

## LESSON 9

# 'TRADITIONAL' CATHOLICISM AFTER THE FIRST VATICAN COUNCIL

### Introduction

Ultramontanism was the big winner at the First Vatican Council. The pope's authority was officially strengthened within the Roman Catholic Church. This would come to be reflected in practice by the manner in which the successors of Pius IX wielded that power. Still, not everyone greeted the decree on papal infallibility with enthusiasm nor acceptance. For example, dissident groups in Germany and other places opposed to the decisions of the Council disassociated themselves from papal authority. A significant group of dissenters established ties with the Jansenist Catholics in Holland in 1873. This group is known as the 'Old Catholic Church'. Certain of its practices closely resembled Protestant practices for they gave up clerical celibacy and auricular confession, and conducted the liturgy in the modern languages.

Roman Catholic unity would continue to prove somewhat fragile and elusive at times as the forces of Modernism came to be asserted with added momentum during the twentieth century. However, in the continuing struggle with external forces, the popes of the twentieth century would prove to be capable leaders. All would leave an influential stamp upon the Roman Catholic Church by means of the way each dealt with the complexity of changes during their particular pontificate.

The climactic point in the period for Roman Catholicism came just after mid-century. That same old medieval institution decided to make some significant changes and did so at the Second Vatican Council (1962-65). The Roman Catholic Church since Vatican II has struggled with the implications of what transpired in that phenomenal meeting. This lesson deals with developments up to the Second Vatican Council as reflected in the papal leadership of the period.

### Papal Leadership 1878-1958

The successors of Pope Pius IX were inheritors both of the three hundred plus years of strong assertive traditionalism since the Council of Trent in the sixteenth century and of the then more recent high papal claims of the Vatican Council of 1869-70. Five strong individuals occupied the papal chair during the eighty years from the time of the death of Pius IX in 1878 until the election of Pope John XXIII in 1958. Each one faced the complexity of the times in such a way as to leave his own distinctive mark upon the twentieth century Roman Catholic Church.

### Leo XIII (1878-1903)

Pope Pius IX was succeeded by Leo XIII. Leo's twenty-five years represented another long period of papal tenure. Like most popes since Pius IX, Leo's actions contributed to

### TRUE OR FALSE?

- 1.) Ultramontanism was diminished in the wake of the First Vatican Council. \_\_\_\_\_
- 2.) The decree on papal infallibility was well received by all groups. \_\_\_\_\_

(1. False, 2. False)

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### LIST THREE PRACTICES OF THE 'OLD CATHOLIC CHURCH'.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

(Compare your answers with the text.)

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### FILL IN THE BLANKS.

The climactic point in the post Vatican I period took place just after m\_\_\_\_c\_\_\_\_\_ when the Church made changes at the S\_\_\_\_\_ V\_\_\_\_\_ C\_\_\_\_\_.

(mid-century, Second Vatican Council)

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establish a reputation which added strength to the perceived integrity of the papacy. Leo XIII brought significant experience and ability to the papal office. He was considered an outstanding scholar, had served the Church effectively as a diplomat, and had proven quite popular as a bishop. As pope he was missionary in spirit and sought to reinforce and expand the missionary programs of the Roman Catholic Church.

In contrast to Pius IX, Pope Leo XIII sought to be more accommodating in some areas. He attempted to establish open, if not always good, relationships with European nations which had been highly suspicious of and reactive to earlier papal claims and actions. For example, in Germany under Bismarck during the 1870's, the government had taken repressive actions against the Roman Catholic Church. Bismarck saw the Church's anti-Modernist stance as a threat to German unity. This anti-Catholic feeling and the developments related to it in Germany came to be known as the *Kulturkampf*—the 'struggle for civilization'. The intent of the *Kulturkampf* was to make the State supreme in all cultural affairs. Obviously, Bismarck saw the asserted authoritative position of the papacy as a threat to his purpose.

Actions taken by Germany during the *Kulturkampf* included expulsion of the Jesuits. Some clergy were imprisoned. In 1873 the government enacted the 'May Laws'. These were based on the concept of absolute State supremacy and effectively brought everything related to the Roman Catholic Church in Germany under government control. It appears that Bismarck later became convinced that it would be politically advantageous to back away from some of the more repressive actions associated with *Kulturkampf*. Certainly that would not have been possible from Bismarck's side had it not been for the more open attitude of Leo XIII as compared to his predecessor Pius IX. Leo is usually credited with restoring good relations between the Catholic Church and Germany, as if the initiative and skill in accomplishing that had all come from his side. That would be too simple an explanation. However, his skills at negotiation and diplomacy were real, and the 'May Laws' were abolished by 1887 and with them the *Kulturkampf*.

Leo XIII also stands out because of his interest in having the Roman Catholic Church become more involved in the increasing social issues which were a result of the Industrial Revolution. Having spent three years in Brussels and having visited the industrial centre of London prior to becoming pope, Leo was aware of the problems of the masses of people in the growing industrial environment. His pastoral concern for the well being of those negatively affected found expression in the 1891 papal encyclical *Rerum Novarum*. One Catholic writer has referred to *Rerum Novarum* as the 'Magna Carta of social Catholicism.'<sup>1</sup> It is a very human document dealing with practical issues. It condemns doctrinaire Socialism. It affirms the right of workers to own property. It also affirms free wage bargaining and the principle of workers uniting; and strongly emphasizes the ideal of a 'just wage'. Likewise, in dealing with issues related to Roman Catholic developments in the

<sup>1</sup>Thomas Bokenkotter, *A Concise History of the Catholic Church*, rev. ed., (Garden City, N.Y.: Image Books, 1979), p. 341.

#### FILL IN THE BLANKS.

Leo XIII was an out-standing s\_\_\_\_\_ and had served as a d\_\_\_\_\_ for the Church. He sought to expand the m\_\_\_\_\_ programs of the Church.

(scholar, diplomat, missionary)

The anti-Catholic feeling in Germany was called the *Kulturkampf* (s\_\_\_\_\_ for c\_\_\_\_\_). The intent of the movement was to make the S\_\_\_\_\_ supreme in all c\_\_\_\_\_ affairs. The authoritative position of the p\_\_\_\_\_ was seen as a threat to this purpose.

(struggle, civilization, State, cultural, papacy)

Some actions of the *Kulturkampf* included the expulsion of the J\_\_\_\_\_, the imprisonment of some c\_\_\_\_\_, and the enactment of the 'M\_\_\_\_\_ L\_\_\_\_\_'.  
(Jesuits, clergy, May Laws)

(Jesuits, clergy, May Laws)

The 'May Laws' were based on the idea of a \_\_\_\_\_ State s\_\_\_\_\_.

(absolute, supremacy)

The 'May Laws' were in force for 15 years, but were finally abolished, partly due to Leo XIII's skills at n\_\_\_\_\_ and d\_\_\_\_\_.

(negotiation, diplomacy)

The encyclical *Rerum Novarum* is sometimes referred to as the 'M\_\_\_\_\_ C\_\_\_\_\_ of social C\_\_\_\_\_'. It affirms the right of workers to o\_\_\_\_\_ p\_\_\_\_\_. It also affirms f\_\_\_\_\_ w\_\_\_\_\_ bargaining, the principle of workers u\_\_\_\_\_, and the ideal of a 'j\_\_\_\_\_ w\_\_\_\_\_'.  
(Compare your answers with the text.)

(Compare your answers with the text.)

United States, Leo XIII specifically affirmed the 'Knights of Labour', one of the most powerful U.S. labour unions, with at least two-thirds of its members Roman Catholics.

Another important encyclical issued by Leo XIII was *Immortale Dei* promulgated in 1885. This document gives grudging recognition to popularly elected governments. Leo was attempting to accommodate the Roman Catholic Church to the realities of the times. Much of what is in the *Immortale Dei* is stated negatively. For example, even in countries with democratic governments, it was the position of the Catholic Church that religions other than Roman Catholic should not be granted equal status with Catholicism, since there can only be one true Church. *Immortale Dei* also condemned what the Roman Catholic Church views as the 'error' of the separation of Church and State. At the same time, Leo did state that 'no one [should] be forced to embrace the Catholic faith against his will'.<sup>2</sup> He went on to attack 'the liberty of thinking and publishing' as 'the fountain-head and origin of many evils'.<sup>3</sup>

The continuing development of some diversity within Roman Catholicism, and the problems such diversity posed, can also be seen during the papal reign of Leo XIII. The situation with Catholics in the United States during that period is quite informative. Liberal tendencies began to manifest themselves in certain Roman Catholic leaders in the United States. As noted earlier, these leaders desired to relate themselves and the Catholic Church in a positive fashion to the cultural and societal realities of the U.S. system and, thereby, to attract Protestants into the American Catholic fold. This 'Americanism' as it was referred to negatively in Roman Catholic circles was addressed by the pope in the 1899 encyclical *Testem Benevolential*. Leo XIII condemned the concept of accommodating Roman Catholic doctrine to the needs of modern society. This action was consistent with the earlier *Syllabus of Errors* which had been promulgated by his predecessor Pius IX. This reactive action effectively quieted the Liberal Catholic movement in the United States for many years.

While Leo XIII made some attempts to make the Roman Catholic Church more open, it turned out to be not too open. As a scholar-pope he took the significant action of opening the Vatican archives to historians; and he, likewise, promoted biblical exegesis by Catholic scholars. However, as a reactive and protective measure he created the Pontifical Biblical Commission in 1902. This Commission functioned as a 'watch-dog' group to assure that the exegetes did not succumb to increasingly modernistic tendencies in the field of biblical research. Since the findings of the Commission were considered binding, some scholars like Loisy and Duchesnes in France would later lose their teaching positions. Leo's papacy was rather paradoxical in many ways. While he 'opened' some doors of the Roman Catholic Church a bit wider to the changing world, he was not willing to open them too much and indeed, as has been noted, often came close to completely shutting them once again.

<sup>2</sup>Clyde L. Manschreck, ed., *A History of Christianity*, vol. 2: *The Church from the Reformation to the Present* (Grand Rapids: Baker Book House, 1964), p. 378.

<sup>3</sup>*Ibid.*, p. 377.

#### FILL IN THE BLANKS.

The encyclical *Immortale Dei* gave some recognition to p \_\_\_\_\_ elected g \_\_\_\_\_, although it condemned the separation of C \_\_\_\_\_ and S \_\_\_\_\_.

(popularly governments, Church, State)

Leo XIII attacked 'the liberty of t \_\_\_\_\_ and p \_\_\_\_\_' as a 'fountain-head and origin of many e \_\_\_\_\_'.

(thinking, publishing, evils)

In the encyclical *Testem Benevolential*, Leo XIII condemned the idea of a \_\_\_\_\_ Roman Catholic d \_\_\_\_\_ to the needs of modern society.

(accommodating, doctrine)

Leo XIII was a scholar and as such he opened the V \_\_\_\_\_ archives to h \_\_\_\_\_. He promoted biblical e \_\_\_\_\_ by Catholic scholars, although he did not wish them to succumb to m \_\_\_\_\_ tendencies.

(Vatican, historians, exegesis, modernistic)

## Pius X (1903-1914)

In the election of Joseph Sarto to the papacy as Pius X, it became obvious that he and those who supported him were ready for a different type of emphasis than had been given by Pope Leo XIII. Pope Pius X promoted himself as a 'religious' rather than a 'secular' pope. He believed that Leo's attempts to deal diplomatically with secular governments had failed. He determined not to be diplomatic. He committed himself to insisting upon the Roman Catholic Church's 'rights' within the framework of nation states; in his mind, no diplomacy was required.

His unyielding assertion of the Roman Catholic Church's rights was soon tested in France. In 1904 the French president violated Catholic protocol which, because of the 'Roman Question', had prevented heads of 'Catholic' states from visiting the head of the Italian government since 1870. President Loubet made a state visit to the King of Italy. When Pius X protested, the French withdrew their ambassador to the Vatican—signifying that in the eyes of the French government the pope was not an independent sovereign. In 1905 the government proceeded to pass the *Law of Separation* which disavowed any established religion for France, thus assuming a position affirming the separation of Church and State. In early 1906 Pope Pius X responded with an encyclical denouncing the *Law of Separation* and thereby affirming the Roman Catholic Church's own position. In this letter to all bishops in France, Pius declared:

That it is necessary to separate Church and State is a thesis absolutely false,—a most pernicious error. Based in fact upon the principle that the State ought not recognize any religious faith, it is, to begin with, deeply insulting to God; for the creator of man is also the founder of human societies, and he maintains them as he does us. We owe him, therefore, not only private worship but also a public and social worship in his praise.<sup>4</sup>

And in conclusion, he wrote:

We . . . reject and condemn the law passed in France for the separation of the Church and State, as profoundly insulting to God whom it officially denies by making it a principle that the Republic recognizes no religion. We reject and condemn it as violating natural law, the law of nations, and the public faith due to treaties, as contrary to the divine constitution of the Church, to its fundamental rights, and to its liberty, as overturning justice and trampling under foot the property rights which the Church has acquired by manifold titles and especially by virtue of the Concordat. We reject and condemn it as grievously offensive to the dignity of this Apostolic See, to our person, to the episcopacy, to the clergy and to all the French Catholics . . .<sup>5</sup>

With the unwillingness of Pope Pius X to permit any compromise, the Roman Catholic Church was forced to give up its properties and revenues in France.

Another indication of the unwillingness of Pius X to act diplomatically is to be seen in something which occurred in

<sup>4</sup>Manschreck, *A History of Christianity*, pp. 390-1.

<sup>5</sup>Ibid., p. 392.

### FILL IN THE BLANKS.

Pope Pius X thought of himself as a 'r \_\_\_\_\_' rather than s \_\_\_\_\_ pope. He was committed to insisting on the r \_\_\_\_\_ of the Roman Catholic Church within the framework of nation s \_\_\_\_\_.

(religious, secular, rights, states)

The ' \_\_\_\_\_ ' had prevented the heads of ' \_\_\_\_\_ ' states from visiting the head of the \_\_\_\_\_ state since 1870.

(Roman Question, Catholic, Italian)

This problem brought the issue of the separation of C \_\_\_\_\_ and S \_\_\_\_\_ into a conflict arising between the F \_\_\_\_\_ government and the papacy.

(Church, State, French)

Pope Pius X was not willing to permit any c \_\_\_\_\_ in this matter.

(compromise)

1910. Plans had been made for the pope to receive the then ex-president of the United States, Theodore Roosevelt, at the Vatican. However, when the pope learned that Roosevelt had given a lecture in the Methodist Church in Rome, he refused the audience. This, as would be expected, created something of a negative stir in public opinion in the United States.

The rigidity of Pius X's papal administration also is to be seen in the way in which he attacked the continuing Modernism that threatened Roman Catholic doctrine. He inherited some of the problems which had surfaced during the latter years of Leo XIII's papacy. Alfred Loisy, one-time professor of Holy Scripture at the Catholic Institute in Paris, would be excommunicated; and George Tyrrell, an Irishman who echoed much of the teaching of Loisy, was ordered out of the Society of Jesus and then was refused the Sacraments. In connection with these problems Pius X published two papal encyclicals denouncing Modernism and sought to root it out of Catholic seminaries and universities.

The first encyclical, issued in 1907, is known as *Lamentabili Sane*. It reads like the *Syllabus of Errors* in its condemnation of sixty-five Modernist theses taken mostly from an interpretation of Loisy's writings. Pius X introduced the list by declaring that he 'has decided that the chief errors should be noted and condemned by the Office of this Holy Roman and Universal Inquisition.'<sup>6</sup> Among the 'errors' cited were the following:

[It is an error to say that] 1. The ecclesiastical law which prescribes that books concerning the Divine Scriptures are subject to previous examination does not apply to critical scholars and students of scientific exegesis of the Old and New Testament. . . . 5. Since the deposit of Faith contains only revealed truths, the Church has no right to pass judgement on the assertions of the human sciences. . . . 12. If he wishes to apply himself usefully to Biblical studies, the exegete must first put aside all preconceived opinions about the supernatural origin of Sacred Scripture and interpret it the same as any other merely human document. . . . 55. Simon Peter never even suspected that Christ entrusted the primacy in the Church to him. . . . 64. Scientific progress demands that the concepts of Christian doctrine concerning God, creation, revelation, the Person of the Incarnate Word, and Redemption be readjusted.<sup>7</sup>

The final 'error' cited should be especially noted in terms of understanding the pope's fear of Modernism: 'Modern Catholicism can be reconciled with true science only if it is transformed into a non-dogmatic Christianity: that is to say, into a broad and liberal Protestantism.'<sup>8</sup>

The second encyclical also appeared in 1907. It has the title *Pascendi Gregis*; it likewise attacks Modernist theology. *Pascendi Gregis* sought to systematize the unsystematically developed doctrinal concepts of the Modernists. The encyclical represents an attempted synthesis of ideas from various sources. In the bringing of various strands of thought together in this manner, the document ends up attacking something

<sup>6</sup>Manschreck, *A History of Christianity*, p. 392.

<sup>7</sup>Ibid., pp. 392-5.

<sup>8</sup>Ibid., p. 395.

#### FILL IN THE BLANKS.

Paul X refused to meet Theodore Roosevelt after R \_\_\_\_\_ had g \_\_\_\_\_ a l \_\_\_\_\_ at the Methodist Church in Rome.

(Roosevelt, given, lecture)

Paul X's administration was very r \_\_\_\_\_ in his attack on the M \_\_\_\_\_ which he felt threatened Roman Catholic d \_\_\_\_\_.

(rigid, Modernism, doctrine)

Two encyclicals which Paul X issued were *Lamentabili Sane* and *Pascendi Gregis*. The were written to combat M \_\_\_\_\_ in Catholic s \_\_\_\_\_ and u \_\_\_\_\_.

(Modernism, seminaries, universities)

Some 'errors' listed in *Lamentabili Sane* were:

'1. The e \_\_\_\_\_ law . . . concerning the Divine Scriptures . . . does not apply to c \_\_\_\_\_ s \_\_\_\_\_ and s \_\_\_\_\_ . . . 5. . . . the Church has no right to pass j \_\_\_\_\_ on the assertion of the h \_\_\_\_\_ sci-ences. . . . 12. . . . the exegete must first put aside all p \_\_\_\_\_ c \_\_\_\_\_ opinions about . . . Scripture and interpret it the same as any other m \_\_\_\_\_ h \_\_\_\_\_ document. . . . 64. Scientific progress demands that . . . Christian doctrine concerning G \_\_\_\_\_, c \_\_\_\_\_, r \_\_\_\_\_, the Person of the I \_\_\_\_\_, W \_\_\_\_\_, and the R \_\_\_\_\_ be adjusted. 65. Modern C \_\_\_\_\_ can be reconciled with true s \_\_\_\_\_ only if it is transformed into . . . a broad and liberal P \_\_\_\_\_.'

(Compare your answers with the text.)

The encyclical *Pascendi Gregis* represents an attempt to synthesize M \_\_\_\_\_ ideas from various s \_\_\_\_\_.

(Modernist, sources)

which did not actually exist among the Modernists in this form. But, in this form, their heresies were certainly in direct conflict with the teachings of the Roman Catholic Church. Among other things, Pius attacked the Modernists for their evolutionism. He describes it as 'practically their principle doctrine'.<sup>9</sup> He thought that for the Modernists everything was subject to change: 'dogma, Church, the Books we revere as sacred, even faith itself.'<sup>10</sup> Such teaching, according to Pius X, leads to schism and heresy, and denigrates revelation and the authoritative role of the Roman Catholic Church.

In order to further control the Church's firm grip on teaching and conformity to Roman Catholic interpretation in the face of the perceived great Modernist threat, Pius X issued his 'Oath Against Modernism' in 1910. Indicative of the continuation of problems related to Modernism in the Roman Catholic Church, the 'Oath Against Modernism' would be reaffirmed on several later occasions (for example, 1918, 1931). Those teaching in various Roman Catholic educational institutions would be required to swear the 'Oath'.

An excerpt from Pius X's lengthy 'Oath' provides significant insight into the strong position of authority the Roman Catholic Church asserts for itself in deciding what is true and what is false. The 'Oath' begins: 'I firmly embrace and accept all and singly those articles which have been defined, set forth and declared by the Church's inerrant teaching-authority.'<sup>11</sup> With regard to asserting the strong Roman Catholic ecclesiological position, the 'Oath' reads: 'And with firm faith, I . . . believe that the Church, the guardian and teacher of the revealed Word, was directly founded by the real and historical Christ himself, as he dwelt with us, and that she was built upon Peter, the prince of the Apostolic hierarchy and his successors forever.'<sup>12</sup> And, the continuity of that authoritative role is, likewise, again affirmed in the following part of the 'Oath':

I sincerely receive the teaching of the faith as it has been handed down to us from the Apostles and orthodox Fathers and handed down in the same sense and meaning; and furthermore, I utterly reject the heretical fiction . . . of the evolution of dogmas according to which they change from one meaning to another and a meaning contradictory to that meaning which the Church before had given . . .<sup>13</sup>

During this time theological witch-hunts became the order of the day. Some Catholic theological journals ceased publication. Innocent men had their careers ruined by unsubstantiated accusations. One Catholic historian treats the period under the descriptive chapter title of 'The Modernist Debacle'. He observes:

Modernism was indeed successfully stamped out, but at a tremendous price; the Catholic intelligence was inoculated against error, but the dosage was almost fatal. The liberal Catholic movement suffered another grave setback, and social Catholicism lost a decade of valuable time. Many of the Church's most brilliant thinkers were

<sup>9</sup>Colman J. Barry, ed., *Readings in Church History*, vol. 3: *The Modern Era 1789 to the Present* (New York: Newman Press, 1965), p. 118.

<sup>10</sup>Ibid.

<sup>11</sup>Manschreck, *History of Christianity*, p. 395.

<sup>12</sup>Ibid.

<sup>13</sup>Ibid., p. 396.

#### TRUE OR FALSE?

- 1.) Pius X attacked Modernists for their evolutionism. \_\_\_\_\_
- 2.) *Evolutionism* means that everything changes. \_\_\_\_\_
- 3.) Modernists did not wish to change dogma. \_\_\_\_\_
- 4.) Pius X felt that Modernism leads to schism and heresy and denigrates the authority of the Church. \_\_\_\_\_

(1. True, 2. True, 3. False, 4. True)

#### FILL IN THE BLANKS.

In order to maintain the Church's control on t\_\_\_\_\_ and c\_\_\_\_\_ in i\_\_\_\_\_, Pius X instituted the 'O\_\_\_\_\_ A\_\_\_\_\_ M\_\_\_\_\_':

(teaching, conformity, interpretation, Oath Against Modernism)

The 'Oath' shows the strong position of a\_\_\_\_\_ which the Roman Catholic Church claims to have to decide what is t\_\_\_\_\_ and what is f\_\_\_\_\_.

(authority, true, false)

The theological witch-hunts of the time caused some Catholic journals to cease p\_\_\_\_\_. Some innocent men had their c\_\_\_\_\_ ruined. One Catholic historian considers that Modernism was stamped out at a tremendous p\_\_\_\_\_.

(publication, careers, price)

silenced or driven out of theology and into a kind of spiritual schizophrenia. Catholic seminaries remained medieval ghettos until the middle of the twentieth century . . .<sup>14</sup>

While preoccupied with concerns driven by fears associated with Modernism, Pope Pius X desired to be a true Reformer-Pope in the area of the Roman Catholic Church's inner life. He truly wanted to be remembered as a 'religious' pope rather than a 'secular' one. To that end, he gave himself to the task of pressing for a liturgical revival, desiring to enrich the Church's worship. He promoted frequent communion and ardent prayer. He reorganized and made more efficient the various administrative departments and offices related to the Roman Curia. The Curia is the governmental bureaucracy of the Roman Catholic Church based at the Vatican. He also led in the revision of the Church's canon law. Chief among his reforming activities were those related to the pastoral functions and spirituality of the clergy.

### **Benedict XV (1914-1922)**

The papal tenure of Pius X's successor, Benedict XV, was overshadowed by the First World War. Benedict's public stance was one of neutrality. He sought to relate to both sides in the war for the purpose of promoting an end to the hostilities. In the process, he received criticism from both sides, each believing that the pope favoured the other.

While Benedict XV was limited in what he could actually accomplish, he did establish an office at the Vatican for assisting in the reuniting of war prisoners with their families. He was also successful in persuading Switzerland to receive soldiers from either side who were suffering with tuberculosis. His generosity was reflected by the fact that he used the resources of the Vatican treasury in seeking to alleviate suffering. Benedict would have liked to have had a role in the treaty arrangements at the end of World War I. However, the government of Italy insisted that the Vatican should be excluded from having a part in the peace settlement of 1919.

Though his ability to achieve results during wartime was limited, Benedict has, nevertheless, often been referred to as the 'Pope of Peace'. He had first sought peace within the Church. One of his first acts upon being elevated to the papal chair was to put a halt to the rampant witch-hunts which had been such an integral part of Pius X's papacy. Less noticed, but quite significant, was his role in seeking to lay a foundation for resolving the 'Roman Question'. He began to show a positive interest in Italian politics. He began to permit Italian Catholics to vote in Italian elections; thus, by his own actions, he effectively lifted the papal ban against Roman Catholic participation in Italian politics.

Benedict, unlike Pius X, reflected a propensity for diplomacy. Relations with France were re-established in 1921 with France appointing an ambassador to the Vatican. During the period that Benedict was pope, the number of nations with official representatives to the Vatican increased from fourteen to twenty-seven.

The war caused Benedict to do serious thinking in regard

### **FILL IN THE BLANKS.**

Although Pius X was preoccupied with Modernism, he also wished to be a true R \_\_\_\_\_ -P \_\_\_\_\_ in the area of the i \_\_\_\_\_ l \_\_\_\_\_ of the Church. He emphasized worship and pressed for l \_\_\_\_\_ r \_\_\_\_\_. He promoted frequent c \_\_\_\_\_ and ardent p \_\_\_\_\_. He also led in the revision of the Church's c \_\_\_\_\_ law.

*(Reformer-Pope, inner life, liturgical revival, communion, prayer, canon)*

The pope during the First World War was \_\_\_\_\_ who maintained a stance of \_\_\_\_\_.

*(Benedict XV, neutrality)*

Benedict XV sought to relieve suffering by reuniting w \_\_\_\_\_ p \_\_\_\_\_ with their families and persuading Switzerland to receive soldiers from both sides who were suffering from t \_\_\_\_\_.

*(war prisoners, tuberculosis)*

Benedict XV is often referred to as the 'Pope of P \_\_\_\_\_' because he sought peace within the Roman Catholic Church by ending the w \_\_\_\_\_ -h \_\_\_\_\_ which were part of the papacy of Pius X. He also laid the foundations for ending the 'R \_\_\_\_\_ Q \_\_\_\_\_' by encouraging Italian Catholics to participate in politics.

*(Peace, witch-hunts, Roman Question)*

<sup>14</sup>Bokenkotter, *Concise History*, p. 406.

to the missionary activities of the Roman Catholic Church. As well as being the 'Pope of Peace', he has sometimes been referred to as the 'Missionary Pope'. Within the context of the wartime environment, Benedict came to see the urgency of stressing to Roman Catholic missionaries the need for the establishment and development of an indigenous clergy on the mission fields of the world. In relation to this, he also emphasized the need for a native hierarchy in the various designated mission countries.

### **Pius XI (1922-1939)**

Pius XI, who became pope in February 1922, would have to direct the Roman Catholic Church through no less turbulent times than his predecessor, Benedict XV. He would have to contend with Fascism in Italy and Nazism in Germany, and the world would move close to the brink of war during his pontificate. Pius XI did, however, contribute some added degree of tranquillity to the Catholic Church itself.

Since 1870 when Pope Pius IX had declared himself to be a 'prisoner' in the Vatican and the Italian government had been confronted with the 'Roman Question', no pope had appeared in public. Now, more than fifty years later, the first official act of Pius XI as pope was to appear on a public balcony at the Vatican and to pronounce a blessing upon the faithful. He opened the door to the Italian government with the intent of resolving the 'Roman Question' and, thereby, ending the 'captivity of the popes'. This was accomplished in 1929 when he negotiated the Lateran Treaty with Benito Mussolini. By this agreement the pope gave up claims to the former Papal States in exchange for a large grant of government bonds. At the same time, Italy recognized the 110 acres of the Vatican City as the possession and politically neutral domain of the Roman Catholic Church. The treaty further declared Catholicism as the official religion of Italy.

Pius XI came to the papacy against the background of a significant career as a scholar. He, like Benedict XV before him, worked hard to defuse the lingering antagonisms which had resulted from the earlier Modernist controversy. His own keen interest in science resulted in the establishment of the Pontifical Institute of Christian Archaeology and the Pontifical Academy of Sciences.

Pius XI sought to generate enthusiasm and energy for the Roman Catholic Church through the laity (an emphasis which would be strongly articulated later in the century at the Second Vatican Council). The pope's means for accomplishing this goal was his utilization of 'Catholic Action'. Catholic Action was an organized movement of Catholic laymen. By definition it was a 'lay apostolate'. The term 'apostolate' refers to services rendered to the Church and on behalf of the Church by means of pious works. Thus, Catholic Action was the laity, under the direction of clergy, organized to render service to the Church through the use of their talents and participation in activities such as evangelization in the work-place, ministry to the poor, etc. In the mind of Pope Pius XI, it represented an attempt on behalf of the Roman Catholic Church to bridge the gap between the Church and the secular world (another theme which would become prominent at Vatican II).

Pope Pius XI has often been judged harshly by Catholics

### **FILL IN THE BLANKS.**

Benedict XV has been called the 'Missionary Pope' because he emphasized the need for a native h\_\_\_\_\_ and an establishment of an indigenous c\_\_\_\_\_ on the mission fields of the world.

*(hierarchy, clergy)*

Pope Pius XI also had to deal with a difficult time involving Italian \_\_\_\_\_ and German \_\_\_\_\_.

*(Fascism, Nazism)*

Pius XI dealt with the 'Roman Question' by the negotiation of the L\_\_\_\_\_ T\_\_\_\_\_ with the Fascist government of Italy. The papacy gave up its claim to the P\_\_\_\_\_ S\_\_\_\_\_ and Italy recognized the Vatican City as the p\_\_\_\_\_ of the Roman Catholic Church and as a politically n\_\_\_\_\_ domain. The treaty also established C\_\_\_\_\_ as the official religion in Italy.

*(Lateran Treaty, Papal States, possession, neutral, Catholicism)*

Pius XI sought to defuse the antagonisms which had resulted from the earlier \_\_\_\_\_ controversy.

*(Modernist)*

Pius XI also sought to generate enthusiasm for the Church through the use of the laity in 'C\_\_\_\_\_ A\_\_\_\_\_'. This group was defined as a 'l\_\_\_\_\_ a\_\_\_\_\_'. They were to render service to the Church through p\_\_\_\_\_ w\_\_\_\_\_. This was the way Pius X sought to bridge the gap between the Church and the s\_\_\_\_\_ world.

*(Catholic Action, lay apostolate, pious works, secular)*

and non-Catholics alike. The criticism has generally stemmed from his perceived approval—at least tacit—of Italian Fascism and German Nazism which seemed to be inherent in the Concordats (official agreements between the Vatican and specific nations) entered into with Italy in 1929 and Germany in 1933. It is to be noted, however, that by 1931 he had issued an encyclical highly critical of certain aspects of Fascism in Italy, and in 1937 in another encyclical he denounced racist Nazism in light of Hitler's not having lived up to the agreements in the Concordat.

The papal encyclical dealing with Fascism is *Non Abbiamo Bisogno*. In it, Pius condemns those tenets of Fascism 'which have been found to be contrary to Catholic doctrine and Catholic practice.'<sup>15</sup> For example, Pius XI indicates that Fascism intends 'to monopolize completely the young, from their tenderest years up to manhood and womanhood, for the exclusive advantage of a party and of a regime based on an ideology which clearly resolves itself into a true, a real pagan worship of the state.'<sup>16</sup> And further:

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 . . . with Catholic doctrine . . . 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 the Mass and the sacraments, and that all the rest of education belongs to the state.<sup>17</sup>

Yet Pius XI is vulnerable to criticism even in the encyclical, for though he denounces Fascist teaching, he pointedly declared that 'we have not said that we wished to condemn the [Fascist] party itself.'<sup>18</sup>

The Concordat with the National Socialist government in 1933 had guaranteed Roman Catholics in Germany the freedom to practice their religion, but at the cost of endorsing the Nazi government. Obviously, Hitler never intended to keep the agreement. Finally, in light of numerous abuses, Pius XI issued the encyclical *Mit Brennender Sorge* in March 1937. The encyclical was smuggled in to Germany and read in Roman Catholic Churches on Palm Sunday. Pius admits to having had 'serious misgivings' as to the proposed Concordat with Germany in 1933. Then, in the awareness of Nazi teaching, he goes on to observe:

Only superficial minds can lapse into the heresy of speaking of a national God, of a national religion; only such can make the mad attempt of trying to confine within the boundaries of a single people, within the narrow blood stream of a single race, God the creator of the world, the king and lawgiver of all peoples before whose greatness all peoples are small as a drop in the bucket.<sup>19</sup>

In the face of persecution, Pius XI challenged Roman Catholics in Germany to maintain loyalty to Rome. Reports indicate that Hitler was enraged by the encyclical but then basically ignored it.

<sup>15</sup>Barry, *Readings in Church History*, p. 416.

<sup>16</sup>Ibid., p. 414.

<sup>17</sup>Ibid., p. 415.

<sup>18</sup>Ibid., p. 416.

<sup>19</sup>Ibid., p. 372.

#### FILL IN THE BLANKS.

The reason that Pius XI has been harshly criticized is that he is perceived to have given at least t\_\_\_\_\_ approval of both Fascism and Nazism. This is due to the C\_\_\_\_\_ which he entered into with I\_\_\_\_\_ in 1929 and with G\_\_\_\_\_ in 1933. He did denounce both systems in later e\_\_\_\_\_.

(*tacit, Concordats, Italy, Germany, encyclicals*)

The encyclical *Non Abbiamo Bisogno* condemns the tendency of Fascism to m\_\_\_\_\_ the young and to teach an ideology which is a p\_\_\_\_\_ worship of the s\_\_\_\_\_.

(*monopolize, pagan, state*)

The encyclical *Mit Brennender Sorge* condemns as heresy to idea that one can speak 'of a national G\_\_\_\_\_, of a n\_\_\_\_\_ religion, [and] . . . confine within the boundaries of a single p\_\_\_\_\_, within . . . a single race, God the C\_\_\_\_\_ of the world . . . before whose greatness all p\_\_\_\_\_ are small . . .'

(*God, national, people, creator, peoples*)

Pius XI's other notable declaration was the encyclical which condemned atheistic Communism. Known as *Divini Redemptoris*, it was issued five days after the *Mit Brennender Sorge* had appeared attacking Nazism. Communism, according to Pius XI, is 'polluted' and 'satanic'. The pope challenged his clergy to protect the faithful from the deception of Communism. 'Communism is intrinsically wrong, and . . . 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', he wrote.<sup>20</sup> In the concluding passage of the encyclical, Pius declared: 'Everywhere today there is an anxious appeal to moral and spiritual forces; and rightly so, for the evil we must combat is at its origin primarily an evil of the spiritual order. From this polluted source the monstrous emanations of the communistic system flow with satanic logic.'<sup>21</sup> Historically, the Roman Catholic Church has been among the strongest opponents of Communism, and this document would be evidence of that. Pope Pius XI emphasized his conviction that Catholicism was the only viable alternative to Communism.

### Pius XII (1939-1958)

The initial period of Pius XII's tenure as pope was set against the backdrop of the Second World War. Prior to its outbreak, he issued a challenge for peace. Like the challenge of Benedict XV before the start of World War I, Pius' call went unheeded, and war did come. The actions and public statements of Pius XII during the war have been the subject of debate and controversy. Some would insist that his attempt to maintain a position of neutrality for the Vatican constituted a moral lapse in light of the atrocities taking place in Germany. Defenders of his position indicate the pope felt that to have condemned the Holocaust openly could have made a Nazi reaction potentially even worse for Jews and Catholics. It is on record that the Vatican did utilize its influence to protect Jews in ecclesiastical buildings opened for that purpose on instructions from the pope himself. Yet one Roman Catholic historian observes that the fact he publicly did so little 'has cast a long shadow over an otherwise brilliant pontificate.'<sup>22</sup>

From a Roman Catholic perspective the 'brilliant' aspects of Pius XII's service to the Church of Rome included his strong stand against Communism. He reiterated the denunciations made against it by his predecessor Pius XI. In the post-War era of Soviet expansionism, Pius XII viewed the threat of Communism in an increasingly alarmed way. In 1949 he threatened Catholic promoters of Communism and Catholics who were members of the Communist Party with excommunication. Thus, the Roman Catholic Church continued to be viewed and, indeed, defined itself as the great enemy of Communism.

Following World War II, Pius XII sought to increase the international make-up of the College of Cardinals. He named a large number from more countries so that the number of Italian cardinals was held to one-third of the total number. At the same time, he increasingly reserved more and more

### FILL IN THE BLANKS.

Another notable encyclical was *Divini Redemptoris* in which Pius XI condemned C \_\_\_\_\_. He called it 'p \_\_\_\_\_' and 's \_\_\_\_\_' and challenged the clergy to protect the f \_\_\_\_\_ from its deception.

(Communism, polluted, satanic, faithful)

Pius XI was convinced that the only viable alternative to Communism was \_\_\_\_\_.

(Catholicism)

Pope Pius XII was pontiff during the S \_\_\_\_\_ W \_\_\_\_\_ W \_\_\_\_\_ and some feel that he should not have maintained n \_\_\_\_\_ in light of the atrocities taking place in Germany.

(Second World War, neutrality)

Pius XII took a strong stand against C \_\_\_\_\_ just as his predecessor had done, especially seeing the post-war Soviet e \_\_\_\_\_. He considered the Roman Catholic Church to be the great e \_\_\_\_\_ of Communism.

(Communism, expansionism, enemy)

Another concern of Pius XII was to increase the i \_\_\_\_\_ make-up of the College of C \_\_\_\_\_.

(international, Cardinals)

<sup>20</sup>Barry, *Readings in Church History*, p. 336.

<sup>21</sup>Ibid., p. 337.

<sup>22</sup>Bokenkotter, *Concise History*, p. 406.

decisions for himself and did less and less delegation of tasks. After 1944 he even served as his own Secretary of State. He thus sought to consolidate and centralize his own power. Some would say Pius XII was autocratic. Certainly he held a strong ultramontane position, seeing cardinals and bishops as his personal representatives.

Two encyclicals of Pius XII, which placed together seem paradoxical, are *Divino Afflante Spiritu* (1943) and *Humani Generis* (1950). The first, *Divino Afflante Spiritu*, appeared to speak a final definitive word with reference to biblical and theological scholarship. The document encouraged such studies and removed the person engaged in the use of modern exegetical and critical methods from risk. Some would see this kind of fresh emphasis upon scholarly endeavours as a necessary preparatory stage to what eventually became possible twenty years later at the Second Vatican Council.

The other document, however, seems extremely harsh and restrictive by comparison. *Humani Generis* was promulgated by the pope in order to halt the theological and doctrinal drift which Pius XII came to believe was beginning to threaten Catholicism. Some of the extremes which Pius now attempted to moderate included the questioning of: biblical inerrancy, transubstantiation, the necessity of the Church for salvation, and even the finality of papal authority in matters of faith and morals. *Humani Generis* placed new inhibitions upon Roman Catholic scholarship.

From a traditional Roman Catholic perspective, another of those brilliant aspects of his papacy was the encyclical *Mystici Corporis Christi* published in 1943. This document emphasized the pope's view of the Church. Pius affirmed that the Church—the mystical body of Christ, visible, entrusted with the sacraments as the means of salvation—is identical with the Roman Catholic Church. He then asserted the aspect of papal authority for the Church in these words:

But we must not think that [Christ] rules only in a hidden or extraordinary way. On the contrary [he] governs his Mystical Body in a visible way and ordinarily through his vicar [the pope] on earth. . . . After his glorious Ascension into heaven this Church rested not on [Christ] alone, but on Peter, too, its visible foundation stone. . . . They, therefore, walk the path of dangerous error, who believe that they can accept Christ as the Head of the Church, while they reject genuine loyalty to his vicar on earth.<sup>23</sup>

Thus, the true church is the visible Roman Catholic Church led by the pope.

Most notable of Pius XII's acts was his declaration and definition of the 'Bodily Assumption of the Blessed Virgin Mary' (that is, the ascension [the being 'taken up'] of her resurrected body into heaven). The pope had long established himself as one devoted to the Virgin. Just as popular belief had existed about Mary's 'Immaculate Conception' before Pope Pius IX declared it to be infallible dogma in 1854, so popular views also had held to the concept of a bodily assumption—thus asserting that Mary's body did not see corruption. In fact, in the nineteenth century, Pius IX had spoken of that position.

<sup>23</sup>Barry, *Readings in Church History*, pp. 427-8.

TRUE OR FALSE?

1.) Pius XII decentralized the administration of the Roman Catholic Church. \_\_\_\_\_

(1. False)

2.) The encyclicals *Divino Afflante Spiritu* and *Humani Generis* are apparently paradoxical. \_\_\_\_\_

3.) *Divino Afflante Spiritu* discouraged biblical and theological scholarship. \_\_\_\_\_

4.) *Divino Afflante Spiritu* freed those using modern exegetical and critical methods from risk. \_\_\_\_\_

(2. True, 3. False, 4. True)

LIST SOME OF THE CONCEPTS THE QUESTIONING OF WHICH PIUS XII SOUGHT TO CONTROL THROUGH *HUMANI GENERIS*.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_

(Compare your answers with the text.)

FILL IN THE BLANKS.

The encyclical *Mystici Corporis Christi* affirmed that the Church, as the m \_\_\_\_\_ body of C \_\_\_\_\_, is identical with the R \_\_\_\_\_ C \_\_\_\_\_ Church.

(mystical, Christ, Roman Catholic)

Pius XII was convinced that the Roman Catholic Church is the \_\_\_\_\_ church led by the \_\_\_\_\_ as successor to Peter.

(true, pope)

The most notable of the acts of Pius XII was his declaration of the dogma of the 'B \_\_\_\_\_ A \_\_\_\_\_ of the B \_\_\_\_\_ V \_\_\_\_\_ M \_\_\_\_\_'. This doctrine teaches that Mary a \_\_\_\_\_ into heaven without her b \_\_\_\_\_ seeing corruption.

(Bodily Assumption, Blessed Virgin Mary, ascended, body)

In 1950, Pope Pius XII declared it to be infallible dogma. Roman Catholic theologians, in defending this teaching, conclude that it follows logically from the dogma of her 'Immaculate Conception'.

In the document *Munificentissimus Deus*, Pope Pius XII cites the 'evidence' of Church 'tradition' in stating:

. . . By the authority of Our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and Our own authority, We proclaim, declare, and define that it is a divinely revealed dogma, that God's Immaculate Mother, the Ever-Virgin Mary, when the course of her earthly life was finished, was assumed body and soul into heavenly glory.

Hence, if anyone—which God forbid—should willfully dare either to deny or to call into doubt what We have defined, let him know that he has completely forsaken the divine and Catholic Faith.<sup>24</sup>

This statement is the first dogmatic proclamation made by a pope since the Vatican Council in 1870 declared that the pope is infallible in matters of faith and morals when he speaks *ex cathedra*. This action on the part of Pius XII proved discouraging to those Roman Catholics who had begun to engage in dialogue with non-Catholics. And certainly, to non-Catholics interested in ecumenism, it established yet another stumbling block in the path leading to the realization of their aspirations. As dogma, the 'Assumption of the Blessed Virgin Mary' was now regarded by the Roman Catholic Church as a belief essential to salvation.

### Conclusion

This lesson began with a view toward consideration of the papal administrations of those popes who came to direct the Roman Catholic Church immediately following the First Vatican Council. All five of the popes considered framed their papal actions against the criteria of the reactionary Counter-Reformation of the Council of Trent and the Ultramontanism of Vatican I. At the point where any one of them made attempts to open the Roman Catholic Church to the slightest possibility of some type of accommodation with the modern world, they most often pulled back at the first sign of what they interpreted as a threat to traditional Roman Catholicism.

At the time of Pope Pius XII's death in 1958, changes had impacted the Roman Catholic Church. In some parts of the world those changes had led some 'local' manifestations of Roman Catholicism to give definite signs of more openness to the modern world. However, in Rome and with the Roman Curia, the medieval mind-set still seemed rigidly in place, and the door to the modern world shut tightly. The next lesson brings into focus the opening, in Rome, of that door and the windows too, under Pius XII's successor, Pope John XXIII.

<sup>24</sup>Manschreck, *History of Christianity*, p. 407.

### FILL IN THE BLANKS.

To Roman Catholic theologians, the dogma of the 'Bodily Assumption of the Blessed Virgin Mary' follows logically on the dogma of her '\_\_\_\_\_.'

(*Immaculate Conception*)

The pronouncement of this dogma established another stumbling block for those \_\_\_\_\_ who were interested in ecumenism. As dogma, its acceptance is essential to \_\_\_\_\_ in the eyes of the Roman Catholic Church.

(*non-Catholics, salvation*)

All five of the popes in the post-Vatican I period used the criteria of the reactionary C \_\_\_\_\_ of T \_\_\_\_\_ and the C \_\_\_\_\_ -R \_\_\_\_\_ and the position of U \_\_\_\_\_ as the basis for their actions.

(*Council, Trent, Counter-Reformation, Ultramontanism*)

## Home Study Guide

### Basic Assignment (Levels 1, 2, and 3).

1. What position on papal authority was the major winner at the First Vatican Council?

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2. What did dissident groups in Germany and elsewhere do as a reaction to Vatican I?

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3. What struggle took place between Bismarck's Germany and the papacy of Leo XIII?

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4. What practical issues were dealt with by the encyclical *Rerum Novarum*?

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5. What was Leo XII's view of the relationship between the Church and the State?

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6. What was the function of the Pontifical Biblical Commission?

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7. Pius X preferred to think of himself as what kind of pope?

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8. What confrontation took place between Pius X and the government of France?

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9. What was Pius X's reaction to Modernism?

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10. What did Pius X say about 'evolutionism'?

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11. Who was required to take the 'Oath Against Modernism'?

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12. What was the result of the use of the 'Oath Against Modernism'?

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13. How did Benedict XV try to alleviate the suffering of those involved in World War I?

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14. What did Benedict XV do which helped resolve the 'Roman Question'?

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15. What did Benedict XV stress regarding the clergy and hierarchy of the Church in mission countries?

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16. How did Pius XI resolve the 'Roman Question'?
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- 
17. What was included in the terms of the Lateran Treaty?
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18. What actions did Pius XI expect of the laity in 'Catholic Action'?
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19. With what governments were the Concordats of 1929 and 1933 made?
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20. What did Pius XI declare in relation to Fascism in 1931?
- 
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21. What did Pius XI declare in relation to Nazism in 1937?
- 
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22. What did Pius XI declare in relation to Communism in 1937?
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- 
23. Why has Pius XII been criticized for his position during World War II?
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24. What was Pius XII's reaction to Communism?
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25. How did Pius XII try to make the Roman Catholic Church more international?
- 
26. What is considered the main contribution of Pius XII toward preparing the stage for Vatican II?
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27. How does Pius XII's encyclical *Humani Generis* contrast with the matter dealt with in the previous question?
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28. What view did Pius XII hold regarding the 'true church'?
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29. What dogma did Pius XII declare?
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30. How did it affect relations between the Roman Catholic Church and non-Catholics?
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**Supplementary assignment (Levels 2 and 3).** Read pages 300-02 and 345-50 in *The Story of Christianity*, vol. 2: *The Reformation to the Present Day* by Justo L. González, and answer the following questions.

1. What was the 'dream' of Leo XII? How does the document *Rerum Novarum* illustrate this?
2. What was the issue with which the document *Providentissimus Deus* dealt?
3. According to González, what was the 'net result' of the rigid conservatism of Pius X?
4. What conclusion does González reach concerning the differences between how Protestants and Catholics faced the challenges of modern society?
5. What was the major concern of Benedict XV as pope?
6. List some of the criticisms that have been made against the papacy under Pius XI.
7. Who were the 'righteous gentiles' mentioned by González?
8. According to González, in what way did the policies of Pius XII prepare the way for some of the major changes which occurred in Catholicism during the next quarter-century?

**Advanced assignment (Level 3).** Using the text of Lesson 9, González, and any other source available to you, do the following exercises.

1. Write a three page essay on 'Catholicism's Reaction to Modernism' during the period covered in Lesson 9.
2. Write a four or five page essay on 'The Catholic Church's Reaction to Fascism, Nazism, and Communism Under Pius XI and Pius XII'.

### **Seminar Discussion**

1. Discuss and critique the papal administration of Leo XIII.
2. Discuss and critique the papal administration of Pius X.
3. Discuss and critique the papal administration of Benedict XV.
4. Discuss and critique the papal administration of Pius XI.
5. Discuss and critique the papal administration of Pius XII.