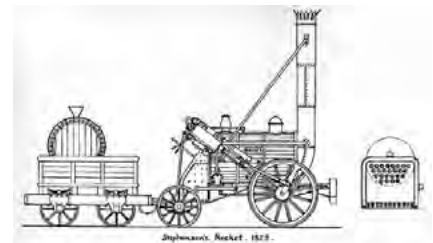
People wanted more say in how they were governed, and greater freedom from authoritarian rule. Many national and ethnic groups demanded the right to shape their own countries’ identities and control their own futures rather than be ruled by other more powerful states.

Liberalism and nationalism were two of the great challenges to the Catholic Church in the nineteenth and early twentieth centuries. In Italy, the popes, as monarchs of their own Papal States, were confronted by liberals and Italian nationalists. Throughout Europe, Catholics found themselves on different sides of the many liberal and nationalist struggles which developed.

The French Revolution was only the first in a succession of political upheavals that caused the first half of the nineteenth century to be termed “The Age of Revolutions”.

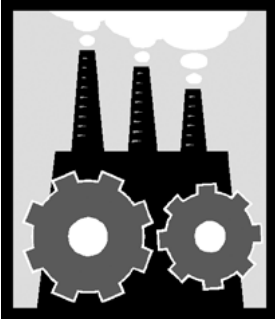
## The Industrial Revolution

The term industrial revolution describes the changes that were brought about through rapid developments in technology. Advances in farming, mining, transportation, manufacturing and communication were all made possible by the invention of new machines, especially engines driven by the power of steam.



The ability to produce the hardened steel required to build these machines and the availability of coal needed to feed them, led to the expansion of industry. The appearance of textile and other factories that employed hundreds, even thousands of workers contributed to the process of urbanisation – the rapid growth of towns. People were drawn away from the small rural communities to the new urban centres where they could find jobs in the factories. Rich investors put great amounts of money into the development of industry, expecting to make vast profits from the trade that they hoped would come from the sale of manufactured goods such as cotton.

## Capitalism and Socialism



The changing economic and social forces brought about by industrialisation led to the birth of socialism. Up until the nineteenth century, capitalism – the belief that the means of production should be privately owned – was hardly questioned. The *laissez-faire* theory of economics promoted by Adam Smith (1723–1790), which held that governments should get involved in economic matters as little as possible, was widely accepted. From the 1830s, however, socialist thinkers began to recognise that the problems facing working people, including poverty and bad health, were caused by the capitalist system itself. Overcrowded slums, poor water and sewage systems, long hours of work in unsafe conditions were identified as negative aspects of urbanisation.

Socialists maintained that if goods and services were provided and controlled by the state, rather than by private individuals or groups, the difficulties experienced by the working classes would disappear. The main aim of socialism, therefore, was to convert private into public ownership and production.

Socialism took various forms, one of the most important being communism. Founded by Karl Marx (1818–1883), the communist movement believed that only a violent revolution led by workers could replace capitalism with a socialist system.

Socialism raised serious problems for the Church, which for centuries had been used to dealing with land owners and peasants, or merchants, craftsmen and apprentices. Now capitalists and trade unionists, industrialists and workers were members of Catholic congregations.



Karl Marx

### Task Six

**Explain the meaning of the following terms which appear in this section of the topic:**

**liberalism**

**nationalism**

**industrialisation**

**capitalism**

***laissez-faire***

**urbanisation**

**socialism**

**communism**

### Crossword Activity

**Use the information in this section of the topic to complete the crossword that your teacher gives you.**



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## Part Four:

### Spiritual Revival and the Growth of Religious Congregations

#### Focus:

- **New religious congregations and lay movements were a sign of a spiritual revival in the Church in Europe in the first half of the nineteenth century.**
- **During this period, the Church promoted growth in personal holiness by encouraging devotion to the Sacred Heart of Jesus, the Immaculate Conception, and the Immaculate Heart of Mary.**

## The Church and “Modern” Problems

By the middle of the nineteenth century, European culture and the Catholic Church were experiencing profound changes brought about by:

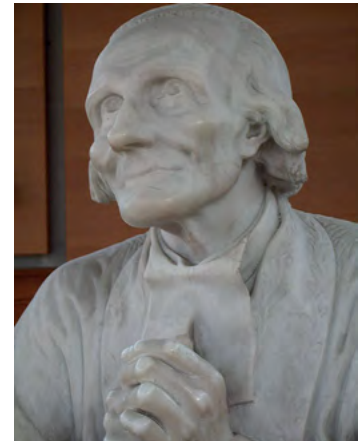
- Enlightenment thought
- Scientific, technological and industrial developments
- New ideologies – capitalism, liberalism, nationalism and socialism

The Church was slow to address the “social problem” caused by these new developments. Eventually, in 1891, Pope Leo XIII issued the Encyclical letter *Rerum Novarum – Concerning New Things*. This was to be the first in the great body of documents that we now know as Catholic Social Teaching.

## Religious Revival

However, in the period following the Napoleonic Wars, the Church in Europe did experience a spiritual revival. This new confidence can be seen in the marked increase in ordinations to the priesthood.

Jean Marie Vianney (1786–1859), the parish priest of Ars in France, provided a model for a new breed of pastors. His simple holiness and dedication to the spiritual needs of his flock, was very different from the life of the corrupt and worldly priests ridiculed by the *philosophes*.



Statue of Jean-Marie Vianney by Emilien Cabuchet (1867)

## New Religious Congregations

In this period there was also a remarkable growth in the size of existing religious congregations and in the number of new ones. Most of the new congregations were “apostolic” – their members were called to be active in the world, providing education and health care, and generally helping the poor and needy. Members of many of the older religious orders, especially those for women, spent their time in prayer, never going beyond the convent walls.

### Something to Research

**Study the information on the chart that follows which lists some of the religious congregations founded in the nineteenth century, along with the dates they were established and the names of their founders. Choose one religious congregation to research. The Internet is a good source of information.**

**Try to find details about the following:**

- **The life of the founder(s)**
- **The reason why the founder(s) established the congregation**
- **The work that the congregation carried out when it was first established and its apostolate today**
- **Other important events / people in the congregation’s history**
- **Features that distinguish the congregation from other religious orders**

## Some Religious Congregations Founded in the 19th Century

Year	Congregation	Founder
1800	Society of the Sacred Heart	Madeleine-Sophie Barat
1802	Christian Brothers	Edmund Ignatius Rice
1807	Sisters of St Joseph of Cluny	Anne-Marie Javouhey
1816	Oblates of Mary Immaculate	Eugene De Mazenod
1817	Marist Brothers of the Schools	Marcellin Champagnat
1821	Sisters of Loreto	Mary Teresa Ball
1828	Institute of Charity (Rosminians)	Antonio Rosmini
1831	Sisters of Mercy	Catherine McAuley
1816 & 1836	Society of Mary	Jean-Claude Colin
1859	Society of Don Bosco (Salesians)	John Bosco
1861	Sisters of Our Lady of the Missions	Euphrasie Barbier
1865	Little Sisters of the Assumption	Antoinette Fage and Etienne Pernet
1866	Society of St Joseph (Mill Hill Fathers)	Herbert Vaughan
1866	Sisters of St Joseph of the Sacred Heart	Mary MacKillop and Julian Tenison Woods
1868	Missionaries of Africa (White Fathers)	Charles Lavigerie
1892	Daughters of Our Lady of Compassion	Suzanne Aubert

## Lay Movements

During the nineteenth century lay people also began important movements in the Catholic Church. Two of these were Frédéric Ozanam, who founded the Society of Saint Vincent de Paul, and Pauline Jaricot, who established the Society for the Propagation of the Faith.

### Frédéric Ozanam (1813–1853)

In 1833, Frédéric Ozanam, a young student at the Sorbonne University in Paris, helped start a club where Catholic students could meet other students and staff who were hostile to the Church to discuss matters of religion. At one of these meetings, Ozanam was challenged by an opponent to prove by his actions the faith he spoke about so strongly. This caused Frédéric to follow the example of Christ by reaching out to the poor. He and a friend began by taking firewood to a poor family. This simple action was the foundation of the Saint Vincent de Paul Society, which by the time of Ozanam's death had over 15,000 members.

After qualifying as a lawyer, Frédéric went on to become a professor of literature. After the 1848 Revolution in which thousands of poor Parisians were killed, he founded a newspaper which promoted justice for the poor of France. Ozanam died at the age of forty, worn out by his efforts to serve the poor and organise the Saint Vincent de Paul Society.



Frédéric Ozanam was beatified by Pope John Paul II in 1997. His feast is celebrated on 8 September. Today the Saint Vincent de Paul Society is a worldwide Catholic charity with nearly a million members in more than 130 countries.

**“The knowledge of social well-being and of reform is to be learned, not from books nor from the public platform, but in climbing the stairs to the poor person’s garret, sitting by their bedside, feeling the same cold that pierces them, sharing the secret of their lonely heart and troubled mind.”**

(Frédéric Ozanam)



**“Frédéric Ozanam believed in love, the love of God for every individual. He felt himself called to love, giving the example of a great love for God and others. He went to all those who needed to be loved more than others, those to whom the love of God could not be revealed effectively except through the love of another person. There Ozanam discovered his vocation, the path to which Christ called him. He found his road to sanctity. And he followed it with determination.”**

(Pope John Paul II, 1997)

## Pauline Jaricot (1799–1862)



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As a young woman, Pauline Jaricot became aware of how little was being done by French Catholics to spread the Gospel in other lands. She set about changing this situation by informing lay people about the activities of missionaries and challenging them to assist foreign missions through prayer and financial support.

Pauline developed a simple fund-raising system by which a promoter found ten people to contribute one cent each per week and then delivered the takings to a collector – and so on up the pyramid. This system was soon raising great sums for mission work.

The organisation which Pauline founded in 1822, the Society for the Propagation of the Faith, later became the official mission support society for the whole of the Catholic Church. Since 1922, it has been organised from the Vatican under the pope’s name. Money collected from Catholics in New Zealand on Mission Sunday goes to this Society which distributes it to Catholic missions throughout the world.

**“Pauline’s witness reminds us that mission is an issue of faith. Concerned to extend the Church on all the continents, as in her own surroundings, she inspired great missionary zeal in her own time. Learning from Pauline, the Church must find encouragement to strengthen her faith, which opens people to love others, and to continue her missionary tradition in its most varied forms.”**

(Pope John Paul II, 1999)

### Task Seven

#### Explain:

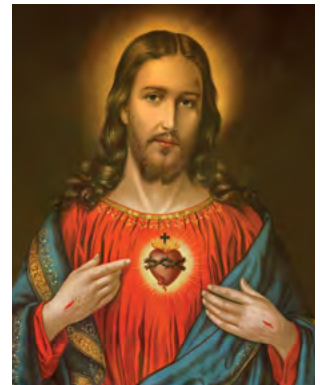
- **The unique contribution made by either Frédéric Ozanam or Pauline Jaricot to the life of the Church in the nineteenth century.**
- **How that contribution continues today.**

## Nineteenth Century Devotions

Nineteenth century forms of spirituality tended to emphasise imagination, emotion, and mystery. In many ways, they show a reaction against the rationalism of the eighteenth century. The most popular nineteenth century devotions focused on the Sacred Heart of Jesus and the Immaculate Conception.

### The Sacred Heart of Jesus

In the nineteenth century, it became very popular to recall and honour Jesus’ great love for humankind through devotions to the Sacred Heart of Jesus. In 1856 Pope Pius IX announced that the feast of the Sacred Heart of Jesus was to be celebrated throughout the whole Church.



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While the love of Jesus for all people had always been a central teaching of the Church, it was as a result of the visions of Saint Margaret Mary Alacoque (1647–90) that Catholics came to venerate the physical heart of Jesus as a symbol of Christ’s love for the world. In 1673 Margaret Mary first began to experience revelations in which Jesus told her about his loving heart and asked her to spread devotion to it as a way of countering people’s sinfulness and lack of interest in God. The devotion was to be practised on the first Friday of each month.

One of the reasons why the devotion to the Sacred Heart grew in popularity were the “promises” made to those who carried it out faithfully, especially on nine consecutive first Fridays.

## Promises of the Sacred Heart

- A nation that bears the image of the Sacred Heart shall be blessed.
- A home shall be blessed where this image is displayed.
- An individual will be blessed with all the love of the Lord.
- An individual will be protected from the power of Satan.
- An individual will know the peace of Christ.
- An individual has a powerful weapon for the conversion of sinners.
- The Sacred Heart is the healer of wounded souls.
- The Sacred Heart will unite fractured families and bring them peace.
- The Sacred Heart will keep religious united in the faith.
- The Sacred Heart will bring protection to those in need through Mary and the Saints.
- The Sacred Heart will increase your holiness.
- The Sacred Heart will bring you to the pure love of God.

### Something to Think About

**Given what was happening in Europe in the nineteenth century, suggest why devotion to the Sacred Heart became popular during that time.**

### Something to Do

**Interview a Catholic who practises devotion to the Sacred Heart of Jesus. Find out more about this devotion and why it appeals to them.**

## The Immaculate Conception

The most popular way of honouring Mary in the nineteenth century was through devotion to her Immaculate Conception.

### The Dogma of the Immaculate Conception (1854)

This dogma that the Blessed Virgin Mary was free from all sin from the first moment of her existence was officially announced by Pius IX on 8 December, 1854, although the tradition for it can be traced back to the seventh century in the East.

This dogma honours Mary's unique position in God's plan of salvation and celebrates the gift of God's grace to the woman who through her faith would bring Christ into the world. Mary's freedom from original sin is a sign that the power and love of God is stronger than any hold that evil has on creation. This is good news for the Church and for every human being.



### Devotion to the Immaculate Conception

Even before the Immaculate Conception was formally declared a dogma, devotion to Mary under this title had grown in popularity. In 1830, in Paris, Saint Catherine Labouré had a vision of Mary standing on a globe with rays of light streaming from her hands. Surrounding her were the words: "O Mary conceived without sin, pray for us who have recourse to thee". Following this, a medal known as "miraculous" became a widely used devotional object.



Later, in 1858, at Lourdes, Bernadette Soubirous experienced a series of visions of a young lady, who said of herself: "I am the Immaculate Conception". From this time Lourdes became, and still remains, a major centre of pilgrimage, especially for the sick.

### Task Eight

**What particular aspect of the life of Mary, the Mother of God, is emphasised by the dogma of the Immaculate Conception?**



## The Immaculate Heart of Mary



PUBLIC DOMAIN

Devotion to the Heart of Mary developed alongside devotion to the Sacred Heart of Jesus. It became more widespread in the Church following Saint Catherine Labouré's visions in 1830 and the establishment of a society dedicated to the Immaculate Heart of Mary in Paris in 1836.

While devotion to the Sacred Heart of Jesus emphasised Jesus' love for humanity, devotion to the Heart of Mary focuses on Mary's love for Jesus Christ. Mary's heart is presented as a symbol for the way we should love God. Because she is without sin, Mary is able to love God with her whole person – in the way that God should be loved. Through her example, Mary is able to bring us closer to *Te Atua*.

Honouring Mary's Immaculate Heart is a way of honouring Mary, the person chosen to be the Mother of God. This devotion is also a way of recognising the great love Mary gave to Jesus.



### Task Nine

**Explain in your own words how devotion to the Immaculate Heart of Mary is related to devotion to the Sacred Heart of Jesus.**

### Extension Activity

**If you had the opportunity to find out more about popular devotions in the nineteenth century what questions would you want answered? List some of them.**

## Part Five:

### Missionary Activity in the Nineteenth Century

#### Focus:

- **The new religious congregations played an important role in the expansion of the Church's missionary activity in many parts of the world during the nineteenth century.**
- **The Church's mission to Oceania enabled *Te Rongopai* (the Good News) to be preached throughout the Pacific and in Aotearoa New Zealand.**

### Missionary Activity in the 19th Century

Many of the new religious congregations founded in Europe in the nineteenth century played an important part in the great missionary expansion that took place from the 1820s. They continued the work undertaken by the Franciscans and Jesuits in previous centuries.

The missionaries were motivated by Christ's command to spread the Good News. Some, through their medical training, sought to improve the health of the people they encountered. Others were educators who started schools where none existed.

As time went by missionaries were often caught up willingly, or unwillingly, in imperialism – the great rush by many European countries to claim territory and power in other parts of the world. Missionaries often came to be seen as agents of civilisation, bringing the benefits of European culture to what they regarded as less advanced societies. Sometimes they failed to separate the Gospel message from its European cultural trappings.

Although some Christian missions were unsuccessful, many nineteenth century missionaries showed great dedication and heroism in the service of the Gospel.

## Asia

**Japan:** Francis Xavier and his fellow Jesuits (1506–1562) first introduced the gospel to southern Japan in 1549 and in the following years as many as 300,000 converts were made. However, from 1614, when the Japanese emperor issued an edict banning Christianity and closing off Japan from Western contact, thousands of Japanese Catholics died in persecutions. When, in the middle of the nineteenth century, Japan opened up to the West again, it was discovered that Christianity remained alive. The “underground Christians” numbered about 25,000. By 1889 religious toleration was granted.

**China:** Many missionaries went to China in the second half of the nineteenth century. Catholic missionaries included Lazarists, Jesuits, and Franciscans.

Unfortunately, many European missionaries were hostile to Chinese life and culture, not wanting to give any real responsibility to native Chinese priests, who by 1914 numbered around seven hundred. Some missionaries, including Vincent Lebbe, fought hard for a native Chinese Church, but ran into strong opposition from many of their European co-workers. The Chinese Catholic Church was not entrusted to Chinese leadership until after World War I.

In the twentieth century the “Columbans” played an important missionary role in China. The Missionary Society of St Columba was set up by an Irish priest, Fr Edward Galvin, in 1918 specifically to send missionaries into China. Columban priests and sisters served in China from 1920 till they were expelled by the Communist Government in the 1950s. Since then they have worked in many other parts of Asia, in South America and Oceania. One of their fundraising ventures, the “Columban Calendar” is found in many Catholic homes and schools.

The identification of Christianity with Western imperialism limited the spread of the Gospel in China. Christianity came to be regarded by many Chinese as a ‘foreign’ religion and part of Western culture.

## The Americas

**Canada and the United States:** Missionaries were active among the indigenous Americans of Canada and the United States from the seventeenth century. But as the numbers of settlers from Europe rapidly increased, the Church in both countries changed its original emphasis to concentrate on meeting the needs of the rapidly expanding immigrant populations.

**Latin America:** Here the Church was caught up in the turmoil of the expulsion of the Spanish and Portuguese colonists and the emergence of independent Republics. Generally speaking, the mission to the Indian peoples, who were an oppressed group, suffered because of this.

## Africa

Early in the nineteenth century, Catholic religious orders were active around the coast of Africa. Later, as trade increased and the “scramble for Africa” intensified, European countries began claiming large parts of Africa as colonies. Missionary activity increased as well. Missionaries of various denominations, including the famous David Livingstone, played an important role in the exploration of the interior of Africa.



Charles Lavigerie

PUBLIC DOMAIN

At first, the Catholic missionaries were most active in those parts of north Africa where the French influence was strong. The White Fathers, founded as a Missionary Order for Africa by Charles Lavigerie, archbishop of Algiers, adopted aspects of the local culture, including dress. This was to help the Gospel take root in African societies, and not be seen as a European import. Lavigerie also campaigned against the slave traders.

The missionaries faced great difficulties and many were killed. In 1886, Charles Lwanga and twenty-two of his companions were burned to death in Uganda for witnessing to their faith as Christians. They were canonised in 1964.

By the end of the nineteenth century, there were over two million Catholics in Africa.

## Oceania

**Australia:** The original Australian Catholics were Irish convicts sent to the penal settlement that was established in 1788 at Botany Bay, near Sydney. Although there were priests working among the early convicts as early as 1801, the first official chaplains were not appointed until 1820. The first bishop, J.B. Polding arrived in 1835. The earliest religious congregations were the Sisters of Charity, Marist Fathers, Sisters of Mercy and Sisters of Saint Joseph of the Sacred Heart.

**Aotearoa New Zealand:** When priests and brothers of the Society of Mary arrived with Bishop Pompallier in 1838 to begin their mission to the Māori, Catholic lay people, including Thomas and Mary Poynton, were already living in New Zealand. Some Māori had been to Sydney to be baptised. In 1850 the Sisters of Mercy joined the work of building up the Church in New Zealand. The wars of the 1860s interrupted the mission to the Māori people.

**The Pacific Islands:** Catholic missionaries first became active in Oceania in 1827 following the establishment of Protestant missions in the territory. The islands of the Pacific were fairly quickly

evangelised by either Catholic or Protestant missionaries, a number of whom came from among the Pacific Islanders themselves. Sometimes, the missionaries faced resistance and even martyrdom. Peter Chanel (1803–1841), who accompanied Bishop Pompallier on his original journey from France, was killed on Futuna Island in 1841, becoming Oceania's first martyr and saint. Another famous Catholic missionary was Father Damien de Veuster (1840–1889) of the Congregation of the Sacred Hearts of Jesus and Mary (Picpus Fathers), who dedicated his life to the lepers of Molokai in the Hawaiian Islands and eventually died of leprosy himself.

### Something to Think About

**How does the following passage from Scripture apply to the missionaries of the nineteenth century?**

**“As Jesus walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, ‘Follow me and I will make you fishers of people’. Immediately they left their nets and followed him.” (Matthew 4:18-20).**



## The Church in Oceania

**The following comments about the Church in Oceania were made by the bishops of the region at the Synod of Oceania (1997) and by Pope John Paul II in his response to that meeting.**

Geographically, Oceania comprises the continent of Australia, many islands, big and small, and vast expanses of water. The sea and the land, the water and the earth meet in endless ways, often striking the human eye with great splendour and beauty. Although Oceania is geographically very large, its population is relatively small and unevenly distributed, though it comprises a large number of indigenous and migrant peoples. (Pope John Paul II – The Church in Oceania 6).

In colonial times, Catholic clergy and religious quickly established institutions to help the new settlers in Australia and New Zealand to preserve and strengthen their faith. Missionaries brought the Gospel to the original inhabitants of Oceania, inviting them to believe in Christ and find their true home in his Church. The people responded in great numbers to the call, became Christ's followers and began to live according to his word. (Pope John Paul II – The Church in Oceania 4)

The great variety of languages – 700 in Papua New Guinea alone – together with the vast distances between islands and areas make communication across the region a particular challenge. In many parts of Oceania, travelling by sea and air is more important than travelling by land. Communication can still be slow and difficult as in earlier times, though nowadays in many areas information is transmitted instantly thanks to new electronic technology. (Pope John Paul II – The Church in Oceania 6)

The martyrdom of these missionaries points to the many sacrifices which men and women endured for the sake of spreading God's Kingdom, e.g., long and difficult sea voyages, separation from distant homelands, isolation and loneliness, the tropical climate with its devastating sicknesses, thick forests and mountainous terrain, unfamiliar food and poor housing, and often violence from the indigenous tribes, all of which sometimes led to an untimely death. Some missionaries drowned while attempting to cross rivers and seas to bring the sacraments or medical help to those in need. (Synod of Oceania)

When the missionaries first brought *Te Rongopai* (the Gospel) to Aboriginal or Māori people, or to the island nations, they found peoples who already possessed an ancient and profound sense of the sacred. Religious practices and rituals were very much part of their daily lives and thoroughly permeated their cultures. The missionaries brought the truth of the Gospel which is foreign to no one; but at times some sought to impose elements which were culturally alien to the people. (The Church in Oceania 6)

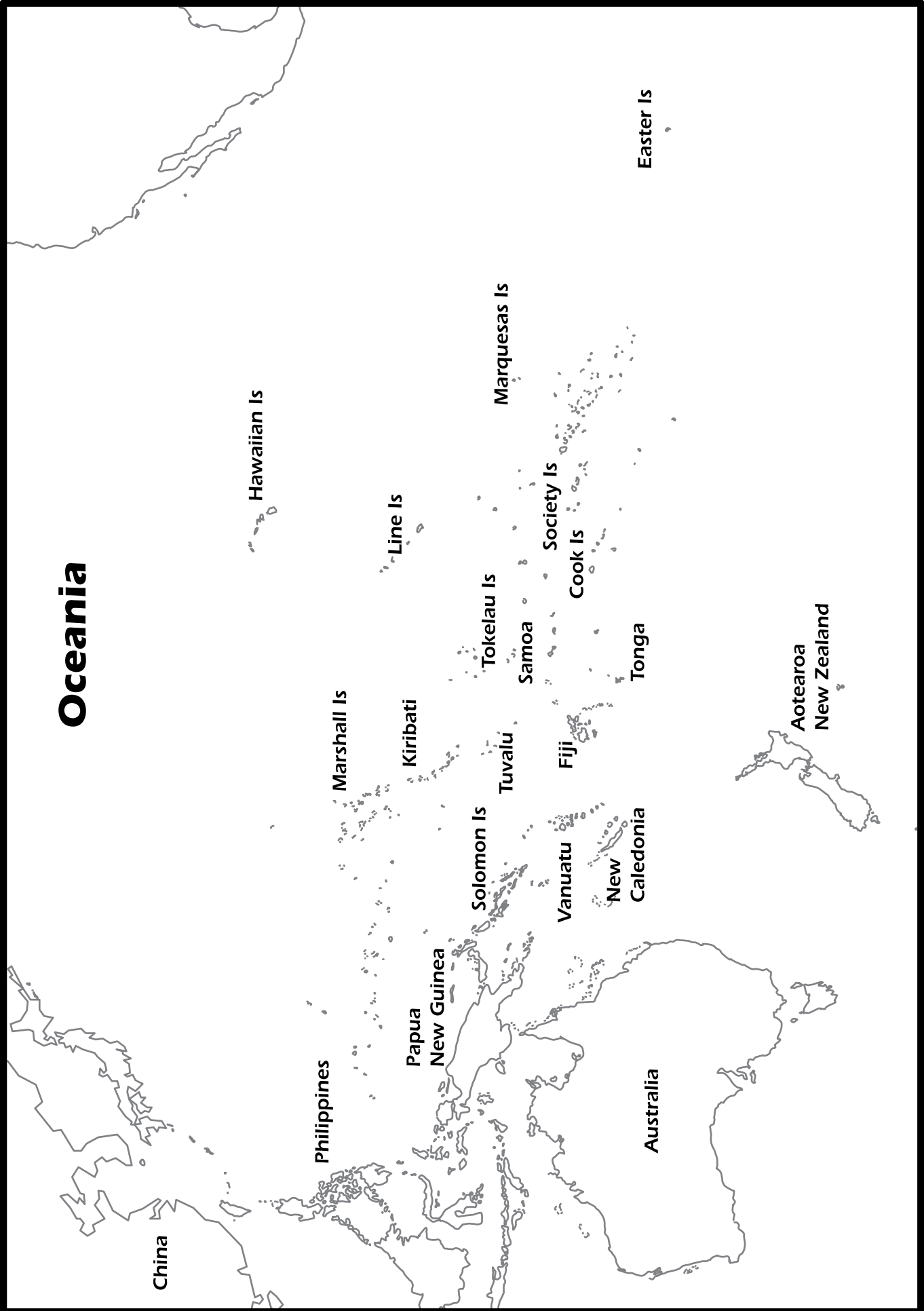
### Task Ten

**Use the above statements to present a reflection on the challenges that the first missionaries to Oceania faced and the special qualities they would have needed to meet these challenges. The reflection could be in a visual, written or spoken form.**

### Something to Discuss

**Which of these challenges do missionaries still face to day? What qualities do today's missionaries need?**





# Oceania

China

Philippines

Papua  
New Guinea

Australia

Solomon Is

Vanuatu

New  
Caledonia

Fiji

Kiribati

Tuvalu

Marshall Is

Tokelau Is

Samoa

Tonga

Marquisas Is

Line Is

Hawaiian Is

Society Is

Cook Is

Easter Is

Aotearoa  
New Zealand

## Part Six:

### Pope Pius IX – Italian Unity and Vatican I

#### Focus:

- **With the rise of Italian nationalism and the loss of the Papal States, the papacy lost its temporal power.**
- **The papacy's negative reaction to the changes that Europe was experiencing in the nineteenth century can be seen in documents such as the *Syllabus of Errors*.**
- **By affirming the doctrine of papal infallibility, the First Vatican Council sought to strengthen the pope's spiritual and moral *mana* (authority).**

## Italian Nationalism



PUBLIC DOMAIN

Mazzini – the father of Italian Nationalism

In the early nineteenth century, inspired by the French Revolution, peoples and ethnic groups across Europe began to demand the right to form independent, self-governing nations. Nationalist movements – many of which were willing to use force or organise revolutions to achieve their aims – sprang up everywhere.

Until 1870 the nation of Italy did not exist. The people we know of as the Italians lived in half a dozen separate states that reached from Switzerland in the north to Sicily in the south. Northern states such as Venice and Lombardy were part of the Austrian Empire.

The Italian nationalist movement sought to do away with the separate states and replace them with one united Italian kingdom. The first attempts at unification, under Giuseppe Mazzini, were suppressed by Austrian troops in 1820. Later, an army led by Giuseppe Garibaldi began uniting the Italian peninsula.

## Italian States – before Unification c.1859



## The Papal States

A major obstacle to the Italian nationalists' plan for unification came in the form of the Papal States. For over a thousand years the popes had claimed possession of lands, mostly in central Italy, but also at Avignon and Venaissin in southern France. These territories, governed by the popes, were known as the Papal States. Stretching as they did across the whole of central Italy the Papal States made Italian unity impossible by cutting off the south of the Italian peninsula from the north.

## Pope Pius IX (1846–1878) and Nationalism



PUBLIC DOMAIN

Giovanni Mastai-Ferretti (1792–1878) was elected pope in 1846. Taking the name of Pius IX, he made himself popular with the people of Rome by frequently walking around the city, talking informally to all he met. His attractive personality was at its best in the large audiences he held for visitors – the first ever to be hosted by a pope.



**Giuseppe Garibaldi**

To begin with Pius IX showed signs of being a liberal. However, following the 1848 popular uprisings in France, Austria and across Italy, in which his own palace in Rome was besieged and he was forced to escape the city in disguise, Pius IX came out strongly against nationalist and democratic movements. He refused to give up the Papal States, fearing that without the lands and the income the Church received from them, future popes would be forced to do the will of the Italian state. Like popes before him, Pius IX believed that the Church needed its own sovereign territories in order to be spiritually independent.

Pius IX thought that many people involved in the nationalist and democratic causes were anti-Church and anti-religious. His opposition to these movements was confirmed when Mazzini and Garibaldi proclaimed the Roman Republic in 1849. It was only through the intervention of Austria that the revolts were eventually put down in 1850. French troops were needed to restore the pope to Rome.

Despite Pope Pius' objections, nationalism triumphed. In 1861, with Italy newly united under a king, Victor Emmanuel, the pope's claim to the Papal States was no longer recognised. By 1870 he did not even control Rome. Pius IX started referring to himself as "a prisoner of the Vatican". In protest, no pope would set foot on Italian soil until 1929 when a settlement was reached between the Church and the Italian government.

At the time, the loss of the Papal States was regarded as a great disaster for the Church, but history has shown that without the papal territories the Church has been free to redirect its full energies to its spiritual mission. The moral authority of the papacy has actually increased since the popes have stopped operating as secular rulers.



**Victor Emmanuel II – the first king of a united Italy**

## Timeline – The Loss of the Papal States

**4th century** – The popes claim certain parts of Italy as their own territory.

**c. 756** – King Pepin of the Franks gifts the Church lands which become the Papal States.

**1791** – Papal territories in France are absorbed by the French Republic.

**1848** – Pope Pius IX refuses to support the war to expel Austria from Italy.

**1848 (November)** – Revolutionaries besiege the pope's palace in Rome and force him to flee the city in disguise. He takes refuge in Naples.

**1849 (February)** – Mazzini, Garibaldi and their followers proclaim the Roman Republic.

**1849 (July)** – Pius IX appeals for help and French troops restore papal rule to Rome.

**1850** – Pius IX returns to Rome.

**1850 to 1860** – All of the Papal States, except for the city of Rome itself, are lost.

**1861** – Victor Emmanuel is declared king of the new state of Italy. The French garrison remains in Rome to protect the pope.

**1870** – After the withdrawal of French protection, Rome itself becomes part of the Kingdom of Italy.

**1871** – The Law of Guarantees assures the pope of his personal safety and leaves him in possession of the Vatican and other buildings.

**1871 to 1878** – Pius IX considers himself a prisoner of the Vatican and refuses to step outside it.

**1929** – The Vatican City is recognised as a separate sovereign state by the Italian government.

**Task Eleven**

Answer the following questions after reading about Pope Pius IX, Italian nationalism, and the loss of the Papal States.

- What was the aim of the Italian nationalist movement?
- How were the Papal States a major obstacle to the nationalists' plan?
- Give three reasons why Pope Pius IX opposed Italian nationalism.
- What events led to Pope Pius IX considering himself to be "a prisoner of the Vatican"?

**Something to Debate**

In groups debate the following statement:

**"The Church needs political power to have spiritual authority."**



PUBLIC DOMAIN

## The Syllabus of Errors

Pope Pius IX's own negative reaction to the great and unsettling changes that Europe was experiencing in the nineteenth century can be seen in the *Syllabus of Errors* which he issued in 1864.

In this statement, Pius IX condemned eighty philosophies or movements, including **nationalism**, **liberalism** and **socialism**, which he saw as serious threats to society and the Church. The *Syllabus of Errors* attacked many beliefs, including **pantheism**, which claimed that God is the universe and the universe is God, and **naturalism**, which argued that the existence of the world could be explained by natural forces, without any reference to God. **Rationalism**, which held that the truth could not be reached by faith, but only by reason, was also rejected.

In the *Syllabus of Errors* Pius IX dismissed the idea that the Church should side with progress, liberalism, and modern civilisation. Up until the time of the Second Vatican Council (1962–1965) the Catholic Church more or less followed the direction set by this document and saw itself in opposition to the modern world.

## Pope Pius IX's Positive Achievements

Pope Pius IX's pontificate is remembered for a number of positive achievements:

- Men from all over the world were encouraged to go to Rome to train for the priesthood. Colleges were established for North American, Irish, Polish and Latin American seminarians.
- In 1861 the Vatican began publication of its own semi-official newspaper when *L'Osservatore Romano* (The Roman Observer) was launched.
- The dogma of the Immaculate Conception was defined in 1854. Pius IX formally proclaimed that the Blessed Virgin Mary was free from sin from the very first moment of her existence.
- The First Vatican Council met in 1869 and 1870 to address the issue of the pope's authority. At this gathering – the Church's twentieth ecumenical council – the bishops declared the doctrine of papal infallibility.

**Extension Activity**

**Write an obituary for Pius IX that will be published after his death. In it cover the "highs" and "lows" of his pontificate, as well as his personal qualities.**

## The First Vatican Council (1869–1870)

The First Vatican Council was attended by two hundred and seventy-six Italian bishops and two hundred and sixty-five other bishops from around the world.

Pope Pius IX believed that the Church's mission in the world could only be advanced by protecting and strengthening the pope's authority within and over the whole Church. While the First Vatican Council confirmed Pius' condemnations of rationalism and liberalism, it is best remembered for its statements about papal primacy and infallibility.



In its *Dogmatic Constitution on the Church of Christ*, the First Vatican Council declared that “the primacy of jurisdiction over the whole Church was immediately and directly promised to and conferred upon the blessed apostle Peter by Christ the Lord.” The primacy is passed on to whoever “succeeds Peter in this Chair, according to the institution of Christ himself ....” The Council maintained that the pope’s supreme authority over the whole Church applied not only to matters of faith and morals but also to the discipline and government of the Church throughout the world.

The First Vatican Council also affirmed the doctrine of papal infallibility. This doctrine holds that the Holy Spirit protects the Church from error when the pope solemnly defines a matter of faith or morals. Papal infallibility guarantees that an essential teaching of the Church is not wrong. It is a gift given for the spread of the Gospel and the well-being of the whole People of God, not to extend the personal authority of any particular pope.

The First Vatican Council made it clear that papal infallibility applied only in certain circumstances:

- When the pope is defining a doctrine of faith or morals
- When the pope is speaking as head of the Church – that is, *ex cathedra* or “from the chair”
- When the pope has the clear intention of binding the whole Church to the teaching

Because a Church teaching is infallible does not mean that it can never be expressed differently. Human knowledge and language are always developing and people’s circumstances constantly changing – old truths must remain open to being restated in new ways.

In the *Dogmatic Constitution on the Church*, the Second Vatican Council affirmed the teachings of the First Vatican Council on papal infallibility. However, it went on to emphasise that the Holy Spirit keeps the Church free from error when the world’s bishops join with the pope in solemnly defining a teaching of the Church, for example,



The Assumption of Mary by Bartolome Esteban Murillo (1617–1682)

at an ecumenical council. The *Dogmatic Constitution on the Church* also made clear that the Church cannot be wrong in matters of belief when the whole People of God show agreement in matters of faith.

### Task Twelve

**Which of the following statements reflect an accurate understanding of the Catholic Church’s teaching on papal primacy and the doctrine of infallibility?**

- a) Papal primacy refers to the pope’s supreme authority within the Church.
- b) The Church believes that the primacy of the pope is a gift of Christ to the whole Church.
- c) Primacy was given to the apostle Peter but not to the popes that followed him.
- d) Papal infallibility extends the personal power of the pope.
- e) Papal infallibility is no guarantee that a pope will lead a good life.
- f) All statements that a pope makes are infallible.
- g) Infallible teachings, which define matters of faith and morals, are binding on the whole Church.
- h) The way in which an infallible teaching is expressed can never be changed.
- i) If the majority of Catholics do not agree with a teaching that the pope defines as infallible, the teaching must be wrong.
- j) It is not necessary for a pope to make it clear that he is speaking infallibly when doing so.
- k) When the bishops, in union with the pope, define a teaching of the Church at an ecumenical council, the Holy Spirit preserves the truth of what they teach.
- l) The Church cannot be wrong when the entire People of God show agreement in matters of belief.

### The Dogma of the Assumption of Mary

The dogma of the Assumption of Mary, body and soul into heaven, teaches us that Mary shared in a special way in her Son’s Resurrection and anticipates the bodily resurrection that awaits all faithful Christians.

It was proclaimed by Pope Pius XII in 1950 and is the only dogma that a pope has presented to the Church as an infallible teaching.

## Part Seven:

### The Church in World War I (1914–1918)

#### Focus:

- **The First World War placed the Church in a difficult situation because Catholics were fighting on all sides in the conflict.**
- **The Vatican denounced injustices and took initiatives to assist the many victims of the First World War.**
- **Pope Benedict XV refused to condemn any one country for the War but committed the Church to negotiate for peace.**

### The Background

Millions of lives were lost as a result of the First World War (1914–1918), national boundaries in Europe were shifted, and the balance of power was changed.

The First World War, or the Great War as it was called at the time, was meant to be “the war that would end all wars”. It was fought in Europe, the Middle East, around the Mediterranean Sea and in former German colonies in Africa and the Pacific. On one side were the Central European Powers – Germany, Austria-Hungary, Bulgaria and Turkey. On the other were the Allies – France, Belgium, Holland, Italy, Great Britain, Russia, Rumania, Greece and Serbia. Australia, New Zealand and Canada, because of their links with Great Britain, fought in support of the Allies. The United States entered the conflict late in the piece, but played an important role in the Allies’ victory.



Pope Benedict XV

The Church had difficulty assessing its position in a war where, for patriotic reasons, Catholics from different countries were forced to fight one another. Faced with this situation, Benedict XV (1914–1922), who had been elected pope soon after the outbreak of violence, set out to help the victims of war – the wounded, the imprisoned, and the refugees.

The Vatican spent large sums of money to relieve suffering. Working with the International Red Cross, the Vatican helped with the tracing of missing persons, organising the exchange of prisoners, re-establishing family contacts, and caring for the sick and wounded. Pope Benedict willingly allowed the civil authorities to use Church facilities, such as seminaries and colleges, to house those in need of care. At the same time, he condemned the confiscation of buildings for military use.

Benedict XV refused to condemn any particular country and made constant efforts to bring about a negotiated peace. In his official writings and speeches, he denounced all violations of rights and justice. On 1 August 1917, Pope Benedict, in an effort to end the fighting, proposed a seven-point peace plan and offered to be a mediator. This appeal was not well received. The French wanted the pope to condemn Germany but he did not do so.





On 11 November 1918, Germany surrendered to the Allies. At Versailles, France, on 28 June, 1919, Germany signed a treaty by which it agreed to pay huge reparations – to compensate for the great loss of life and damage caused to people and property because of its aggression. Other measures were taken to make sure that Germany would remain a weak state.

Six new Eastern European countries were formed as a result of the Treaty of Versailles – Poland, Hungary,

Yugoslavia, Czechoslovakia, Bulgaria, and Romania. A Jewish homeland was guaranteed from land that would be taken from Palestine. Jordan, Syria, and Lebanon were created out of the Turkish Empire, which had fought on the side of Germany. The map of Europe changed dramatically, but the age-old hostilities did not end so easily.

Pope Benedict tried to warn the Allied powers not to humiliate Germany totally. Unfortunately his wisdom was ignored. After the war, Germany's economy was in a shambles; its citizens were bordering on starvation, and its people angry and humiliated. The harsh conditions placed on Germany created resentments that led to the formation of the Nazi party and the outbreak of another world war.

The First World War also had an impact on the Allies. In France, hundreds of thousands of people died, including many priests and religious who had been drafted into the army. Churches, schools, and other church institutions were destroyed. Feelings of deep humiliation and bitterness now separated German Catholics from people of the same faith in France, Belgium, Holland and Italy.

Following the First World War, the balance of power in the world also shifted, with the United States and Japan emerging as great powers. Meanwhile, France and Great Britain began to lose control of their colonies. India, Ireland, and the Middle Eastern colonies demanded independence from Britain. Vietnam, Algeria, and some of the African colonies became restless under French rule.

In the colonies the Church often found itself in a difficult situation and missionaries were divided in their loyalties. Many priests and religious recognised the indigenous people's right to independence but at the same time wanted to be loyal citizens of the colonial powers.

The idea that the First World War would end all wars was clearly an illusion. It had temporarily ended some conflicts, but it also caused new ones: German bitterness against the Allies, the hostility of Russian communists towards the West, the spread of national independence movements, Japanese determination to take new lands, and disputes between Jewish nationalists and Palestinians in the Middle East.

### Task Thirteen

The following headlines all apply to aspects of the First World War and its impact on the Church and the world. For each headline, find some supporting details in the material you have just read. Write a brief paragraph to go with each headline.

#### Pope Faces Difficult Decision

#### Vatican Helps War Victims

#### Pope Proposes Peace Plan

#### Versailles Redraws Europe's Map

#### *Treaty Humiliates Germany*

#### Resentment Grows in Post-War Germany

#### Shift in World Power Balance

#### "War to End All Wars" – Great Illusion

### Task Fourteen

Here is an extract from the peace proposal that Pope Benedict XV put forward on 1 August, 1917, to end the First World War. What are some of the suggestions that he makes?

#### The Peace Proposal of Pope Benedict XV

First of all, the basic point must be that the material force of arms is replaced by the moral force of law: hence a just accord on all sides must be reached for the simultaneous and reciprocal reduction of armaments, to the degree necessary and sufficient to maintain public order in every state. This is to be followed by the replacement of armies, the institution of arbitration, according to norms which are to be agreed, and sanctions to be taken against the state which refuses either to submit international questions to arbitration or to accept its decisions.

As for reparations and the costs of war, we see no other means of resolving the question than by a complete and reciprocal waiver.

As to territorial questions, like those discussed for example between Italy and Austria and between Germany and France, there is room for hoping that considering the immense advantages of a lasting peace with disarmament, the parties in conflict would want to examine them in conference.

### Something to Discuss

You have been asked to nominate Pope Benedict XV for the Nobel Peace Prize. What reasons would you give to the Nobel Committee in support his nomination?



## Part Eight:

### Communism, Fascism, Nazism – The Church in Europe Between the Wars

#### Focus:

- **The number of totalitarian states increased in the years following the First World War.**
- **The Church opposed totalitarian regimes – communist, fascist and Nazi – because they were based on atheism and disregarded human dignity and rights.**

#### Pope Pius XI

Pope Pius XI led the Church between 1922 and 1939. This was a difficult period in the Church's history that reached its climax with the outbreak of the Second World War in 1939. During this time totalitarianism rapidly spread.



Pope Pius XI

While history has always had its cruel dictators and tyrants, totalitarianism only really became possible in the twentieth century. Modern technology – radio, television, movies, and newspapers – enabled the rapid spread of totalitarian ideas through grand-scale propaganda campaigns and the creation of personality cults.

#### Totalitarianism...

- ...attempts to explain all aspects of human life with one simple theory.
- ...promises its followers a wonderful future.
- ...brings all citizens under the complete control of the state.
- ...does not tolerate opposition.
- ...uses education, the media, the police and the army to control and manipulate the population.
- ...encourages individuals to be suspicious of everyone else, even members of their own family and friends.
- ...relies on centralised control by a dictator, a single party, or a small group dedicated to the ideology.

The two most influential totalitarian systems that came to power in the twentieth century were communism and fascism. The Church opposed these ideologies because they were "godless" and offended human dignity. Christianity was suppressed under both types of totalitarian regime because the message of the Gospel and the Christian lifestyle conflicted with communist and fascist ideology.

#### Communism

Communism was based on the ideas of Karl Marx (1818–1883) who taught that, as a result of class conflict, a workers' revolution would wipe out capitalism and bring an end to the private ownership of property. A new workers' state would emerge which the Communist Party would govern in the name of the people.

Communism first gained political power in 1917 during the Russian Revolution. The Tsar was overthrown, a workers' state was announced, and Vladimir Lenin (1870–1924) became leader.

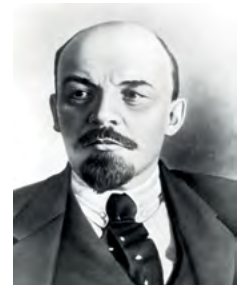
The communists suppressed organised religion and confiscated all Church lands, dispersing priests, brothers and sisters. Although most Russians belonged to the Russian Orthodox Church, some Roman Catholics lived in Russia. In 1925, the Communist Party organised the 'League of the Godless' to harass Church goers. When Stalin seized control in 1927, religious freedom was limited even more. Churches were destroyed or closed, and atheism was taught in schools. Civil marriage was decreed, and religious education for the young was banned.

Because communism was clearly based on atheism, the Revolution confronted Christianity with a great challenge. To begin with, the Russian Orthodox Church defied the communist government, but suffered great persecution because of its opposition.

#### Italian Fascism

In the years following the First World War, Benito Mussolini's Italian Fascist Party rose to power on the promise that under his leadership Italy would recover its proud heritage and lead an empire once more. Mussolini appealed to people's nationalistic feelings and played on them to create support for his extreme right-wing political movement which opposed democracy and liberalism. The Italian Fascist Party, which Mussolini himself headed, was organised along military lines and had a very tight authoritarian structure.

At first, the Italian Fascist Party – because of its opposition to communism – had the support of many Catholics, including the Vatican. In 1922, it took control of the Italian government.



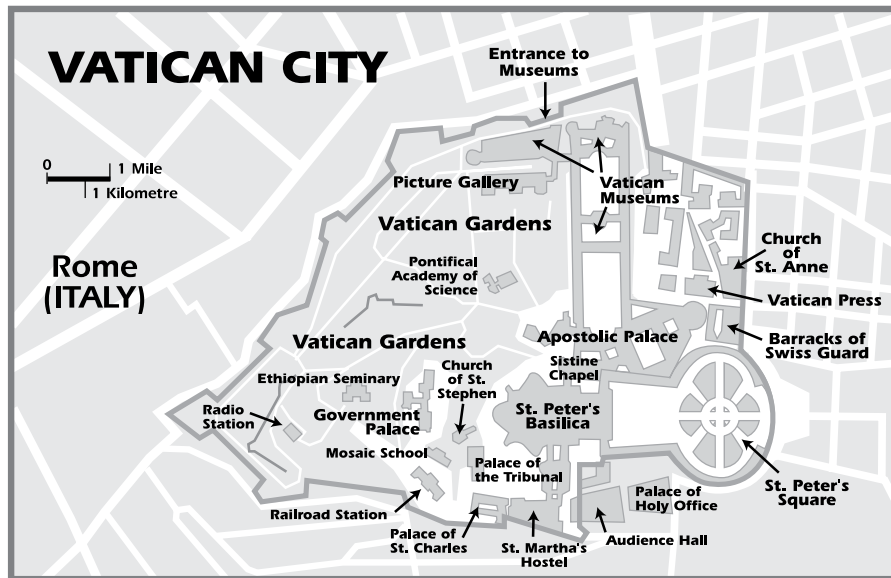
Vladimir Lenin  
– the leader of the  
Russian Revolution



Benito Mussolini  
– founder of the  
Fascist party and  
Italian dictator

## The Lateran Agreement

Since 1870, when the new Italian republic had confiscated the Papal States, the popes had regarded themselves as “prisoners of the Vatican”. Pope Pius XI, however, saw the need to resolve this situation. So fearful of communism was he that in 1929 he signed the Lateran Agreement with Mussolini. Under this arrangement, the Italian government recognised the Vatican as an independent state, ruled by the pope and free to establish diplomatic relationships with other governments. The Vatican could have its own flag, postal system, radio station, police force, coinage, and civil service. Catholicism was recognised as the sole and official religion in Italy, and it became compulsory for schools to teach Catholic religious education. The papacy, in return, gave up all claims to other territory and promised not to interfere in Italian politics. The Vatican state still exists today as an independent entity.



## Catholic Action

As time went on, it became clearer to Pius XI that the fascists wanted to control the lives of people from birth to death – for the exclusive use of the state. When Mussolini attempted to suppress the Catholic Action Movement, an organisation led by priests, to encourage the participation of lay Catholics in social and political activity, Pope Pius spoke out strongly in opposition to the fascists.



The Lateran Treaty of 1929 established the Vatican as an independent sovereign state within the city of Rome

### Something to Think About

**How does this statement from the *Catechism of the Catholic Church* apply to both communism and fascism?**

*Every society's judgments and conduct reflect a vision of human persons and their destiny. Without the light the Gospel sheds on God and humanity, societies easily become totalitarian. (Catechism of the Catholic Church 2257)*

### Task Fifteen

**Complete the following statements based on what you have read so far in this section of the student text:**

- Pope Pius XI led the Church in a difficult period in its history that climaxed with...**
- Twentieth century technology enabled the rapid spread of totalitarian ideas...**
- The two most influential totalitarian systems of the twentieth century were...**
- The Church opposed totalitarian regimes because...**
- Communism was based on Marx's belief that a workers' revolution would...**
- Because communism was clearly based on atheism, the Russian Revolution of 1917...**
- The Russian Orthodox Church suffered great persecution when it...**
- The Italian Fascist Party, which Mussolini headed, was organised along military lines and...**
- At first, the Italian fascists had the support of many Catholics because...**
- Under the Lateran Agreement which Pius XI signed with Mussolini, the Italian government recognised...**
- As time went by, Pius XI became clearer that the fascists wanted to control people's lives...**
- Pius XI spoke out strongly against the fascists when Mussolini suppressed...**



**Adolf Hitler – the leader of the Nazi Party and chancellor of Germany**

## Nazism – Its Rise to Power

Following the First World War, Germany experienced many social and economic difficulties. The Great Depression, which began in 1929, seriously affected Germany. In this climate, under the leadership of Adolf Hitler (1889–1945), the National Socialist German Workers' Party (Nazis), a form of fascism,

gradually came to be seen as the solution to the nation's problems, and gained in popularity.

Hitler promised to unify the German people and to make Germany a great nation again. Because Hitler opposed communism, he gained support from many business people and religious groups, including Catholics. Named chancellor (prime minister) in 1933, Hitler and the Nazis had complete control of the German government by 1935.

Hitler made the Jews the scapegoats for all Germany's problems. He began to persecute Jews and other "undesirable" groups – communists, gypsies, homosexuals, the intellectually disabled – in an effort to "purify" the German race. Jews were deprived of their rights as citizens and eventually the Nazi government adopted the policy of the "Final Solution", the intended extermination of the entire Jewish population in conquered territories of Europe.

## Hitler and Christians

During his rise to power, Hitler had openly tried to win the support of Christians by emphasising pride in Germany, and suggesting that the Nazis would support the role of the Church in the state. Some Christian leaders, including Catholic bishops, backed the new Nazi government. They saw the Nazis as less threatening than the communists and did not want to appear to be disloyal Germans. The Catholic Centre Party voted with other political parties to allow Hitler to rule by decree. Catholic trade unions dissolved themselves. Hitler allowed Catholics freedom to practise their religion. Catholic schools could operate but had to support Nazi teachings. Clergy were forbidden to participate in political activities.

In 1933, the Catholic Church signed a concordat with the Nazi government in an effort to protect the rights of Catholics to practise their faith. However, Pius XI and some German bishops recognised that many Nazi beliefs – for example, that Aryans were a superior race – were fundamentally opposed to Church teaching and human dignity. Soon after the concordat, Hitler began to break its conditions by dissolving Catholic associations and slandering the clergy. Protests from the Vatican were unsuccessful.

## Christian Resistance

From 1934, some German Protestants, including Karl Barth and Martin Niemöller, formed the 'Confessing Church' which led resistance to Nazism. Its leaders were harassed and imprisoned. By 1937 German Catholic bishops recognised the extent of Hitler's intentions but tended to condemn Nazism through more general statements, such as that opposing the law on euthanasia of the mentally handicapped and the sick. Some German priests and lay people spoke out and suffered for it, but many remained silent through fear of persecution.



**Pastor Niemöller – one of the most outspoken Christian critics of the Nazi regime**

### Task Sixteen

**Answer the following questions about Hitler and Nazism:**

- 1. How did the situation in Germany following the First World War make the Nazis' rise to power possible?**
- 2. Why did Hitler gain the support of many business people and religious groups, including Catholics?**
- 3. Explain the policy of the "Final Solution" and the philosophy that was behind it.**
- 4. Write a paragraph describing the relationship between the Catholic Church and the Nazis.**

### Poem by Martin Niemöller – written in 1946

*First they came for the communists, and I did not speak out – because I was not a communist;*

*Then they came for the socialists, and I did not speak out – because I was not a socialist;*

*Then they came for the trade unionists, and I did not speak out – because I was not a trade unionist;*

*Then they came for the Jews, and I did not speak out – because I was not a Jew;*

*Then they came for me – and there was no one left to speak out for me.*

### Something to Discuss

**What is the message of Martin Niemöller's poem?**

**How does the message apply today?**



# Pope Pius XI Speaks Out...



PUBLIC DOMAIN

Pope Pius XI

Faced with the reality of atheistic and totalitarian regimes throughout Europe – and their persecution of Catholics – Pope Pius XI produced several encyclicals condemning fascism, Nazism and communism.

## ...Against Fascism

In his 1931 encyclical, *Non Abbiamo Bisogno – We Have No Need*, Pius XI spoke of the impossibility of being both a fascist and a Catholic. He supported the work of Catholic Action – a lay movement that co-operated with the Church's hierarchy – and denounced the Italian fascists, claiming that they trained the young to worship the state.

A conception of the State which makes the rising generations belong to it entirely, without any exception, from the tenderest years up to adult life, cannot be reconciled by a Catholic either with Catholic doctrine or with the natural rights of the family. It is not possible for a Catholic to accept the claim that the Church and the Pope must limit themselves to the external practices of religion (such as Mass and the Sacraments), and that all the rest of education belongs to the State. (*We Have No Need* 52)

## ...Against Nazism

On 14 March, 1937, Pope Pius XI published the encyclical *Mit Brennender Sorge – With Burning Concern*. This was smuggled into Germany and read in every Catholic Church on Palm Sunday. In it, Pope Pius stated that no one can violate the rights of human beings. He protested against persecution of the Church and called on Catholics to resist Nazi ideas about race and the state. *With Burning Concern* also urged Catholics to oppose the distortion of Christian teaching and to remain loyal to the Church.

Whoever exalts race, or the people, or the State, or a particular form of State, or the depositories of power, or any other fundamental value of the human community – however necessary and honourable be their function in worldly things – whoever raises these notions above their standard value and divinises them to an idolatrous level, distorts and perverts an order of the world planned and created by God; he is far from the true faith in God and from the concept of life which that faith upholds. (*With Burning Concern* 8)

## ...Against Communism

Five days after Pope Pius XI issued his encyclical against Nazism, he released another in which he condemned the 'errors of communism'. In *Divini Redemptoris – Of the Divine Redeemer*, Pope Pius criticised the spread of communism and expressed sympathy for the Russian people. Following the condemnations of previous popes, Pius XI declared that communism was intrinsically wrong and the greatest of all evils:

Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of communism in their own country will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the godless. (*Of the Divine Redeemer* 58)

Pope Pius offered the teachings of the Catholic Church as an alternative to communism and urged Catholics to fight it with prayer. He implored them to seek communism's overthrow through the intercession of Mary:

So, too, the evil which today torments humanity can be conquered only by a world-wide crusade of prayer and penance. We ask especially the contemplative orders, men and women, to redouble their prayers and sacrifices to obtain from heaven efficacious aid for the Church in the present struggle. Let them implore also the powerful intercession of the Immaculate Virgin who, having crushed the head of the serpent of old, remains the sure protectress and invincible "Help of Christians." (*Of the Divine Redeemer* 59)

**Task Seventeen**  
**Read through Pope Pius XI's statements against fascism, Nazism and communism. Choose three of four ideas from them that you think are especially powerful. Explain why they appeal to you.**



Devotion to Our Lady of Fatima and prayers for the conversion of Russia came to be promoted by the Church as sure ways of overcoming communism

## Part Nine:

### A Church in World War II (1939–1945)

#### Focus:

- **Pope Pius XII's pontificate spanned the period of the Second World War and the years of recovery that followed it.**
- **Although he opposed the Nazi regime and assisted Jewish refugees and other victims of the Second World War, Pius XII has been criticised for not condemning the Nazi treatment of the Jews strongly enough.**
- **Pope Pius believed that the spread of atheistic Communism posed the greatest threat to the Church.**

### Pope Pius XII



Cardinal Eugenio Pacelli was elected pope in March, 1939, only months before the outbreak of the Second World War. As Pius XII (1939–1958) he would lead the Church for a period of almost twenty years. Cardinal Pacelli had been the Secretary of State for the Vatican under Pius XI and knew the political situation well.

Because the Vatican was officially a neutral state, Pius XII felt he could not appear to support one side or other in the war. Although he distrusted Hitler and the Nazis, the pope was reluctant to condemn Nazi Germany, believing that any action by the Vatican would increase the persecution of Christians there. Pope Pius was well aware that the Church in Holland had been virtually destroyed for speaking out against the Nazis. As early as 1936, the Dutch bishops had forbidden Catholics to support fascist organisations. During the war and occupation of Holland, they had banned Catholics from co-operating with the Nazis and had publicly condemned the Nazis for their treatment of Dutch Jews.

After Hitler occupied Rome in September, 1943, the Vatican City helped organise relief for prisoners of war and assisted the Red Cross in its work. It also became a sanctuary for many refugees, enabling more than 400,000 Jews to escape from the Nazis. Vatican Radio remained a “free voice” in Europe and provided information about prisoners of war. Pope Pius XII called on Catholics all over the world to pray for peace and to contribute to relief organisations that were trying to help the victims of the war.

Many people have claimed that Pius XII could have made a stronger protest against Nazi Germany's atrocities against the Jews. Although he denounced, in general terms, the extermination of peoples based on race, he refused to acknowledge that the German people were in any way collectively responsible for the Holocaust.

Pius XII's greatest fear was communism, and he was alarmed by the increasing strength of this form of totalitarianism, especially in Eastern Europe. He was also concerned, in the years following the Second World War, that Catholic politicians in Italy and elsewhere were willing to co-operate with socialists and communists in order to rebuild European society.

#### **Pope Pius XII speaks...**

***Our heart responds with deep and attentive concern to the prayers of those who turn to us with an attitude of anxious entreaty, tormented as they are because of their nationality or their race by great misfortunes, by the most searing and severe sufferings, and delivered over, for no fault of their own, to measures of extermination.***

***You will not expect us to describe here even some of what we have attempted to accomplish in order to diminish their suffering, to mitigate their moral and legal situation, to defend their inalienable religious rights and to meet their distress and their needs.***

***Every word on our part, addressed in this connection to the relevant authorities, every public reference on our part, has to be seriously weighed and measured, in the interest of those who suffer, so that despite us their situation is not made even more serious and intolerable. (from Allocution to the Sacred College of Cardinals, 2 June 1943)***

### Something to Discuss

The following statements express support for or opposition to Pope Pius XII's response to the Second World War and the persecution of the Jews. In a pair or small group, discuss the statements and think carefully about them. Which ones support Pius XII's position? Which are critical of it?

**A.** The Vatican needs to remain neutral if it is to be effective in negotiating for peace.

**B.** Pius XII was not forceful or clear enough when he spoke against Nazi crime.

**C.** Pius XII helped 400,000 Jews to escape persecution.

**D.** Pius XII organised an information office for families of prisoners of war and missing persons.

**E.** Pius feared open persecution of the Church by the Nazis after reprisals against the Church in Holland when the Dutch bishops spoke out.

**F.** Pope Pius preferred behind the scene negotiations rather than outright condemnation of the Nazis.

**G.** Throughout the war, Pius XII sent messages stressing the futility of war and promoting peace.

**H.** Pope Pius tried to protect Rome (1943–1944). He asked the King of Italy to remove Mussolini and protested against the bombing.

**I.** Pius XII referred to genocide in public addresses but did not name the Jews as victims or the Nazis as oppressors.

**J.** Pope Pius remained silent about the arrest of Jews in Italy on 16 October, 1943, but discreet intervention prevented further incidents.

### Task Eighteen

Describe in your own words the position that Pope Pius XII adopted towards the Second World War.

*Actions deliberately contrary to the law of nations and to its universal principles are crimes, as are the orders that command such actions. Blind obedience does not suffice to excuse those who carry them out. Thus the extermination of a people, nation, or ethnic minority must be condemned as a mortal sin. One is morally bound to resist orders that command genocide.*

(The Catechism of the Catholic Church 2313)

*In the lands where the Nazis undertook mass deportations, the brutality which surrounded these forced movements of helpless people should have led Christians to suspect the worst. Did Christians give every possible assistance to those being persecuted, and in particular to the persecuted Jews? Many did, but others did not. Those who did help to save Jewish lives as much as was in their power, even to the point of placing their own lives in danger, must not be forgotten.*

(We Remember: A Reflection on the Shoah)

## The Christian Dilemma

During the Second World War, all Christians were faced with very difficult choices.

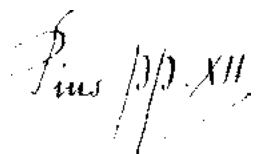
- What is my attitude towards the occupying forces?
- Should I submit to those in authority?
- To what extent can I remain passive about the fate of my Jewish neighbours?
- How far can violence be justified?

Pope Pius XII faced this dilemma too, and came in for criticism for his actions, or lack of action, during the war.

The retrospective judgement of history has a perfect right to say that Pius XII should have made a stronger protest. Be that as it may, one has no right to doubt the absolute sincerity of his motives or the authenticity of his profound reasoning.  
(Cardinal Doepfner of Germany – 1964)

### Extension Activity

If you had the opportunity to interview Pope Pius XII about his stance towards the Second World War and the persecution of the Jews, what questions would you want to put to him? Prepare a series of questions to ask him.



## Courageous Catholics

There are many examples of courageous Catholic men and women who, in various ways, resisted the evils of Nazism. Here are the stories of two of them – Father Owen Snedden (later auxiliary bishop of Wellington) and Edith Stein (Saint Teresa Benedicta of the Cross).

## Dodging the Gestapo in Rome – A New Zealand Priest in the Underground



**Father Owen Snedden**

Rome, January, 1944: a young priest walked out of St Peter's. Not an unusual sight, but more unusual than it had been. The Germans, beginning to panic about defeat, were picking up people at random for questioning. They had tortured a young Dutch priest only the day before.

The young priest walked as quickly as he could across the Square, without making himself conspicuous. His long black soutane, crimson-trimmed, hung loosely. In the past two months he had lost more than 12 kilograms in weight. Fr Owen Snedden, 24, was already slightly round shouldered; partly from studying, partly from trying not to be noticed. He was determined to continue his work for the underground, despite his fear of being caught by the Gestapo.

He made his way, behind colonnades, towards the Via Firenze, head down, praying, hands clasped in front.

"Keep me going, Lord. Thy Will be done." Suddenly he heard something.

"Ssss!", from a dark doorway. He kept on walking. Two members of the Gestapo watching from across the narrow road, saw him move past the suspected house, and lost interest in him.

If he had turned into that doorway as he had intended, the Gestapo would have guessed he was working for the underground and would have followed him; two escaped prisoners of war would have been recaptured and their sympathetic courageous hosts would have been taken out and shot.

The billets had been denounced by an informer. They could no longer be used to hide escaped prisoners of war. Fr Snedden, one of the organisers of the escape network, returned to the house a little later, after the Gestapo had left and before the 5.30pm curfew, to tell them the bad news. His round, in the Via Firenze

was the most dangerous. It backed on to Gestapo Headquarters. Other members of the network tried to warn their own connections of the imminent danger from the Gestapo, since the informer might have named many of those who helped in the escape network.

(adapted from the New Zealand Tablet, 3 June, 1981)

## Edith Stein (1891–1942)



**Saint Teresa Benedicta of the Cross – canonised on 11 October, 1998.**

During the Second World War, one of the most notorious of the concentration camps set up by the Nazis was Auschwitz, located in Southern Poland. Thousands of Jews and Poles were sent there to die of starvation or in gas chambers.

One of the victims was Edith Stein, also known as Sister Teresa Benedicta of the Cross, a Carmelite nun.

Edith was born in Breslau, Germany, to a Jewish family, in 1891. She studied philosophy at the University of Gottingen, Germany. A brilliant scholar, Edith became known in Germany as a philosopher, teacher and writer. When the Nazis came to power in 1933, she was dismissed from her post for being non-Aryan.

It was during her time at university that Edith came under the influence of the writings of Saint Teresa of Avila, a Spanish Carmelite. Edith herself decided, first, to become a Catholic and, eventually, a Carmelite. Now known as Sister Teresa Benedicta of the Cross, she continued to write scholarly books.

In 1938, the Nazis began to persecute Jews who had become Catholics. Sister Teresa was sent to a Carmelite convent in the Netherlands. When the Dutch bishops publicly denounced the Nazi persecution of the Jews, the Germans, who occupied the Netherlands, arrested many priests and religious of Jewish origins. Edith Stein was among those arrested. She was sent to the camp at Auschwitz where she was tortured before dying there on 9 August, 1942, in a gas chamber.

Edith Stein was an intelligent, religious and selfless person. Her fate at Auschwitz represents the story of many other people of Jewish origins who died in inhuman conditions under the Nazi regime.

### Task Nineteen

**Fr Owen Snedden and Edith Stein each had very different life experiences, but both showed great courage. How were they similar / different in their resistance to Nazism?**



## Part Ten:

### A Church in Transition – Vatican I to Vatican II

#### Focus:

- **Between the First and Second Vatican Councils the Catholic Church experienced many changes.**
- **The popes of the first half of the twentieth century guided the Church into a cautious dialogue with the modern world.**

## The Need to Change

In the years between the First Vatican Council (1869–70) and the Second Vatican Council (1962–65), the Catholic Church lived through a great many changes – as did the rest of the world. National boundaries and political systems were radically altered as a result of the two world wars. Traditional ideas about family, authority, economy, morality and religion were challenged by new ideas. Atheism, nationalism, and communism grew in strength. Science, technology, medicine and methods of transport and communication developed at an unprecedented rate. People in all societies found their lives radically altered.

The Catholic Church had remained largely unchanged in terms of its structures and ways of operating since the Council of Trent in the sixteenth century. In the twentieth century, the Church began to respond to the changes taking place in society. Always uppermost in the minds of the popes were the safety and spiritual welfare of Catholics.

The problems brought about by the two world wars and the rise of fascism, communism, and Nazism occupied the popes' energies for much of this time. Very gradually, changes were made to Church administration, the celebration of the Liturgy, the study and interpretation of Scripture, the development of theology, and the participation of the laity in the life of the Church.

There have been nine different popes in the twentieth century. Each has brought his own personality and gifts to the papal ministry.

#### Task Twenty

**Study the brief descriptions of the nine pontificates of the twentieth century that appear on the following page. Make up a quiz that includes questions about each of the popes.**

**Who?                      What?                      When?                      Where?                      Why?                      How?**

**Test the knowledge of a classmate with it.**

#### Something to Research

**Research the life of one of the popes of the first half of the twentieth century and identify features of his pontificate that made him a “modern” pope.**



## Popes of the Twentieth Century

**Pope Leo XIII (1878–1903)** – the first pope to attempt to reconcile the Church with the modern world and the first to write a “social” encyclical. As well as opening the Vatican Archives to scholars and supporting biblical research, he gave cautious support to democracy. His most famous encyclical, *Rerum Novarum* – *Of New Things*, promoted social justice and the rights of workers. During his pontificate, there was a major missionary expansion in the Church.

**Pius X (1903–1914)** – the first pope to be canonised since the sixteenth century. Taking a very different approach from Pope Leo, Pius X emphasised the rights of the Church against temporal authorities and the purity of Catholic doctrine. He introduced an oath against Modernism and vigorously opposed those he suspected of heresy. He prepared a new code of canon law, encouraged early and frequent communion, and reformed the liturgy.

**Benedict XV (1914–1922)** – the first pope to hold office during a “world war”. During the First World War Benedict maintained neutrality but was able to take initiatives to support the victims of conflict. He called a halt to the conflict between traditionalists and progressives in the Church and promoted reunion with the separated Churches of the East. He also encouraged missionary activity.

**Pius XI (1922–1939)** – the first pope to use radio for pastoral communication. He encouraged lay participation in the mission of the Church, condemned contraception, and signed a Lateran Treaty with Mussolini, establishing the Vatican as a tiny sovereign state within Rome. He opposed both communism and Nazism. The number of missionaries doubled during his pontificate.

**Pius XII (1939–1958)** – the first pope to use television to communicate with the world. Elected to the papal office just before the start of the Second World War, he was a firm opponent of Communism in the post-war years. He promoted biblical studies, liturgical renewal, and devotion to Mary. He defined the dogma of the Assumption.

**John XXIII (1958–1963)** – the first pope to address an encyclical, *Peace on Earth* (1963), to all “people of good will”. He called the Second Vatican Council (1962–65) to update the Church and brought a whole new pastoral and personal style to the papacy. Although elected at the age of seventy-seven and in office less than five years, he was one of the most beloved popes in history, both within and outside the Catholic Church. He strongly promoted ecumenism, peace, and social justice.

**Paul VI (1963–1978)** – the first pope to travel by plane and to visit countries thousands of miles from Rome. He continued the Second Vatican Council and was responsible for implementing its decrees. Although progressive in theology and social thought, his encyclical condemning contraception, *Humanae Vitae* – *On Human Life*, caused strong differences of opinion among Catholics.

**John Paul I (1978)** – the first pope in more than a thousand years to refuse the traditional coronation ceremony. Although he died after only thirty-three days in office, this man is remembered for his humility and simplicity.

**John Paul II (1978–2005)** – the first Slavic pope and the first non-Italian to be elected to the papal office since 1522. He was the most travelled pope in history. Although committed to the Second Vatican Council, he also made efforts to contain some of the progressive ideas and practices that have developed within the Church in the last forty years. He was recognised as a strong and deeply spiritual leader who guided the Church into a new millennium.

## Part Eleven:

### The Second Vatican Council (1962–1965)

#### Focus:

- **The Second Vatican Council was the most important event in the history of the Church since the Reformation.**
- **Pope John XXIII called the Council in order to open up the Church to *Te Wairua Tapu* (Holy Spirit) and to the world.**
- **The Council concerned itself with four major areas – the Church's identity and understanding of itself, the renewal of Church life, unity among Christians, and the Church's relationship with the modern world.**

### Pope John Calls a Council



Pope John XXIII

When the elderly Pope John XXIII announced in January 1959 that he intended to call an ecumenical council – a great gathering of all the world's bishops – he indicated that the Church must be brought up to date and adapt itself to meet the challenges of modern times.

When asked to reveal his plans for the Council, Pope John simply moved to a window and threw it open, to let in some fresh air. This gesture came to symbolise the Church opening itself not only to the Holy Spirit but also to the world. John XXIII saw the Council as a “new Pentecost”.

Pope John wanted the Council to be truly ecumenical in spirit. He had a passionate desire for Catholics to understand the beliefs and practices of other Christians and to work for the unity of all in Christ.

In preparation for the Council, the bishops were consulted about topics they wanted discussed. More than two thousand proposals were received. Various commissions assisted the pope in deciding the subjects for debate in the Council and the rules of procedure.

### The Council Meets

The Second Vatican Council began on 11 October, 1962. More than two thousand five hundred bishops were present at the opening Mass – the greatest gathering at any council in the history of the Church. As well as various experts assisting the bishops, lay Catholics and representatives from other Churches came as observers. These did not take part in the formal discussion, but did communicate what was happening at the Council to their own communities.

Pope John XXIII set the tone of the Council by the style he himself adopted as pope – that of a servant-shepherd. The Council, he insisted, was not for condemnations but for updating the Church for the sake of its own spiritual vitality, Christian unity, and world peace. The Council would at all times carefully guard the essential truths of the Church's faith.



### The Church Reaches Out

The Second Vatican Council's work was conducted in four sessions of intense prayer, discussion, study, and argument between 1962 and 1965. From the beginning, the Council was concerned with the pastoral needs of the Church. It reflected the desire of the majority of bishops to reach out to the whole human family and take the message of Jesus Christ to all people.

The joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their hearts.

*(Pastoral Constitution on the Church in the Modern World 1)*

## Pope Paul VI



Pope John did not live to see the Council's second session. In June 1963 he died after a painful struggle with cancer, leaving behind him bishops who were yet to reach agreement on a number of important matters. Cardinal Montini, the archbishop of Milan, was Pope John's successor. As Pope Paul VI (1963–78) he had the job of steering the Council through its three remaining sessions and implementing the changes decided by it. His was no easy task.

By December 1965, when the Council ended, the bishops had developed and given new life to the Catholic Church's teaching on many issues. Attention was given to four main areas:

- The Church's identity and understanding of itself.
- The renewal of the Church's life.
- The bringing together of all Christians in unity.
- The Church's relationship with the modern world.

### Task Twenty-One

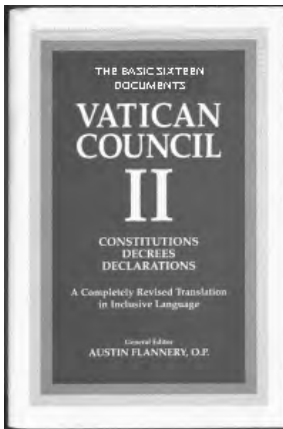
**Complete the following statements about the Second Vatican Council by matching the beginning of a statement (from the left hand column) with its ending (from the right hand column).**

<b>1.</b> An ecumenical council of the Church	<b>A.</b> Catholics had to understand the beliefs and practices of other Christians.
<b>2.</b> When Pope John XXIII announced the Second Vatican Council	<b>B.</b> marked by prayer, discussion, study and argument.
<b>3.</b> Pope John saw the Council as a "new Pentecost"	<b>C.</b> to assist the bishops.
<b>4.</b> In order for the Church to be truly ecumenical in spirit	<b>D.</b> he indicated that the Church needed to be brought up to date to meet the challenges of modern times.
<b>5.</b> In preparation for the Council bishops were consulted	<b>E.</b> attended the Council as observers.
<b>6.</b> Lay Catholics and representatives from other Churches	<b>F.</b> and take the message of Christ to all people.
<b>7.</b> The Council carefully guarded	<b>G.</b> involves all the bishops of the Church.
<b>8.</b> Various experts attended the Council	<b>H.</b> after the death of John XXII.
<b>9.</b> The Council did not set out to condemn, but to reach out to the whole human family	<b>I.</b> at which the Church would be opened to the power of the Holy Spirit.
<b>10.</b> Pope Paul VI was left to finish the work of the Council	<b>J.</b> people's joys, hopes, grief, and anguish.
<b>11.</b> The four sessions of the Second Vatican Council were	<b>K.</b> the essential truths of the Catholic faith.
<b>12.</b> The bishops of the Council wanted to identify with	<b>L.</b> and various commissions established.



## Sixteen Documents

The Second Vatican Council produced sixteen major documents which together contain approximately 103,000 words:



*Constitution on the Sacred Liturgy*

*Decree on the Mass Media*

*Dogmatic Constitution on the Church*

*Decree on Ecumenism*

*Decree on the Catholic Eastern Churches*

*Decree on the Pastoral Office of Bishops in the Church*

*Decree on the Training of Priests*

*Decree on the Up-to-Date Renewal of Religious Life*

*Declaration on Christian Education*

*Dogmatic Constitution on Divine Revelation*

*Decree on the Apostolate of Lay People*

*Declaration on the Relation of the Church to Non-Christian Religions*

*Pastoral Constitution on the Church in the Modern World*

*Decree on the Ministry and Life of Priests*

*Decree on the Church's Missionary Activity*

*Declaration on Religious Liberty*

### Something to Do

**Try to locate a copy of the sixteen documents of the Second Vatican Council. Your school library or the RE Department may have a copy. Otherwise look them up on the Vatican website ([www.vatican.va](http://www.vatican.va)).**

### Popes of the Twenty-first Century

**Benedict XVI (2005–2013)** – the first German pope since 1523 and the first pope to resign since 1415 (Pope Gregory XII). He is a well-known theologian and called for a return to traditional Christian values in the face of increasing secularisation. He saw the rejection of objective truth (especially moral truths) and environmental issues as major challenges facing us in the 21st century.

**Francis (2013– )** – an Argentinian Jesuit, the first ever pope from the Southern Hemisphere and the first non-European pope since Gregory III (a Syrian) in 741! Francis is known for his simplicity and prayerfulness and his commitment to the poor has become legendary. He has taken a less formal approach to the papacy than his predecessors and has instigated a far reaching reform of the Roman Curia.

## A World Church

After the Second Vatican Council, the Catholic Church came to be seen more clearly as a “world Church” – a Church for everyone and not confined by any particular culture. The Council set new directions and made decisions that directly touched the lives of ordinary Catholics in many ways, including the following:

**Updating:** No longer hostile and suspicious of the modern world, the Church must update itself, and so be a better witness of the gospel in today’s world.

**Ecumenism:** Instead of viewing the other Christian churches with hostility, Catholics would respect the heritage of other churches and acknowledge that these possess genuine elements of the one and only Church of Christ.

**Social Mission:** Instead of over-emphasising that individuals find salvation in the next world, the Church will carry out Christ’s mission on earth, especially among the poor.

**Scriptures:** Catholics must not limit their spirituality to sacraments, ritual, and law. They should develop a love of the Scriptures where the Holy Spirit speaks in a special way.

**Lay People:** All Catholics, through their baptism and commitment to Christ, have an important role to fulfil and work to do within the Church.

**Religious freedom:** The Church would foster religious freedom, respecting the right and duty of each person to choose his or her religion.

**Inter-religious dialogue:** Catholics would acknowledge the goodness and the truths that other religions possess. At the same time, the Catholic Church will continue to proclaim that Jesus Christ is the Lord and saviour of all humankind.

**Reform:** Rather than regard itself as perfectly holy, the Church will acknowledge its errors and sins. It will continually reform itself.

**Diversity:** Local dioceses have their own distinct identity. They enrich the life of the world-wide Church with which they are in communion.

**Collegiality:** Instead of viewing the Church primarily as a pyramid – with bishops subordinate to the pope, priests subordinate to bishops, and people subordinate to priests – all Catholics will work together according to their proper roles for the common good of the Church and its mission.

### Task Twenty-Two

**Choose one of the above themes that appeals to you. Design a poster or a powerpoint presentation that illustrates some aspect of your chosen theme. Use quotes from the documents of the Second Vatican Council that take up the theme.**

## Closing Message to Youth from the Second Vatican Council



**“Lastly, it is to you, young men and women of the world, that the Council wishes to address its final message. For it is you who are to receive the torch from the hands of your elders and to live in the world at the period of the most gigantic transformations ever realised in its history...**

**It is for you, youth, especially for you that the Church now comes through its Council to enkindle your light, the light which illuminates the future, your future. The Church is anxious that this society that you are going to build up should respect the dignity the liberty, and the rights of individuals. These individuals are you...**

**It is in the name of God and of the Son, Jesus, that we exhort you to open your hearts to the dimensions of the world, to heed the appeal of your brothers and sisters, to place your youthful energies at their service. Fight against all egoism. Refuse to give free course to the instincts of violence and hatred which beget wars and all their train of miseries. Be generous, pure, respectful, and sincere, and build in enthusiasm a better world than your elders had...**

**Look upon the Church and you will find in it the face of Christ, the genuine, humble, and wise Hero, the Prophet of truth and love, the Companion and Friend of youth. It is in the name of Christ that we salute you, that we exhort and bless you.”**

**Read by Cardinal Agagianian of the Roman Curia assisted by Joseph Cardinal Ritter of St Louis and Cardinal Gracias of Bombay, 8 December 1965.**



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## Summary

- **The developments in natural science, philosophy and religion in the eighteenth century, led to a period of history known as the Age of Reason or the Enlightenment.**
- **Liberalism and Nationalism were two great forces for change which challenged the concepts of Church and state in the late eighteenth, nineteenth and early twentieth centuries.**
- **The Church responded to the changing times through a vigorous growth of religious orders, missionaries, reformers and thinkers, and a general opposition to the new forces.**
- **The loss of the Papal States during the pontificate of Pope Pius IX reduced the temporal power of the popes. Internal reform became a major concern of the papacy.**
- **Pope Benedict XV tried hard to restore peace and was responsible for organising relief programmes for the many victims of the First World War. Catholics fought on both sides.**
- **In the period after the First World War, the Church faced the rise of totalitarian movements in Russia, Germany, Italy and Spain and the sufferings of people under these movements.**
- **During the Second World War (1939–1945) Pope Pius XII used the neutrality of the Vatican State to assist in relief of Jews, prisoners of war and other victims of the hostilities.**
- **The Second Vatican Council (1962–1965) initiated far-reaching reforms involving every aspect of the life of the Catholic Church.**
- **The Church today and in the future faces numerous ethical, moral and social challenges arising from developments in contemporary science, technology and philosophy.**



# GLOSSARY OF MĀORI TERMS

This glossary gives explanation of Māori terms which are italicised in the text. The first time a Māori term appears in the text, its English meaning appears in brackets after it.

Pronunciation – correct pronunciation of Māori comes only with practice in listening to and speaking the language. The English phonetic equivalents provided under each Māori word are intended to provide a reasonably accurate guide for students. If in doubt please seek assistance from someone practised in correct pronunciation of Te Reo Māori.

´ indicates stressed syllable

**Aroha** –  
úh-raw-huh  
In general, means love and/or compassion. Note that the word is used in two senses:  
1. a joyful relationship involving the expression of goodwill and the doing of good, empathy.  
2. sympathy, compassion towards those who are unhappy or suffering.

**Atua** –  
úh-too-uh  
The Māori word Atua has been used to describe God in the Christian sense since missionary times. Before the coming of Christianity, Māori used the word atua to describe many kinds of spiritual beings (in the way we now use the word “spirit”) and also unusual events. Io was the name given to the Supreme Being before missionary times. Many, but not all, tribes had this belief in Io.

**Hehu Karaiti** –  
héh-hoo kuh-rúh-ee-tee  
Jesus Christ.

**Mana** –  
múh-nuh  
Spiritual power and authority. Its sources are both divine and human, namely, God, one’s ancestors and one’s achievements in life. Mana comes to people in three ways: **mana tangata** from people, **mana whenua**, from the land, and **mana atua**, from the spiritual powers.  
Please note: when mana refers to Mana of God it is written as Mana.

**Rongopai** –  
ráw-ngaw-puh-ee  
Gospel or Good News. Nga Rongopai (plural). Te Rongopai (singular).

**Tapu** –  
túh-poo  
This word is used in three senses:  
1. restrictions or prohibitions which safeguard the dignity and survival of people and things.  
2. the value, dignity, or worth of someone or something, eg the holiness of God, human dignity, the value of the environment.  
3. the intrinsic being or essence of someone or something, eg Tapu i Te Atua is the intrinsic being of God, the divine nature.  
Please note: when tapu refers to the Tapu of God it is written as Tapu.

**Te Wairua Tapu** –  
teh wúh-ee-roo-uh túh-poo  
The Holy Spirit.

**Whakapono** –  
fúh-kuh-paw-naw  
Faith.



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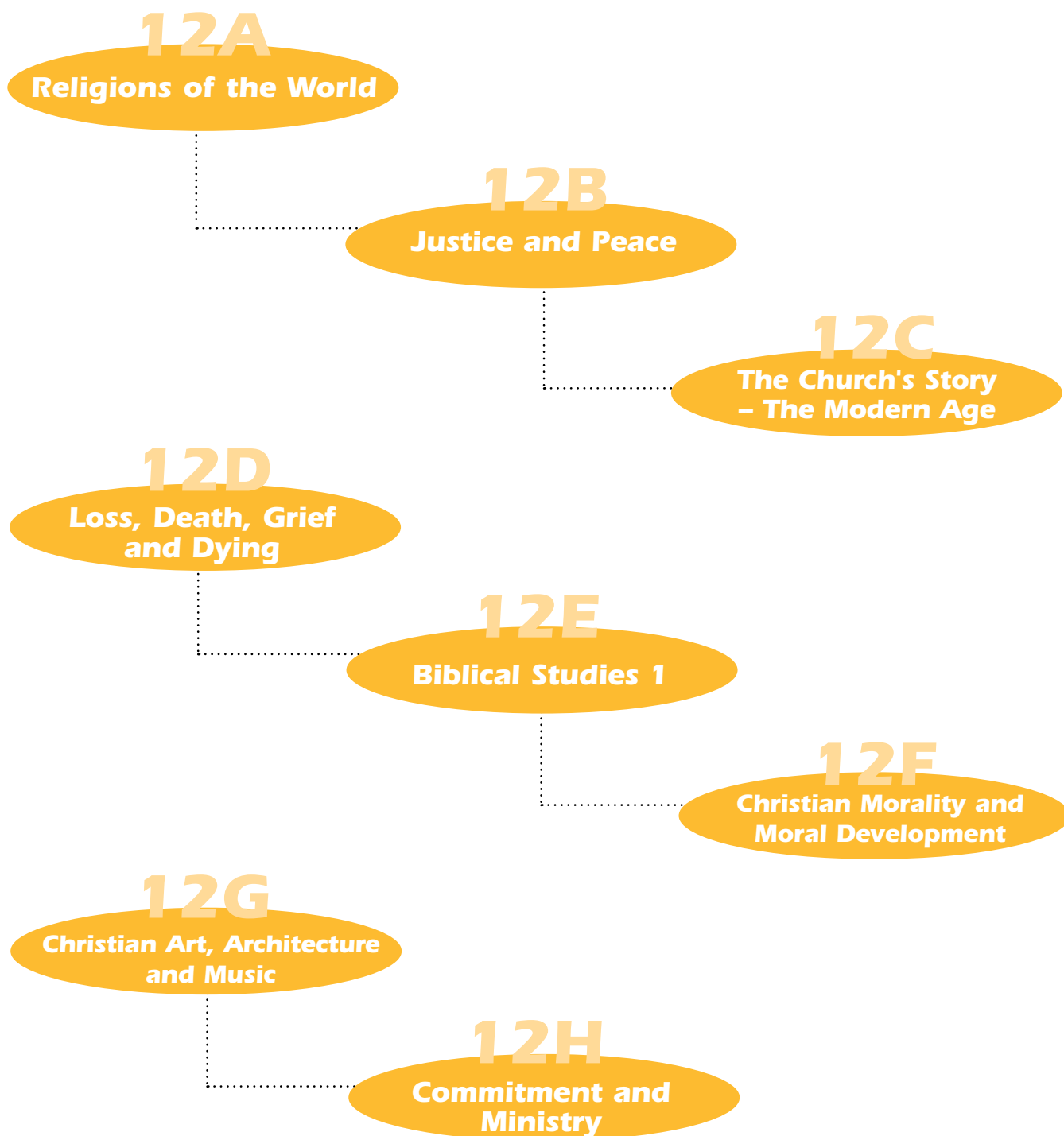
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Thanks to Alain Chanel for the icon painting of Pauline Jaricot on page 14

# Titles of the Topics in Year 12



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Social Justice 12B

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