

Dr. Roger Green, Reformation to the Present, Lecture 18, 18th and 19th Century Catholicism

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This is Dr. Roger Green in his church history course, Reformation to the Present. This is session 18, the 19th Century Catholicism.

Okay, we are on page 14 of the syllabus. Oh, and don't forget we are not meeting on Friday and Monday, so you do get a nice break in this class. Don't forget that. So, get a nice break, and it might be the chance you might want to take to do the paper for this course.

But whatever you decide to do. So, I have made my note here so I don't forget to tell you. We're on page 14 of the syllabus, and we're scheduled to begin this lecture this week.

So, we're right on target. We're right where we should be. So we're rejoicing in this, aren't we? So, we are.

So, this is now; we're going to shift a little bit because, in the previous lecture, we talked about evangelicalism in the 19th century. What we did in that lecture was see two extremes of evangelicalism. We saw evangelicalism within in the Anglican Church.

And that, of course, moved into Roman Catholicism. Then, we saw evangelicalism in what we call the low church movement in the Salvation Army. So, we saw the two extremes.

Now, it's pretty natural that this lecture follows lecture number nine, the theology of Roman Catholicism in the 19th century. So, we'll see what happened in the Roman Catholic Church, apart from the Oxford Movement. Now, many people in the Oxford Movement, of course, became Roman Catholics.

However, the Roman Catholic Church went through its own kind of history in the 19th century. And that's what we've got to see. So, we're going to give an introduction.

I want to say three things in the introduction to that. And then we want to talk about the papacy in the 19th century because that was very, very important. So we'll talk about that.

And then, we'll talk about three major Roman Catholic doctrines of the 19th century. Well, one is actually in the 20th century, but I choose to lecture on it now because it seems to fit. So, we'll talk about that later.

So okay. All right. So, first of all, an introduction.

What is going on in the 19th century, and especially in Europe, that actually is causing a bit of grief to the Roman Catholic Church? Well, there are three things that are happening here. The first thing that happened in the 19th century was a separation of religious influence from the secular culture. The religious influence that the churches had, the dominant religious influence that the churches had for centuries, the church is no longer having that influence upon a secular culture.

For example, one thing that was perplexing to Roman Catholics was the increased secular control of education. In the medieval world, education came under the aegis of the church, and universities were under the aegis of the church and of the cathedral. That is no longer happening now.

So, you are getting a separation now of religious influence over various aspects of life, and education is a good example of that. So, that's going to cause a lot of grief and a lot of problems for the Roman Catholic Church. So we want to remember that first thing.

Okay, the second thing is something we've mentioned quite a bit here, but that's the rise of science. The rise of science in the 19th century became pretty problematic for a lot of religious people in the 19th century. So, the rise of science with biology, geology, anthropology, and so forth.

And especially, of course, Darwinism came along in 1859, and the origin of species, and Darwinism started to propose a creation by natural selection rather than a creation from above. So, where the church had always taught a creation from above, God creating, Darwinism comes along and talks about a creation by natural selection. But it wasn't just Darwinism that caused a problem, and it was the whole kind of suggestion that the greatest questions in life can now be answered by science.

So, science is able to answer the questions of life. Now, regarding religion and Roman Catholicism, we'll stay with the Roman Catholic Church here for just a minute. Roman Catholic Church wasn't used to that.

They were used to the religion and the Roman Catholic Church answering the great questions of life. They were used to the Roman Catholic Church kind of dominating the philosophical issues of life and the questions of life and so forth and answering them. Now we've got a different story now.

We've got science entering into the story and answering those questions from a different perspective obviously. So, what happens to religion then? Religion becomes marginalized. Religion is pushed out of the center of life by scientific endeavors.

Ever since then, we've been trying to ask ourselves the following question: What is the relationship between religion and science? Did any of you hear Owen Gingrich when he was here by any chance? He gave three really splendid lectures, and he was dealing with that very interesting relationship between science and religion as a Harvard professor, astrophysicist, astronomer, and one of the major scientists of the world today. But it was very interesting to hear his take on religion and science, which aren't necessarily two separate entities that have to run in parallel tracks, but there can be an interchange of religion and science. But right now, in the 19th century, religion is really pushed out of the center of kind of the life of the 19th century, and it's kind of on the margins.

So that second thing is very important. Okay, the third thing that is really important by way of introduction is the industrialization of the West. The industrialization of the West is kind of taking over, and that is going to cause a lot of problems.

So up until this time, we had kind of been an agrarian society, and now what's happening in the 19th century with the industrialization of the Western world is people are moving into the cities, jobs are being created in the cities, and the city is becoming industrialized, and the people are becoming industrialized. So, a lot of those people coming into the city don't feel any particular need for religion, thank you very much. They've got their jobs, they've got their work, they've got their families, but religion becomes kind of marginalized for them.

Also, the church, now we'll just stay with the Roman Catholic Church, but the church did not know how to deal with people in the cities and the problems of the people in the cities. And so, for a lot of people, with the industrialization of the West, for a lot of people the church has become obsolete. We do not need the church; we do not need a religion, and we do not need the preaching of the church anymore.

It just doesn't speak to the needs of the industrial West. So, those three things are the introduction to all of this because it's hard to understand the Roman Catholic Church without understanding those three areas. Kind of the separation and the marginalization of religion, the kind of science as the means by which the great problems in lives are solved and the answers of life are given, and therefore the marginalization of religion, and thirdly, the industrialization.

So, let's try to remember those three things as we now move into the Roman Catholic Church in the 19th century and what's happening there. It's part of the reason the city folk didn't deal with people in their lifestyle; you kind of get less charity because you're depending on the land that you're producing, and you kind of

need to have faith in God, but that's all the work for the industrial job anymore. And then the industrial, with the industrialization, we kind of control now.

We don't see God as controlling the natural world and controlling our lives, and in agrarian life, the church was very much kind of the center of the village, you know. Now you move into these great industrial cities like the industrial cities of England in the 19th century, and people start to figure, I'm controlling my own life with the work that I am doing, and I'm working in the factory, and the factory is producing goods, and people are buying the goods, so I'm earning money, so why do I need the church for any of this? Where did the church fit into any of this? The church really became marginalized in the 19th century in these great industrial, Western industrial cities. So, I think that a lack of dependence upon God, which they had formerly known in a more agrarian society, is true.

Okay, so if we don't keep those three things in mind, we're not going to give reasons for what is happening in the Roman Catholic Church. So that leads us pretty naturally now into the papacy. So, if you're on page 14 of the syllabus, the papacy in the 19th century, and we're going to talk about two popes.

We're going to talk about Pope Pius IX, and we're going to talk about Pope Leo XIII. Okay, so the two popes. First of all, Pope Pius IX.

Here he is. He's on the left-hand side, by the way. So this is Pope Pius IX on the left, and we're talking about Pope Leo XIII on the right-hand side, but Pope Pius IX was pope from 1846 to 1878.

A very, very long time as pope, a very long time in the papacy. So okay, now I want to just mention a cartoon, and I've never been able to find the cartoon, so I'm going to keep looking for it, and maybe you guys could find it for me someday on your computers. But there was a wonderful cartoon.

Years ago, I saw this, and it was a cartoon with just two pictures on it. The picture on the left was a stick figure, a picture of Pope Pius IX, and it showed him standing at a window, standing at a great window, and it showed him closing the curtains of the window. And if there's anything that kind of indicates the papacy of Pope Pius IX, that is it.

I'm shutting out the world. I'm closing the curtains on all of the problems of the world. And that became the hallmark of his papacy, as we'll see when we talk about his papacy in just a minute.

The next picture, picture right beside it, is Pope Leo XIII. Pope Leo XIII is standing in front of the same window, but when he becomes pope, we'll give. Actually, I can give you his dates now. We'll talk about him separately, but I'll give you his dates now.

He followed Pope Pius IX. So, when he became the pope in 1878, he was standing in front of the same window, he was taking the curtains, and he was opening the curtains because he wanted the church to be looking out into the world and to be relevant to the world and so forth. So, if there's anything that distinguishes these two popes, that's it.

Pius IX closes the curtains on the world, and Leo XIII opens the curtains on the world. It was a very interesting way to demonstrate what these two popes were all about. But for right now, let's take Pope Pius IX and just talk about him for a few minutes.

So, okay. Now, there's a wonderful paragraph that I read, and I jotted it down, so let me read the paragraph. It's a short paragraph, but then I'll come back to it because this is great.

The central task of Pope Pius IX is the identification and promotion of devoutly Catholic faith and practice in distinction from the many non-Christian and anti-Christian philosophical or societal movements. Now, that's a great... In fact, that's just one sentence. Yeah, just one sentence.

So, I'm not going to repeat the sentence, but let me just say what characterized his papacy was identifying a devout Roman Catholicism. Clearly, as the pope, that was his job. He wanted to identify a very devout Roman Catholic Church and a Roman Catholic life of the people of the church because he felt that there were both non-Christian and societal movements that were trying to bring down the church.

So, he really believed that there were these movements trying to undermine the Catholic Church. Now, I should just say that for Pope Pius IX, the Catholic Church was the church. He didn't acknowledge others... Didn't acknowledge Protestantism or Eastern Orthodoxy.

That is the church. So, as far as he's concerned, these movements are trying to undermine the church. So, if there's anything that identifies his task, his goal, his mission, that was it.

Let's restore devout Roman Catholicism in the face of these movements that are trying to do us in. Now, when it comes to those kinds of enemies of the church that are trying to undermine the church, what we need to remember is that basically, especially in relationship to the state, the Roman Catholic Church had been pretty powerful for a thousand years. In fact, for over a thousand years, the Roman Catholic Church had been a powerhouse to take pretty seriously.

It owned a tremendous amount of land. It had armies. It put in civil leaders.

So, remember how powerful the Roman Catholic Church was. Now, you come to the 19th century. Pope Pius IX looks back on a thousand years or 1200 years, and he asks what happened to us. We're not like we used to be. We don't have the power we used to have.

We don't have the control we used to have. So where are we, and why are we here now? So long story short, he identified four enemies of the church, four societal enemies. So let me just mention them to you.

Number one, liberalism. Well, liberalism was a problem for Pope Pius IX, who was a more liberal society and a more liberal theology that came into the 19th century. So, liberalism is definitely a problem for Pope Pius IX.

Number two is a rising democracy in the 19th century. We had already seen it come to power in America in the 18th century, during the American Revolution. Then, at the end of the 18th century, we saw the French Revolution.

Now, you come into the 19th century, and there's this rising democratic spirit. Well, a democratic spirit speaks kind of against a papacy, doesn't it? Because the papacy is not a democratic machine. It's a monolithic hierarchical machine.

Number three is rationalism. The rise of science, the rise of philosophy, the use of the mind to determine what's right from wrong, true from false, and so forth. So, there was a rise from rationalism, or in other words, the legacy of the 17th and 18th centuries.

So, the rise of rationalism. If you have a life that is totally rational, then is there any room for the spirit? Is there room for the mystery? Is there any room for mystery? Is there any room for God? Is there any room for faith if you're living a life strictly by rationality? So, number three is rationalism. Okay, number four is anti-clericism, an anti-clerical kind of atmosphere that was in the 19th century, which means, of course, against the papacy, against the priesthood, against established religious leaders.

So anti-clericism came in in the 19th century and became pretty strong, and now you've got a problem. So, these are the four forces: liberalism, democracy, rationalism, and anti-clericism. And those four forces, he felt, were bringing down the church.

And he's got to do something about it. Okay? So, yeah. It was felt by other authorities, but it hit hardest for the Roman Catholic authority because it began with the papacy and challenged the papacy as a proper office and a proper way to run the church.

Is it right to run the church in this kind of hierarchical way? Is it right to have a pope? By what right do you have a pope? And so forth. So, it hit the Roman Catholic church harder than the other, shall we say, democratic movements in Protestantism because nothing in Protestantism was run by one pope at the top running the show. So it hit the church a lot harder.

Yeah. But if you go back to some of the 18th-century philosophers we mentioned, they were pretty hard on clerics of any kind, really, because they were so hard on the institutional church wherever you found it. But mainly, the Catholic church is the one getting hit.

Okay. So we have problems. Church is marginalized.

Church is coming unglued. The church everybody's attacking the church. So, what are we going to do about it? What he does about it is that Pope Pius IX established a very, very strong movement in the 19th century, and the movement is called ultramontanism.

It's the last word on the list here. Ultramontanism. Now, ultramontanism literally means beyond the mountains.

Actually, we have mountains here. I didn't even think about that. But anyway, we've got some mountains here.

Beyond the mountains. So, what does ultramontanism, beyond the mountains, what does that mean? That means that people in Western Europe should look beyond the mountains to Rome and to the papacy. If they really want to see the true church, look at Rome, look at the papacy.

Ultramontanism, just to give a definition of it, is a call for allegiance to the papacy. And if you can get allegiance to the papacy, you can get allegiance to the church, to the mother church. This was a battle as far as he was concerned.

So, to combat the world we're living in, he established ultramontanism. Ultramontanism was a movement that closed the curtains on the window and just looked inward into the church. Don't look outward to that world, but look inward.

See the church from within. So, what I'd like to do is just mention a few things that identify this ultramontanism. A few things that would give allegiance to the papacy and give allegiance to the church.

The first I'm going to mention, and I'm just going to mention it here, is a doctrine. Notice when he became the Pope, and now the doctrine is pronounced in 1854. I just want to mention it here because we talked about the doctrine later in the lecture.

But the doctrine is the doctrine of the immaculate conception of Mary. That Mary was immaculately conceived. All right.

So, what this is going to do, of course, is to bring attention to Mary and a kind of pious attention in a sense to Mary. So we're going to see how this doctrine plays itself out. But if you once again give attention to the papacy, to the church in Rome, you're going to also uphold Mary and the importance of Mary in the life of the church.

And the more you uphold the importance of Mary in the life of the church, the more you're going to be connected to the papacy. So the doctrine of the immaculate conception of Mary is one way to bring about this ultramontanism, one way to kind of establish allegiance to the papacy. We'll talk about the doctrine later on.

A second thing that he did was establish a lot of canonizations, canonize a lot of saints, and make a lot of saints in the church. And this is a second way of establishing ultramontanism. A lot of canonizations and a lot of making of the saints all over the world so that the people could see the power of the papacy to canonize these saints and the people could see how rich the tradition of the Roman Catholic Church was.

No matter how much we're being embattled by these forces, let's remember how rich the Catholic Church is. So that's a second way in which he kind of developed this ultramontanism, canonizations, establishing of saints in the church, naming of saints in the church. So, a third way was that the 19th century was the great missionary century, but not just for Protestants.

The 19th century was a great missionary century for the Roman Catholic Church. A third way is the great missionary work that Pope Pius IX established. Send out the missionaries.

And maybe the top of those missionaries, well, certainly one of the groups who were most active were the Jesuits. But send out the missionaries. These missionaries also had allegiance to the papacy and the teachings of the Roman Catholic Church.

So, they're not just going to make Christians; they're going to make Roman Catholic Christians. So, that was a third way for ultramontanism. Number four, a fourth way and really to be taken pretty seriously.

And if you fast forward, you saw this in the 20th century with John Paul II. But number four was by his own personal piety. He was portrayed as a man of great piety, great prayer, great devotion to God, to Christ, to Mary.

And he wanted his example of piety to be established among Roman Catholics. So, there's no kind of discounting his example of piety, trying to be a very pious person amidst a lot of adversity that was coming his way because he felt that the church was under attack. If you fast forward for just a minute, I think that's what you could see in John Paul II.

You remember John Paul II, right? Ted and I remember John Paul II. But do you guys remember John Paul II very, a little bit? Yeah. Okay.

Well, he was a very pious person, visibly pious person, a great man of prayer, very pious in his preaching and ministering to people, and so forth. So, well, pious, the ninth was like that. And so he became kind of a model and an example to people.

So, okay. Another thing that he did, which was very important and which we will mention a little later as well, but he called a Worldwide Church Council. He called a Worldwide Church Council and let me just see.

I didn't put it down. Okay. The Worldwide Church Council was called the Second Vatican Council.

So he calls the Worldwide Church Council. I'm sorry. It's the First Vatican Council, but it wasn't the Second Vatican Council.

The first Vatican Council lasted from 1869 to 1870. So, the Vatican Council. So, he calls this Vatican Council.

It's of the worldwide leaders of the church coming together. And why did he have to call this council? We had to call this council to come together to really form and shape the church in opposition to the broader world, which was trying to undo the church. So he calls the council the First Vatican Council.

And the First Vatican Council is pretty important. Now, we've seen a few councils. Remember the Council of Trent, the Post-Reformation Council.

Remember that? We talked about that. So, we've seen how important these ecumenical councils are for the Catholic Church. He calls a council together, and we'll mention a couple of things about that council.

Okay. Another thing. Now, this is ultramontaniam.

This established the Roman Catholic Church against all the pressures and enemies of the church. But another thing that he did was establish another doctrine that we'll be talking about later. And it was called the infallibility of the Pope, 1870.

It was established by Pius IX. It was actually finally confirmed at the Vatican Council, but the infallibility of the Pope. Now, because we're going to be talking about the infallibility of the Pope, we won't define it here.

Needless to say, it was a very important doctrine because it gave a lot of power to the papacy. You can just tell by the language, the infallibility of the Pope. So, there it is.

Okay. One other thing that he did to try to establish this ultramontanism was to really strengthen the ties of the Roman Catholic Church to other states and to other places. All right.

For example, he's the Pope who reestablished the hierarchy of the Roman Catholic Church in England. Remember we said with the Oxford Movement, there was this kind of reestablishment of the hierarchy in England. Well, he happened to be the Pope who was the Pope when this happened.

So, he feels he can come from a position of strength now because he feels he has strengthened the church. He's shored up the church. He's got the church being what it was intended to be.

So, he feels he's in a good position now to speak to the states like England and other states and establish the hierarchy there. Okay. So that is Pius IX.

He closes the curtains on the world. In a sense, he turns his back on that window with the curtains closed, and he looks just at the church, and he's trying to shape up the church with this movement called Ultramontanism. So, before we get to Leo XIII, any questions about Pius IX? Really, really important Pope.

You'll see him again in your lifetime. So, Pius IX, do you have any questions about him at all? Really important guy. Okay.

All right. Let's go back then to Leo XIII. Leo XIII is on the right, and he was the Pope in 1878.

He succeeded Pius IX, Pope from 1878 to 1903. So, okay. What does Pope Leo XIII do? He goes to the window and opens the curtains of the window.

He wants the church to be relevant to the world outside that window. So, he wanted the church to be relevant. He wanted the church to have a meaningful ministry to the world in which the church lived.

He was the exact opposite of Pius IX. You couldn't have two more extremely opposite people in the papacy. And obviously, the fact that they elected him as Pope meant

that the leaders of the church didn't like the way that Pius IX had taken the church in terms of closing the curtains, turning your back on the world, and just trying to shape up the church.

Obviously, if they had liked that, they would have voted someone else in as Pope. But they wanted something different, and they got something different with Leo XIII, so there is no doubt about that. So he wants to come to terms with the modern world.

So the question is, how does he come to terms with the modern world? How does he do that? I'm just going to mention a few things. Number one, he wants the clerics, the ministers, the priests, and the ministers of the gospel to be relevant to where they are. He wants to overcome the anti-clericism that happened under Pius IX.

So he wants the clerics, he wants the ministers, he wants the priests to be able to relate to the world in which they find themselves. Now, actually, I don't know how Pope Leo XIII himself felt about the infallibility of the Pope. But there's no question that the infallibility of the Pope's doctrine disenfranchised the Protestants and disenfranchised the Eastern Orthodox, and disenfranchised some very important Catholic leaders.

And Leo XIII was aware of this, that this doctrine really hurt the Church more than helped the Church. And so he's got to try to overcome this anti-clericism that was already growing, but then the doctrine of the infallibility of the Pope is pronounced, and it grew even further. So people couldn't understand this at all.

And so Pope Leo XIII wants to kind of overcome this anti-clericism that's going on and lead the Church into a better and more relevant way. A second thing that Pope Leo XIII was good at was improving diplomatic relationships. Now, Pius IX did a little bit about that, but he was able to improve diplomatic relationships.

He was able to build on what Pius IX had done. Now, here's a long story made short with Leo XIII. Leo XIII really felt that he was going to be able to recover some of the land that the Church had owned in previous days.

So Leo XIII thought that maybe papal land can be a lot bigger than it is, but he was very, very disappointed in that. And so the only papal state that he ended up with was the Vatican. That's all he ended up with.

That's all he had was the Vatican. So when you think of the papal states of the medieval world and how much of Western Europe that the papacy kind of owned in the medieval world, now Leo XIII, in fact, one book called him the prisoner of the Vatican. Have any of you been to the Vatican? Have any of you been to Rome? We want to go to the Vatican.

Let's take a trip to the Vatican together and see the Vatican. Well, the Vatican is pretty small. I should look this up.

Someone might look this up while I'm lecturing, but I think it's 100 acres or so. It's pretty small, but it is an independent nation. Did you know that? You knew the Vatican was an independent state, an independent nation.

It happens to be in the city of Rome, but once you cross into the Vatican, you're in another state. You're in the Vatican. And how many? 109 acres.

109 acres. That's all you got. We're sitting on a few hundred acres here, but the central campus is maybe 100 acres.

So it's about as big as Gordon College, but it is a state. It has its own police force. It has its own post office.

The governor of the state is the pope, of course. So Leo XIII was a bit disappointed, but what he came to grips with is, from this state, I am going to be able to speak to other nation-states. From the Vatican, I'll be able to speak to America, England, France, and so forth.

And do we send a diplomat? Do we have a diplomat that goes to the Vatican? Anybody know? Do we or don't we? Do we have a diplomat? Do we exchange diplomats with the Vatican? The answer to that is yes. And one of the diplomats you might be familiar with is a previous mayor of the city of Boston, Mayor Flynn. He became, after he was mayor, he went to be the diplomat, the ambassador to the Vatican.

So yes, we do have an ambassador in the Vatican, and they've got an ambassador in Washington, too. So we exchange ambassadors. But yes, I did know, we're going to find out; I have a feeling in just a minute because someone's on the Vatican page, but my guess is it's 4,000, 3,000, 4,000, 5,000, or so.

A huge number of visitors come to the Vatican every day and so forth. 790. Okay.

I'm surprised. I thought it was larger than that. 798.

That's not many people. That's half the student population of Gordon College. 798.

Gee, I thought a couple, 3,000 or 4,000. Okay. There you go.

And who guards the Vatican? Tell me that. This has nothing to do with anything. But anyway, who guards the Vatican? The Swiss guards guard the Vatican.

They guard the Vatican in uniforms created by whom? The uniforms are strange. I know you're going to look up the uniforms, but the uniforms are strange-looking uniforms, aren't they? And who designed those uniforms of the Swiss guard? Michelangelo. Michelangelo designed those uniforms.

So yeah, it's fascinating. I've never gone into the Vatican, but I've been in that area, gone into St. Peter's Church and everything. Anyway, what happens to Leo XIII is that he reconciles himself to the fact that the papacy is never going to his own countries like it used to.

It's going to own, we own the Vatican. That's what we own. That's our state.

So, from there, he tried to make the best of that. And from there, he tried to have all these diplomatic relations and so forth. So, okay.

Another thing about Leo XIII, and that is his, I'll mention his other contributions. And then at the end, I want to mention his greatest contribution. So, the other things that he did, the things we mentioned, are pretty major things, but here are some other things that he did that he wanted to reach out to in a sense.

Another thing he did was Leo XIII encouraged Roman Catholics to study the Bible. He encouraged Roman Catholics to study the Bible so that the Bible and the scriptures would not only be in the hands of the papacy and priests but would be in the hands of the people as well. And he wanted the Bible to be in the hands of the people, and he wanted the interpretations of the Bible and so forth.

So, he kind of opened up the Bible to Roman Catholics. That's kind of like opening up the curtains of the window. Another thing he did was open the Vatican archives.

The Vatican archives had been closed. He opens up the Vatican archives to the public so people could come into the Vatican archives and research the history of the Roman Catholic Church. Now, I don't, I don't expect, I've never been to the Vatican archives, but I don't expect that everything is open to the public.

And I think you would have to be a, you know, scholar, a pretty high recommendation to go to the Vatican archives, but nevertheless, he opened up the Vatican archives. So, okay. Another thing that he did was reach out to the Anglican church.

He actually wrote a papal letter to the Anglican church called *Ad Anglos* to the Anglicans. So there again, Pope Pius IX, when it came to the Anglican church, what had he done? He closed the curtains of the window and turned his back on the Anglican church. What did Pope Leo XIII do? Opened up, opened up the curtains

looked out toward the Anglican church and tried to see where, what they had in common with their nearest, Anglicanism would have been their nearest kind of doctrinal theological, you know, group.

So, especially since Anglicans were becoming Roman Catholics. All right. Now, long story short on this one, Leo XIII, actually, I think in his heart, he wanted Anglican priests.

He wanted to ordain Anglican priests who, now, a lot of Anglican priests became Roman Catholic priests, but he, in his heart, probably wanted Anglican priests to become Roman Catholics who had been married, but that wasn't going to happen. Not in his day. It happened in the middle of the 20th century, but not in his day.

But in any case, he really reaches out to the Anglican church and wants the Anglican church to become part of the Roman Catholic church. So, the letter to the Anglicans, *Ad Anglos*, is an important letter from Leo XIII that shows his kind of reaching out. All right.

Now, I've saved the most important contribution of his to the last. So, let's talk about the most important thing that he did as the Pope. By closing the curtains, Pius IX ignored the destructive aspects of the industrialization of the West.

He had ignored the poverty of people, the terrible working conditions of people, the labor conditions of people, and children being put into the factory system and so forth: long hours, little pay, and everything. Pius IX, living in his Vatican with the curtains closed, pretty much ignored the problems of industrialization.

The great contribution that Leo XIII made was opening the curtains and not ignoring the problems of the industrial West, as well as the problems that industrialization had created. And so, Leo XIII said, I want the Roman Catholic church to minister to the poor, to minister to the working classes, and to alleviate some of the suffering of the people in these major, major cities. I want the Roman Catholic church to have something to do with that.

Just a quick story that doesn't have anything to do with this, but that's all right, we understand. You've all been to New York City, right? Is there anyone here who hasn't been to New York? Not New York City, okay. We should take a trip to New York City.

So, you've all been to New York City. Well, the next time you go to New York City, there's a museum you have to see. So, this has nothing to do with this, but anyways, there's a museum you have to see, and it's the Lower East Side Tenement Museum.

Have you seen that? Have you been there? Isn't it great? They are, and we're going back again. It's the Lower East Side Tenement Museum. Don't neglect to see that

when you're in New York City because what the Lower East Side in New York City was in the 19th and beginning of the 20th century, maybe to the 1930s or so, was the most densely populated place on the earth.

People were jammed into the Lower East Side by the millions, working in these horrible, horrible conditions in factories. Children were laboring in the factories, people were working in their homes, and the Lower East Side Tenement Museum recreated family life like it really was in the Lower East Side of New York at the turn of the century through industrialization. And you go into this; you can choose. There are many different tours they give you because they've taken over some of these tenements, and they've kept them pretty much as they were.

My wife and I took one tour; it would take a long time to take all the tours, but my wife and I took the one tour of a Jewish family that was working. They were on about the fourth floor. There were three very small rooms.

It was a family of four or five. Plus, during the day, workers had to come into the tenement to work in the tenement to help sew clothes and everything. The toilets are down in the basement, there is running water down in the basement, there's no air conditioning in the summer, and there's little heat in the winter.

It is just brutal to see how people lived and worked in the 19th century and the turn of the century. I mean, just to get a vision for that, so go to the Lower East Side Tenement Museum and see that. So thanks, Ruth, for cheering me on because it is great.

It is great. And you will go back again and again when you see this. And you won't believe that people could live that way.

It was just horrible. But anyway, some families made it okay, others didn't, of course, but the crime and the vice. But that's the kind of ministry Leo XIII wanted to have.

He wanted the church not to ignore those people. He wanted to open the windows, and to the industrial West and say, we got to fix this. So, long story short, one of the most famous writings of the 19th century is by Leo XIII, and it's called *Rerum Novarum*.

This was his most famous encyclical, *New Things, New Order*, and *Rerum Novarum*. So, when you're studying the 19th century, remember he was Pope until what 1903. We were still really in the 19th century, but when you're studying the 19th century, you're going to be reading *Rerum Novarum* because it is so important a document.

Okay, now there are some aspects to Rerum Novarum we want to talk about. And so, what we're going to have to do is talk about them when we get back next Wednesday. So, on Friday and Monday, I've got Los Angeles first and then New York.

So, it's going to be a busy time, but I'll be thinking of you guys and what work you're doing during this hour while I'm away.

This is Dr. Roger Green in his church history course, Reformation to the Present. This is session 18, the 19th Century Catholicism.