

Dr. Roger Green, Reformation to the Present, Session 18, 19th Century Roman Catholicism Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Green, Reformation to the Present, Session 18, 19th Century Roman Catholicism, Biblicalelearning.org, BeL

This lecture by Dr. Roger Green from his church history course, "Reformation to the Present," focuses on **19th-century Catholicism**. It begins by outlining **three major challenges** facing the Catholic Church in Europe: the separation of religious influence from secular culture, the rise of science, and industrialization. The lecture then examines the **papacy of Pope Pius IX**, characterized by a defensive posture against modern trends and a focus on internal strengthening through **ultramontanism**. Finally, it discusses **Pope Leo XIII's contrasting approach**, emphasizing engagement with the modern world and addressing social issues, particularly through his influential encyclical *Rerum Novarum*.

**2. 19 - minute Audio Podcast Created on the basis of
Dr. Green, Reformation to the Present, Session 18 – Double
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3. Briefing Document: Green, Reformation to the Present, Session 18, 19th Century Roman Catholicism

Briefing Document: 19th Century Catholicism

Overview: This document summarizes the main themes and important ideas presented by Dr. Roger Green in Lecture 18 of his Church History course, "Reformation to the Present," focusing on 19th-century Catholicism. The lecture analyzes the challenges faced by the Catholic Church during this period and examines the contrasting approaches of two significant popes: Pius IX and Leo XIII.

Main Themes and Important Ideas:

1. Introduction: Challenges Facing the Catholic Church in the 19th Century:

Dr. Green begins by outlining three key factors in 19th-century Europe that significantly impacted the Roman Catholic Church:

- **Separation of Religious Influence from Secular Culture:** The Church's traditional dominance in areas like education was eroding, leading to "a separation now of religious influence over various aspects of life." This shift was seen as a source of "grief and a lot of problems for the Roman Catholic Church."
- **The Rise of Science:** The advancements in science, particularly Darwinism with its theory of creation by natural selection, challenged the Church's traditional explanations and its role as the primary source of answers to life's big questions. Science was "pushing religion out of the center of life," marginalizing its influence.
- **Industrialization of the West:** The movement of people to cities and the rise of industrial jobs led to a decreased reliance on the Church. Many urban dwellers "don't feel any particular need for religion." Furthermore, the Church "did not know how to deal with people in the cities and the problems of the people in the cities," leading to a sense of obsolescence for some. Dr. Green notes, "the church really became marginalized in the 19th century in these great industrial, Western industrial cities," and there was a perceived "lack of dependence upon God."

2. The Papacy in the 19th Century: Pius IX (1846-1878):

- **Characterized by Closing Off the World:** Dr. Green uses a powerful analogy of Pope Pius IX "standing at a window... closing the curtains" to illustrate his

papacy's central characteristic: a rejection of and withdrawal from the challenges of the modern world.

- **Central Task: Promoting Devout Catholic Faith Against Modern Movements:** Pius IX's primary goal was "the identification and promotion of devoutly Catholic faith and practice in distinction from the many non-Christian and anti-Christian philosophical or societal movements." He viewed the Catholic Church as the sole true church and perceived numerous threats to its existence.
- **Identified Enemies of the Church:** Pius IX identified four key "societal enemies":
- **Liberalism:** He opposed the growing liberal societal and theological trends.
- **Rising Democracy:** He saw the democratic spirit as contrary to the hierarchical structure of the papacy.
- **Rationalism:** He believed that an overreliance on reason left no room for faith and the spiritual.
- **Anti-clericism:** He recognized the growing opposition to the papacy, priesthood, and religious leaders. He felt these forces were "bringing down the church."
- **Ultramontanism:** To combat these perceived threats, Pius IX strongly promoted **ultramontanism**, a movement calling for "allegiance to the papacy." This involved looking "beyond the mountains to Rome and to the papacy" as the center of the true Church. Ultramontanism aimed to "close the curtains on the window and just look inward into the church."
- **Methods of Promoting Ultramontanism: Doctrine of the Immaculate Conception of Mary (1854):** This doctrine emphasized Mary's importance and piety, indirectly reinforcing the authority of the papacy.
- **Canonizations of Saints:** Increasing the number of recognized saints highlighted the rich tradition and the Pope's authority.
- **Missionary Work:** Supporting missionary efforts spread Roman Catholic teachings and fostered allegiance to the papacy.
- **Personal Piety:** Pius IX's own "great piety, great prayer, great devotion" served as a model for Roman Catholics.
- **First Vatican Council (1869-1870):** This council was convened to "form and shape the church in opposition to the broader world."

- **Doctrine of Papal Infallibility (1870):** Confirmed at the First Vatican Council, this doctrine "gave a lot of power to the papacy."
- **Strengthening Ties with States:** Re-establishing the Catholic hierarchy in countries like England demonstrated the Pope's renewed authority.

3. The Papacy in the 19th Century: Leo XIII (1878-1903):

- **Characterized by Opening Up to the World:** In stark contrast to his predecessor, Pope Leo XIII "goes to the window and opens the curtains." His papacy aimed for the church "to be relevant to the world outside that window" and to have a "meaningful ministry to the world."
- **Desire to Come to Terms with the Modern World:** Leo XIII sought ways for the Church to engage with contemporary society.
- **Efforts to Overcome Anti-clericism:** He wanted clergy to be "relevant to where they are" and to bridge the gap created by the doctrine of papal infallibility, which had "disenfranchised the Protestants and disenfranchised the Eastern Orthodox, and disenfranchised some very important Catholic leaders."
- **Improving Diplomatic Relationships:** While Pius IX also engaged in some diplomacy, Leo XIII significantly focused on improving relationships with various states. Despite his initial hope to recover significant papal lands, he ultimately accepted the Vatican as the sole papal state, recognizing its potential as a platform to address other nations. Dr. Green notes that the exchange of ambassadors between the Vatican and countries like the United States exemplifies this.
- **Other Contributions: Encouraging Bible Study for Roman Catholics:** He promoted the idea 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."
- **Opening the Vatican Archives:** This act allowed scholars to access and research the history of the Catholic Church.
- **Reaching Out to the Anglican Church:** His papal letter "Ad Anglos" aimed to explore common ground and potentially bring the Anglican Church into the Catholic fold.
- **Most Important Contribution: Addressing the Industrial Revolution:** Leo XIII broke from Pius IX's approach by "opening the curtains and not ignoring the problems of the industrial West." He recognized the "poverty of people, the

terrible working conditions," and the exploitation of labor. He advocated for the Church to "minister to the poor, to minister to the working classes, and to alleviate some of the suffering."

- **Rerum Novarum (1891):** Dr. Green highlights Leo XIII's encyclical "Rerum Novarum" (New Things, New Order) as "one of the most famous writings of the 19th century" and his "most important" contribution. This document addressed the social issues arising from industrialization and remains a significant text in Catholic social teaching. The lecture will delve into the specifics of *Rerum Novarum* in the subsequent session.

Quotes:

- "a separation now of religious influence over various aspects of life"
- "grief and a lot of problems for the Roman Catholic Church."
- "pushing religion out of the center of life"
- "don't feel any particular need for religion, thank you very much."
- "the church really became marginalized in the 19th century in these great industrial, Western industrial cities"
- "lack of dependence upon God"
- "standing at a window... closing the curtains"
- "the identification and promotion of devoutly Catholic faith and practice in distinction from the many non-Christian and anti-Christian philosophical or societal movements."
- "bringing down the church."
- "allegiance to the papacy."
- "beyond the mountains to Rome and to the papacy."
- "close the curtains on the window and just look inward into the church."
- "gave a lot of power to the papacy."
- "goes to the window and opens the curtains of the window."
- "to be relevant to the world outside that window."
- "meaningful ministry to the world."

- "disenfranchised the Protestants and disenfranchised the Eastern Orthodox, and disenfranchised some very important Catholic leaders."
- "relevant to where they are."
- "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."
- "opening the curtains and not ignoring the problems of the industrial West."
- "poverty of people, the terrible working conditions."
- "minister to the poor, to minister to the working classes, and to alleviate some of the suffering."
- "one of the most famous writings of the 19th century."

Conclusion:

Dr. Green's lecture effectively contrasts the papacies of Pius IX and Leo XIII as responses to the significant challenges facing the Catholic Church in the 19th century. Pius IX adopted a defensive and inward-looking approach, emphasizing papal authority and resisting modern trends. In contrast, Leo XIII embraced engagement with the modern world, seeking to make the Church relevant to contemporary issues, particularly the social consequences of industrialization, as exemplified by his landmark encyclical *Rerum Novarum*. This lecture provides a crucial foundation for understanding the trajectory of Catholicism into the 20th century.

4. Study Guide: Green, Reformation to the Present, Session 18, 19th Century Roman Catholicism

19th Century Catholicism: A Study Guide

Key Concepts and Themes

- **Secularization:** The diminishing influence of religion on public life, including areas like education.
- **Rise of Science:** The increasing prominence of scientific inquiry and its impact on traditional religious explanations of the world.
- **Industrialization:** The shift from agrarian societies to industrial economies, leading to urbanization and new social issues.
- **Ultramontanism:** A 19th-century movement within Catholicism emphasizing papal authority and centralization of the Church in Rome.
- **Papal Infallibility:** The doctrine declared at the First Vatican Council (1870) asserting that the Pope is preserved from error when speaking ex cathedra (from the chair) on matters of faith and morals.
- **Social Doctrine:** The Catholic Church's teachings on social justice, the rights and responsibilities of individuals and institutions in society, particularly in response to industrialization.

Quiz

1. Describe two societal shifts in the 19th century that posed challenges for the Roman Catholic Church, according to the lecture.
2. What does the term "ultramontanism" mean literally and what was its significance in the context of Pope Pius IX's papacy?
3. Identify and briefly explain two methods employed by Pope Pius IX to promote ultramontanism within the Catholic Church.
4. What was the First Vatican Council, and what was a key doctrine that was confirmed during this council?
5. Contrast the general approach of Pope Pius IX and Pope Leo XIII towards the "world" outside the Catholic Church, as illustrated by the window analogy.

6. Describe one significant way in which Pope Leo XIII sought to make the Catholic Church more relevant to the modern world compared to his predecessor.
7. What were Pope Leo XIII's hopes regarding the Papal States, and what was the eventual reality?
8. Mention two specific actions taken by Pope Leo XIII that demonstrated a more open and outward-looking approach for the Catholic Church.
9. Explain why Pope Leo XIII's encyclical *Rerum Novarum* is considered a significant contribution in the context of 19th-century issues.
10. According to the lecture, what social issues arising from the industrialization of the West did Pope Pius IX largely ignore?

Quiz Answer Key

1. The 19th century saw the separation of religious influence from secular culture, exemplified by increased secular control of education, which challenged the Church's traditional dominance. Additionally, the rise of science, particularly Darwinism, offered alternative explanations for creation and marginalized religion as the primary source of answers to life's big questions.
2. "Ultramontanism" literally means "beyond the mountains," signifying that Catholics in Western Europe should look to Rome and the papacy for true leadership and understanding of the Church. This movement aimed to strengthen allegiance to the Pope and centralize authority in response to perceived threats to the Church.
3. Pope Pius IX promoted ultramontanism through the proclamation of the doctrine of the Immaculate Conception of Mary, which directed pious attention towards a figure closely linked to the Church and papacy. He also initiated numerous canonizations of saints worldwide, highlighting the rich tradition and the Pope's authority in recognizing sanctity.
4. The First Vatican Council was a worldwide Church council convened by Pope Pius IX from 1869 to 1870 to address the challenges facing the Church from the modern world. A key doctrine confirmed at this council was the infallibility of the Pope when speaking *ex cathedra* on matters of faith and morals.
5. Pope Pius IX is characterized as closing the curtains on the world, indicating a papacy focused inward on strengthening the Church against external threats and largely ignoring secular trends. In contrast, Pope Leo XIII is depicted as opening

the curtains, signifying a desire for the Church to engage with the modern world and address its issues.

6. Pope Leo XIII sought to overcome anti-clericism by encouraging clerics to be relevant to their contemporary context and by fostering improved diplomatic relationships with various states. This contrasted with Pius IX's more defensive and inward-looking approach.
7. Pope Leo XIII initially hoped to recover some of the extensive landholdings that the Church had possessed in previous centuries. However, the reality was that the Papal States were significantly reduced, with the Vatican City becoming the sole independent papal territory.
8. Pope Leo XIII demonstrated a more open approach by encouraging Roman Catholics to study the Bible, making scripture more accessible beyond the clergy. He also opened the Vatican archives to the public for scholarly research into the history of the Catholic Church.
9. Pope Leo XIII's encyclical *Rerum Novarum* is significant because it directly addressed the social issues arising from industrialization, such as poverty and poor working conditions. It advocated for the Church to actively minister to the working classes and alleviate their suffering, marking a departure from the perceived indifference of the previous papacy to these issues.
10. According to the lecture, Pope Pius IX, focused on internal Church matters and perceived external threats, largely ignored the destructive aspects of the industrialization of the West, including the poverty and terrible labor conditions faced by many.

Essay Format Questions

1. Analyze the primary challenges facing the Roman Catholic Church in the 19th century, as described in the lecture, and discuss how these challenges shaped the papacies of Pius IX and Leo XIII.
2. Compare and contrast the approaches of Pope Pius IX and Pope Leo XIII in responding to the changing social and intellectual landscape of the 19th century. Evaluate the effectiveness of their respective strategies.
3. Discuss the significance of the doctrine of papal infallibility as proclaimed during the First Vatican Council. How did this doctrine both reflect and influence the direction of the Catholic Church in the late 19th century?
4. Explain the key tenets of ultramontanism and analyze its role in Pope Pius IX's efforts to strengthen the Catholic Church in the face of perceived modern threats.
5. Evaluate the impact and long-term significance of Pope Leo XIII's encyclical *Rerum Novarum*. How did it represent a shift in the Catholic Church's engagement with the social and economic issues of the industrial era?

Glossary of Key Terms

- **Secular Culture:** Aspects of society not controlled by or related to religious institutions or beliefs.
- **Darwinism:** The theory of biological evolution by natural selection, developed by Charles Darwin.
- **Industrialization:** The process of economic and social transformation from an agrarian society to one dominated by industry and machine manufacturing.
- **Agrarian Society:** A society whose economy is predominantly based on agriculture.
- **Papacy:** The office and authority of the Pope as the head of the Roman Catholic Church.
- **Liberalism (in 19th-century religious context):** A theological and societal approach emphasizing reason, individual freedom, and a less literal interpretation of scripture, often seen as challenging traditional doctrines and authority.

- **Rationalism:** A philosophical stance that emphasizes the role of reason and logic as the primary source of knowledge.
- **Anti-clericism:** Opposition to the influence and power of the clergy in public and political affairs.
- **Ultramontanism:** A 19th-century movement within Catholicism that emphasized the supreme authority of the Pope and the centralization of church governance in Rome.
- **Canonization:** The formal process by which the Pope declares a deceased person to be a saint.
- **Ecumenical Council:** A meeting of bishops and other church leaders from the whole world convened to discuss and make decisions about church doctrine and practice.
- **Infallibility of the Pope:** The doctrine that the Pope is preserved from error when he speaks ex cathedra (in his official capacity as head of the Church) on matters of faith and morals.
- **Hierarchy (of the Church):** The structured organization of the Catholic Church, with the Pope at the top, followed by bishops, priests, and deacons.
- **Diplomatic Relationships:** Formal political relationships and communication between nations.
- **Encyclical:** A papal letter addressed to the bishops of the Roman Catholic Church, and often dealing with matters of doctrine, morals, or discipline.
- **Social Doctrine (Catholic):** The body of Catholic teachings on social justice, human rights, and the common good, addressing issues such as poverty, labor, and the organization of society.

5. FAQs Green, Reformation to the Present, Session 18, 19th Century Roman Catholicism, [Biblicalelearning.org](https://www.biblelearning.org) (BeL)

Frequently Asked Questions: 19th Century Catholicism

1. What were the major societal shifts in the 19th century that presented challenges to the Roman Catholic Church? The 19th century in Europe saw three significant shifts that created difficulties for the Roman Catholic Church. First, there was a growing separation of religious influence from secular culture, exemplified by the increasing secular control of education, which had historically been under church authority. Second, the rise of science, particularly with advancements in biology, geology, and anthropology culminating in Darwinism, offered alternative explanations for the origins of life and challenged the Church's traditional dominance in answering fundamental questions. This led to a marginalization of religion in the public sphere. Third, the rapid industrialization of the West caused a mass migration to cities, where many felt less need for religion and the Church struggled to address the social problems and spiritual needs of this new urban, industrialized population.

2. How did Pope Pius IX (1846-1878) respond to these challenges? Pope Pius IX largely responded to the challenges of the 19th century by adopting a posture of resistance and inward focus. He identified what he saw as four main enemies of the Church: liberalism, rising democracy, rationalism, and anti-clericism. To combat these forces, he championed a movement called ultramontanism, which emphasized allegiance to the papacy and looking inward to the Church rather than engaging with the secular world. This approach involved promoting the doctrine of the Immaculate Conception of Mary (1854), increasing the canonization of saints, expanding missionary work under papal authority, emphasizing his own personal piety as an example, convening the First Vatican Council (1869-1870), and establishing the doctrine of papal infallibility (1870). He also worked to strengthen the Church's ties with various states, such as re-establishing the Catholic hierarchy in England. His papacy is characterized by a desire to shut out the perceived threats of the modern world and reinforce devout Catholic faith and practice centered on Rome.

3. What was the significance of ultramontanism under Pope Pius IX? Ultramontanism, meaning "beyond the mountains," was a significant movement promoted by Pope Pius IX that called for a strong allegiance to the papacy. It aimed to unify and strengthen the Roman Catholic Church in the face of societal challenges by emphasizing the central authority of the Pope. By encouraging Catholics to look to Rome for guidance and truth, Pius IX sought to counter the influences of liberalism, democracy, rationalism, and anti-clericism. Doctrines like the Immaculate Conception and papal infallibility, along with increased canonizations and missionary efforts loyal to the papacy, were all means of fostering this ultramontane spirit and reinforcing the Church's internal strength and distinct identity.

4. What were the key outcomes of the First Vatican Council (1869-1870)? The First Vatican Council, convened by Pope Pius IX, was called to address the challenges facing the Church and to define its doctrines more clearly. A major outcome of the council was the formal proclamation of the doctrine of papal infallibility. This doctrine asserts that the Pope, when speaking *ex cathedra* (from the chair) on matters of faith and morals, is preserved from error. The council aimed to strengthen the authority of the papacy in a time when the Church felt under attack from various secular and intellectual movements.

5. How did Pope Leo XIII (1878-1903) differ in his approach from Pope Pius IX? Pope Leo XIII adopted a significantly different approach compared to his predecessor, Pius IX. While Pius IX largely closed the Church off from the modern world and focused on internal strengthening, Leo XIII sought to engage with it. He is often described as "opening the curtains" to the world, aiming to make the Church relevant and have a meaningful ministry in contemporary society. He encouraged clerics to be relevant to their contexts, worked to improve diplomatic relationships (though he was ultimately disappointed by the loss of the Papal States), encouraged Roman Catholics to study the Bible, opened the Vatican archives for historical research, and reached out to other Christian denominations, notably the Anglican Church.

6. What was Pope Leo XIII's most significant contribution? Pope Leo XIII's most significant contribution is considered to be his engagement with the social issues arising from the industrialization of the West. Unlike Pius IX, who largely ignored these problems, Leo XIII recognized the poverty and poor working conditions faced by many and believed the Church had a responsibility to address them. This led to his famous encyclical *Rerum Novarum* (1891), which addressed the rights and duties of capital and labor, advocating for the poor and working classes and laying the groundwork for Catholic social teaching.

7. What were some of the key themes addressed in Pope Leo XIII's encyclical *Rerum Novarum*? Pope Leo XIII's encyclical *Rerum Novarum* (Latin for "New Things" or "Revolutionary Change") addressed the social and economic changes brought about by the Industrial Revolution. Key themes included the rights and obligations of both workers and employers, the right to private property, the importance of fair wages, the need for workers to form associations (like unions), and the role of the state in ensuring justice and the common good. While critical of socialist solutions, the encyclical also condemned the exploitation of workers and called for a more just social order rooted in Christian principles.

8. How did the contrasting papacies of Pius IX and Leo XIII reflect the challenges facing the Catholic Church in the 19th century? The contrasting papacies of Pius IX and Leo XIII highlight the complex and multifaceted challenges facing the Catholic Church in the 19th century. Pius IX's response, characterized by resistance and a focus on internal unity and doctrinal clarity, reflected a concern over the perceived threats of modern ideologies and a desire to preserve traditional Catholic identity and authority. Conversely, Leo XIII's approach of engagement and dialogue with the modern world, particularly his attention to social issues, acknowledged the need for the Church to remain relevant and address the pressing concerns of the time. These two distinct approaches demonstrate the internal debates and evolving strategies within the Church as it navigated a rapidly changing world marked by secularization, scientific advancements, and industrial upheaval.