

CATHOLICISM *confronts* MODERNITY, 1789-present

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Church confronts State: 19th-century-style

Cartoon appearing toward the end of the *Kulturkampf* [late 1870s]:

Chan cellor Otto von Bismarck plays chess with Pope Leo XIII

Among the pieces in the Pope's arsenal: the "Syllabus [of Errors]" and the "Encyclical" (from which emanates the caption "Interdiction")
Among the pieces in the Chan cellor's arsenal: "Closing of Monasteries" [*Kloster Gesetz*].



Church confronts State: 21st-century-style

Photo appearing in in *Boston Metro* August 1-3, 2003 [Dylan Martinez/Reuters]

"No God || Atheism is Liberty" // Democracy Yes; Theocracy No™

"Atheists for the laicity of the State"

“Slavery itself, considered as such in its essential nature, is not at all contrary to the natural and divine law, and there can be several just titles of slavery and these are referred to by approved theologians and commentators of the sacred canons.... It is not contrary to the natural and divine law for a slave to be sold, bought, exchanged or given.” ~ Holy Office *Instruction*, signed by Pius IX (June 20, 1866)

“Whatever is opposed to life itself, such as . . . arbitrary imprisonment, deportation, prostitution, the selling of women and children, and slavery . . . all these things and others of their like are infamies indeed. They poison human society and are a supreme dishonour to the Creator . . . ~ Vatican II, *Gaudium et Spes* (1965)

“Socialism and democracy are pests”. ~ Pius IX *Qui pluribus* (1846); *Singulari quadam* (1854); *Syllabus of Errors* § IV (1864)

“It is in full accord with human nature that juridical-political structures should afford all their citizens the chance to participate freely and actively in establishing the constitutional bases of a political community, governing the state, determining the scope and purpose of various institutions, and choosing leaders.”

~ Vatican II, *Gaudium et Spes* (1965) § 75.

“From this foulest source of indifference there flows the absurd and wrong view, or rather insanity, according to which freedom of conscience must be asserted and vindicated for everyone.” ~Gregory XVI, *Mirari Vos* (1832)

“From this completely false concept of social rule, they do not hesitate to foster that erroneous opinion which is especially injurious to the Catholic Church and the salvation of souls, called by our predecessor Gregory XVI *deliramentum* namely, that freedom of conscience and of cults is the proper right of each man and this should be proclaimed and asserted in every rightly constituted society.”

~Pius IX, *Quanta Cura* (1864)

“[It is an error to say that] every human being is free to embrace and profess that religion which, led by the light of reason, he/she believes to be true”. ~ Pius IX *Syllabus of Errors* (1864), *Denziger* #1715.

“This Vatican Synod declares that the human person has a right to religious freedom. This freedom means that all people are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that in matters religious no one is to be forced to act in a manner contrary to his/her own beliefs.” ~ Vatican II, *Dignitatis Humanae* (1965) § 2

COURSE DESCRIPTION:

The overarching question to be investigated is a simple one: **“Why and how was Catholicism imagined to be radically incompatible with ‘modernity’ — whatever the speaker might mean by that term — from the time of the French Revolution until the Second Vatican Council [1962-1965]?”**

Beginning with the French Revolution, “Roman Catholicism” came to be imagined by others — and constructed by itself — over and against “the modern” in at least three senses:

first, against the concept of temporal (i.e., historical) *change* and “progress”;

second, against the evolution of subjective individualism — i.e., the notion that the private judgment and liberty of individual conscience is prior to (and superior to) communal claims; and as a corollary,

third, against the notion that “religion” is a private affair to be kept separate from the public sphere. (The controversy over the “separation of church and state” continues into the present as one manifestation of this larger private/public division.)

The 19th century widened the gap: urbanization, democratization, emergent laicist nation-states, and scientific positivism all posed threats to traditional agrarian and authoritarian conceptions of organic corporatist society. The end-result was the invention of a cosmopolitan (i.e., ultramontane) “Roman Catholicism” that stood over-and-against the dominant 19th-c. cultures of subjective individualism, nationalist liberalism and historically self-conscious thought. Using the taxonomy classically posed by H. Richard Niebuhr in *Christ and Culture*, one could say that late-modern Roman Catholicism departed from a traditional stance of “Christ-above-culture” — a model stretching back to Thomas Aquinas of religion as a synthetic force. Instead, it adopted a newly dualistic and combative stance of “Christ-against-culture” — an “invented tradition” pitting an intransigent integralist Church against society and culture.

In the wake of the Second World War, the Holocaust, and the alliances of Catholicism with Fascist states — and in the midst of the Cold War and the problem of Communist states — this dualistic opposition was rethought and reversed in Vatican II. *Dignitatis Humanae* declared that “*A sense of the dignity of the human person has been impressing itself more and more deeply on the consciousness of contemporary humanity, and the demand is increasingly made that human beings should act on their own judgment. . .*” while *Gaudium et Spes* proclaimed the Church’s solidarity with modern humanity: “*The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ.*”

In the course of tracing this narrative, we will survey a number of topics: anti-Enlightenment rhetoric; nationalist liberalism and democracy; the *Syllabus of Errors*; rationalism v. fideism; neo-medievalist inventions of tradition such as the Thomistic philosophy; the challenge of Marx and “the social question”; the “Modernist Crisis”; anti-Semitism; *nouvelle théologie*; Vatican II. In light of the Church’s changing moral doctrine in areas of specific modernist concern — usury, slavery,

political and religious liberty, human sexuality — we will ask whether the 19th-c. liberal concept of “development” is radical enough to account for such significant shifts in mentality and teaching.

CLASS REQUIREMENTS:

- 1) **Attendance at all classes**
- 2) Approximately **200 pages of reading each week** (usually from a secondary work)
- 3) **Thirteen short (1-2 page) papers**, due for Tuesday seminar discussions, answering a question concerning the reading.

PROCEDURES:

On Tuesdays we will discuss the week’s assigned readings from secondary sources. The short papers due at the beginning of class will facilitate these discussions.

On Thursdays students will bring to class printouts of assigned primary texts (e.g., encyclicals, conciliar documents, correspondence). (They need not have been read before class.) We will closely read several paragraphs of these primary texts within the historical context set out by the secondary works discussed on Tuesday. Time will be reserved at the end of class for a pre-lecture in preparation for next Tuesday’s reading.

REQUIRED TEXTS available at the Boston College Bookstore and on reserve at O’Neill Library:

1. Darrin M. McMahon, *Enemies of the Enlightenment: The French Counter-Enlightenment and the Making of Modernity* (Oxford, 2002) ISBN0195158938
2. David I. Kertzer, *The Kidnapping of Edgardo Mortara* (Vintage, 1999) ISBN0679768173
3. Owen Chadwick, *The Secularization of the European Mind in the Nineteenth Century* (Cambridge, 2002) ISBN0521398290
4. Terence Ranger and Eric Hobsbawm, eds., *The Invention of Tradition* (Cambridge, 1992) ISBN0521437733
5. Michael Burns, *France and the Dreyfus Affair* (Bedford/St. Martin's, 2000) ISBN0312111673
6. Ruth Harris, *Lourdes Body and Spirit in the Secular Age* (Penguin, 2000) ISBN0140196188
7. J. K. Huysmans, tr. Brendan King, *Là-Bas A Journey into the Self* (Dedalus, 2001) ISBN1873982747
8. Gabriel Marcel, *The Philosophy of Existentialism* (Lyle Stuart, 1995) ISBN0806509015
9. John T. McGreevy, *Catholicism and American Freedom. A History* (Norton, 2003) ISBN0393047601
10. Xavier Rynne, *Vatican Council II* (Orbis, 1999) ISBN1570752931
11. Robert McClory, *Turning Point: The Inside Story of the Papal Birth Control Commission* (Crossroad/Herder & Herder; 1997) ISBN0824516133

RECOMMENDED BOOKS limited number available at Boston College Bookstore; on reserve at O’Neill Library

1. Owen Chadwick, *A History of the Popes, 1830-1914* (Oxford, May 2003) ISBN0199262861
2. A.N. Wilson, *God's Funeral* (Ballantine, 2000) ISBN0345439597
3. Robert McClory, *Power and the Papacy: The People and Politics Behind the Doctrine of Infallibility* (Triumph, 1997) ISBN0764801414
4. Michael Phayer, *The Catholic Church and the Holocaust, 1930-1965* (Indiana, 2001) ISBN0253214718
5. Jose M. Sanchez, *Pius XII and the Holocaust Understanding the Controversy* (Catholic Univ., 2002) ISBN081321081X
6. H. Richard Niebuhr, *Christ and Culture* (HarperCollins, 2001) ISBN0061300039

I. SECULARIZATION: MODERNITY V. MYSTERY ?

WEEK I A RAGE FOR ORDER V. FEAR OF CHAOS: THE FACT OF TEMPORAL CHANGE

T 09/02 Introduction
Reading: Letter to *B.C. Magazine*

R 09/04

A. Must Mystery be Unchanging?

We begin with the idea of “modernity” as the invention of linear time: setting oneself over and against “traditional” visions of the world, and embracing the notion that the world is (a) materialist, (b) fated to be always progressing (i.e., an inversion of the “Great Chain of Being”) and (c) composed of autonomous individuals. If “time” is a forward motion always progressing; and if “religion” is a stable “sacred canopy” under which we can find refuge from the chaos and ravages of time; then what are we to make of doctrinal development?

ASSIGNMENT:

John T. Noonan, Jr., “Development of Moral Doctrine” *Theological Studies* 54 (1993): 662-677.

Patrick M. O’Neil, “A Response to John T. Noonan, Jr. Concerning the Development of Catholic Moral Doctrine, *Faith and Reason* (Spring/Summer 1996).

Class reading:

Anonymous, “The Treatise of the Three Imposters” [1777]
Diderot, *Supplement to the Voyage of Bougainville* [1771]
Voltaire, *Philosophical Dictionary*: “Soul”; “Tolerance”; “Transubstantiation” [1764]
Abbé Sieyès, “What is the Third Estate?” [January 1789]
“Declaration of the Rights of Man and of the Citizen” [August 26, 1789]
Condorcet, “Sketch for a Historical Picture of the Progress of the Human Mind” [1794]

Recommended: H. Richard Niebuhr, *Christ and Culture*

Nancy C. Ring et al, *Introduction to the Study of Religion*: 4-20; 52-67

Steve Bruce, *Religion in the Modern World: From Cathedrals to Cults*: 9-68

Alan Aldrige, *Religion in the Contemporary World: A Sociological Introduction*: 56-88

René Rémond, *Religion and Society in Modern Europe*: 1-14

WEEK II 1789: “ROMAN(TIC) CATHOLICISM”: “ENEMY OF THE ENLIGHTENMENT”

T 09/09 ASSIGNMENT: Darrin McMahon, *Enemies of the Enlightenment*

R 09/11

Class reading:

The Civil Constitution of the Clergy [1790]

Vatican-Napoleonic French Concordat [1801]

Chateaubriand, *The Genius of Christianity* [1802]

Joseph De Maistre, *On the Pope* [1819]

B. 1780-1880: Modernism as Nationalist Liberalism

WEEK III 1848: ANACHRONISM: PAPAL MONARCHY IN THE AGE OF LIBERAL NATIONALISM

T 09/16 **ASSIGNMENT: David Kertzer, *The Kidnapping of Edgardo Mortara* (New York, 1997)**

Recommended: Owen Chadwick, *A History of the Popes 1830-1914* (New York, 1998), 1-94

R 09/18 Class reading:

J. G. von Herder, *Materials for the Philosophy of the History of Mankind* [1784]

Giuseppe Mazzini, *On Nationality as a Key to Social Development* [1852]

Daniel O'Connell, Speech on Justice for Ireland [Feb 4, 1836]

Theodor Herzl, *On the Jewish State* [1896]

Jeremy Bentham, *Principles of Legislation* [1802]

T. B. Macaulay, Speech on Parliamentary Reform [2 March 1831]

Tsar Nicholas I: Imperial Manifesto on Poland [March 25, 1832]

Gregory XVI, *Mirari Vos* [August 15, 1832]

WEEK IV 1858: SUBJECTIVE INDIVIDUALISM V. ORGANIC CORPORATISM

T 09/23 **ASSIGNMENT:**
Owen Chadwick, *Secularization of the European Mind*: 1-47; 107-139
John McGreevy, *Catholicism and American Freedom*: 7-126

Recommended: Owen Chadwick, *A History of the Popes, 1830-1914*, 95-160

R 09/25 Class reading:

Auguste Comte, *Course in Positivist Philosophy* [1830-1842]

John Stuart Mill, *On Liberty* [1859]

John Stuart Mill, *Representative Government* [1861]

Catholic teaching on slavery 16th to 19th centuries

Jesuit Slaveholding in Maryland, 1717-1838

Abraham Lincoln, Second Inaugural Address [March 4, 1865]

Vatican-Ecuador Concordat [1862]

Pius IX, *Syllabus of Errors* [8 Dec 1864]

_____, *Quanta Cura* [8 Dec 1864]

The Italian Law of Guarantees [May 13, 1871]

_____, *Etsi Multa* [21 November 1873]

Prussian Law on the Appointment of Clergy [May 21, 1874]

Leo XIII, *Immortale Dei* [November 1, 1885]

T 09/29

ASSIGNMENT:

Hobsbawm and Ranger, *The Invention of Tradition* ((1983) 1992): 1-42; 101-210; 263-307
Johann von Döllinger, *Letters from Rome on the Council* [1870];
Abp. Peter Kenrick of St. Louis, “An Address in Opposition to Papal Infallibility” [1870]
“Pretended ‘Speech of a Bishop in the Council’” [1870]

Recommended: Owen Chadwick, *A History of the Popes*, 161-312

Robert McClory, *Power and the Papacy: The People and Politics Behind the Doctrine of Infallibility*

R 10/02

Class reading:

Rev. Thomas Mozley, M.A., *Letters from Rome on the Occasion of the Oecumenical Council Vatican I* constitutions:

De Fide catholica [24 April 1870] and *Pastor Aeternus* [18 July 1870]

Leo XIII, *Aeterni Patris* [1879]

Maurice de Wulf, *Scholasticism Old and New: An Introduction to Scholastic Philosophy Medieval and Modern* [1903]

_____, *The System of Thomas Aquinas* [1922]

Elia Blanc, *Manuale Philosophiae Scholasticae* [1901]

Ludwig Ott, *Fundamentals of Catholic Dogma* [1954]

Catechism of the Catholic Church [1992]

“The Church is One, Holy, Catholic, and Apostolic” [¶¶ 811-870]

“Man’s Capacity for God” [¶¶ 27-49]

II. 1880-1914: LAICISM V. INTEGRALISM: “A WORLD WITHOUT MYSTERY”

WEEK VI 1891: SOCIAL REVOLUTION: FEARS OF “THE CROWD”

T 10/07

ASSIGNMENT:

Owen Chadwick, *Secularization of the European Mind*: 48-106

Robert L. Heilbroner, “The Inexorable System of Karl Marx,” in *The Worldly Philosophers*, 7th ed. (New York (1953) 1995), 136-169.

Edward Reiss, *Marx: A Clear Guide* (1997): 34-48; 66-81

John Toews, ed., *Communist Manifesto With Related Documents*:

Karl Marx, *The Economic and Philosophic Manuscripts of 1844* [1844]

Frederick Engels, “Draft of a Communist Confession of Faith” [1847]

Karl Marx, *The Communist Manifesto* [1848]

Engels, “Speech at Karl Marx’s Funeral” [1883]

John McGreevy, *Catholicism and American Freedom*: 127-165

Recommended:

Owen Chadwick, *A History of the Popes, 1830-1914*, 312-331

Robert Heilbroner, “The Dreams of the Utopian Socialists,” *Worldly Philosophers*, 104-135

R 10/09

Class Reading:

Leo XIII, *Rerum Novarum* [1891]

Gustave Le Bon, *The Crowd: A Study of the Popular Mind* [1896]

Pius XI, *Casti Connubii* [1930]

Pius XI, *Quadragesimo Anno* [1931]

Dorothy Day, *From Union Square to Rome* [1939]

_____, *The Long Loneliness* [1952]

John Paul II, *Laborem Exercens* [1981]

WEEK VII 1905: J’ACCUSE!: DREYFUS AFFAIR, ACT OF SEPARATION, R.C. MODERNIST CRISIS

T 10/14

ASSIGNMENT:

Michael Burns, *France and the Dreyfus Affair: Documentary History* (1999)

Owen Chadwick, *Secularization of the European Mind*: 161-228

Roger Aubert, *Roman Catholic Modernist Crisis*

Recommended: Owen Chadwick, *A History of the Popes, 1830-1914*, 332-405

R 10/16

Class reading:

Edouard LeRoy, “What is a Dogma?” [*La Quinzaine* April 16, 1905]

Pius X, *Pascendi Dominici Gregis* [1906]

Pius X, *Lamentabili* [1907]

Decrees of the Pontifical Biblical Commission, 1905-1915

George Tyrrell, *Through Scylla and Charybdis* [1907]

Alfred Loisy, *The Gospel and The Church* [*L’Évangile et l’Église*, 1914]

Henri Bergson, *Creative Evolution* [1907]

William Albert Levi, “The Creativity of Man: Henri Bergson”

V. THE CHURCH IN THE MODERN WORLD

A. 1950-1965: COMING TO TERMS: POST-HOLOCAUST / COLD WAR

WEEK XI FROM RESISTANCE TO NOUVELLE THÉOLOGIE

T 11/11

ASSIGNMENT:

John McGreevy, *Catholicism and American Freedom: 189-249*

Michael Phayer, *Catholic Church and the Holocaust: 1-19; 159-216*

Recommended: Jose M. Sanchez, *Pius XII and the Holocaust* *Understanding the Controversy*

R 11/13

Class Reading:

Italian Concordat [1929]

German Concordat [1933]

Anglo-Vatican Relations 1914-1939, [on the German Concordat, 1933]

Pius XI, *Divini Redemptoris* [1937]

Catholic Good Friday Liturgy

Pius XII, *Summi Pontificatus* [20 October 1939]

Pius XII, Allocution [2 October 1945] and Excommunication of Communists [1 July 1949]

Spanish Concordat [1953]

Henri de Lubac, S.J., *Mystery of the Supernatural* [1946 / 1965]

P. Donnelly, "On the Development of Dogma and the Supernatural," *TS* 8 (1947)

Pius XII: *Humani Generis* [1950]

C. Vollert, "Humani Generis and the Limits of Theology," *TS* 12 (1951)

J.C. Fenton, "Reform and Integralism," *American Ecclesiastical Review* 126 (1952)

Karl Rahner, S.J., *Nature and Grace* [1963]

John XXIII: *Pacem in Terris* [1963]

WEEK XII VATICAN COUNCIL II

T 11/18

ASSIGNMENT:

Xavier Rynne, *Vatican Council II*

R 11/20

Class Reading:

Dignitatis Humanae [7 Dec 1965]

Gaudium et Spes [7 Dec 1965]

Fr. Lucian Pulvermacher, OFM Cap., "Vatican II Council Teaches Heresy"

Catechism of the Catholic Church, ¶¶ 1776-1802 [1992]

John Paul II, *Veritatis Splendor* [6 August 1993], ¶ 34 and footnote 58

WEEK XIII 1968: HUMANAЕ VITAE

T 12/02 ASSIGNMENT:
Robert McClory, *Turning Point: Papal Birth Control Commission*

R 12/04 Class Reading:
***Humanae Vitae* [25 July 1968]¹**

WEEK XIV MUST MYSTERY BE UNCHANGING?

T 12/09 ASSIGNMENT:
Owen Chadwick, *Secularization of the European Mind: 250-266*
James Hennessey, S.J., “Grasping the Tradition: Reflections of a Church Historian,”
***Theological Studies* 45 (1984): 153-163.**

¹ A 1998 Lilly Foundation poll of Catholics in their twenties and thirties on their practice of contraception could not even be reported: support for papal teaching was so minimal it fell within the margin of error. Likewise, as many Catholics now have abortions as non-Catholics in general, and the Catholic rate is 29 percent higher than for Protestants. Dean R. Hogue, William D. Dinges, Mary Johnson, Juan L. Gonzales Jr., *Young Adult Catholics: Religion in the Culture of Choice* (2001), 200; Stanley K. Henshaw and Kathryn Cost, “Abortion Patients in 1994-1995: Characteristics and Contraceptive Use,” Allenn Guttmacher Institute, *Family Planning Perspectives*, Vol. 28 (July-August 1996), 142; cited in Garry Wills, “High Fidelity,” *New York Review of Books* (5 December 2002): 40-43.

FOR FURTHER READING

WEEK I A Rage for Order v. Fear of Chaos: The Fact of Temporal Change

Religion, supernatural, secularization:

Nancy C. Ring et al, *Introduction to the Study of Religion*, (New York: Orbis, 1998), esp.: “Creating Order and Meaning” and “The Study of Religion”, 4-20; 52-67.

Steve Bruce, *Religion in the Modern World: From Cathedrals to Cults* (New York, 1996), esp.: “The Foundation of Modernity” and “The Erosion of the Supernatural,” 9-68.

Alan Aldridge, *Religion in the Contemporary World: A Sociological Introduction* (Oxford, 2000), esp.: “Secularization Triumphant: the Social Insignificance of Religion?”, 56-88.

Peter L. Berger, *The Sacred Canopy; Elements of a Sociological Theory of Religion* (Garden City, N.Y., Doubleday, 1967)

_____, ed., *The Desecularization of the World: Resurgent Religion and World Politics* (Washington, D.C.: Ethics and Public Policy Center ; Grand Rapids, Mich. ; W.B. Eerdmans Pub. Co., 1999)

René Rémond, *Religion and Society in Modern Europe* (Oxford, 1999), esp.: “Introduction: Religion and Society,” 1-14

A.N. Wilson, *God's Funeral* (Norton, 1999)

James E. Bradley and Dale K. Van Kley, eds., *Religion and Politics in Enlightenment Europe* (Notre Dame, 2001).

M.H. Abrams, *Natural Supernaturalism* (1971)

Peter Brooks, *The Melodramatic Imagination* (1976) [introduction]

Alain Corbin, "Backstage," *A History of Private Life IV* (1990)

“Modernity”

Reinhart Koselleck, *Futures Past: On the Semantics of Historical Time* tr. Keith Tribe (Cambridge, Mass., 1985), esp.: “Modernity and the Planes of Historicity”; “Historia Magistra Vitae: The Dissolution of the Topos into the Perspective of a Modernized Historical Process”; Historical Criteria of the Modern Concept of Revolution”; “History, Histories, and Formal Structures of Time”; “Representation, Event, and Structure”; 3-54; 92-115.

Jacques Barzun, *Darwin, Marx, Wagner: Critique of a Heritage* ((1941) 1981)

Marshall Berman, *All That is Solid Melts into Air: the Experience of Modernity* (1982)

Rita Felski, *The Gender of Modernity* (1995)

David Harvey, *The Condition of Postmodernity : an Enquiry into the Origins of Cultural Change* (1989)

Church and Society

Ernst Troeltsch, *The Social Teaching of the Christian Churches*, 2 vol., tr. Olive Wyon (London, 1931); reprinted with intro. H. Richard Niebuhr, (Chicago, 1981); orig. *Die Soziallehren der christlichen Kirchen u. Gruppen* (1912)

H. Richard Niebuhr, *Christ and Culture* (New York, 1951)

Development of Doctrine

Owen Chadwick, *From Bossuet to Newman*

John Henry Newman, *An Essay on the Development of Doctrine*

Frank M. Turner, *John Henry Newman: The Challenge to Evangelical Religion* (New Haven, 2002), esp. 474-586.

Aidan Nichols, O.P., *From Newman to Congar: Idea of Doctrinal Development* (Edinburgh, 1990)

John T. Noonan, Jr., *The Scholastic Analysis of Usury* (1957)

_____, *Contraception: A History of its Treatment by the Catholic Theologians and Canonists*

(1967; Belknap, 1986)

Joseph Edward Capizzi, "A Development of Doctrine: the Challenge of Slavery to Moral Theology" (Ph.D. diss., Univ. of Notre Dame, 1998)

WEEK II 1789: "Roman(tic) Catholicism": "Enemy of the Enlightenment"

Margaret C. Jacob, *The Enlightenment: A Brief History With Documents* (2001)

Lynn Avery Hunt, *The French Revolution and Human Rights: A Brief Documentary History* (1996)

Dorinda Outram, *The Enlightenment* [New Approaches to European History] (Cambridge, 1995)

Joseph Komanchak, "Modernity and the Construction of Roman Catholicism," *Cristianesimo nella storia* 18 (1997): 353-85.

WEEK III 1848: Anachronism: Papal Monarchy in the Age of Liberal Nationalism

Martin Clark, *The Italian Risorgimento* (New York, 1998)

David I. Kertzer, *The Popes Against the Jews. The Vatican's Role in the Rise of Modern Anti-Semitism* (New York, 2001)

WEEK IV 1858: "The Spirit of the Age": Subjective Individualism v. Organic Corporatism

Eugen Weber, *Peasants into Frenchmen* (1976)

Bernard Reardon, *Liberalism and Tradition: Aspects of Catholic Thought in Nineteenth-century France* (Cambridge, 1975)

Philip Gleason, "American Catholics and Liberalism," in *Catholicism and Liberalism: Contributions to American Public Philosophy*, ed. R. Bruce Douglass and David Hollenbach (Cambridge, 1994), 45-75

Catholicism and Slavery

John Francis Maxwell, *Slavery and the Catholic Church: The History of Catholic Teaching concerning the Moral Legitimacy of the Institution of Slavery* (Chichester, 1975).

Madeleine Hooke Rice, *American Catholic Opinion in the Slavery Controversy* (New York, 1944)

Thomas Murphy, S.J., *Jesuit Slaveholding in Maryland, 1717-1838* (New York, 2001)

Kenneth J. Zanca, ed., *American Catholics and Slavery, 1789-1866: An Anthology of Primary Documents* (1994)

R. Emmett Curran, "Splendid Poverty: Jesuit Slaveholding in Maryland, 1805-1838," in Randall M. Miller and John L. Wakelyn, eds., *Catholics in the Old South: Essays on Church and Culture* (1983)

WEEK V 1870: Inventing Traditions: Neo-Medievalism, Infallibilism, Neo-Scholasticism

Positivism and Discontents

Ernest Renan, *The Life of Jesus* [1863]

Nietzsche, *On the Use and Abuse of History* [1874]

Hans-Georg Gadamer, *Truth and Method* (1960)

Mary Poovey, *A History of the Modern Fact: Problems of Knowledge in the Sciences of Wealth and Society*

(1998)

Michael Ruse, *Mystery of Mysteries : Is Evolution a Social Construction?* (1999)

Svetlana Boym, *The Future of Nostalgia* (2001)

Neo-Medievalism

Viollet-le-Duc, *Dictionnaire raisonné* [1858]

James J. Walsh, *The Thirteenth; Greatest of Centuries* (New York, 1913)

Maurice De Wulf, *Mediaeval Philosophy Illustrated from the System of Thomas Aquinas* [1921?, tr. 1922]

Philip Gleason, *Keeping the Faith: American Catholicism Past and Present* (Notre Dame, 1987), 11-35.

T. J. Jackson Lears, *No Place of Grace; Antimodernism and the Transformation of American Culture, 1880-1920* (New York, 1981), 141-125

Robert Rosenblum, *Transformations in Late Eighteenth-Century Art* (1967)

Vatican I / Infallibility

Robert McClory, *Power and the Papacy : The People and Politics Behind the Doctrine*

August Hasler, *How the Pope Became infallible: Pius IX and the Politics of Persuasion*, tr. Peter Heinegg (Garden City, N.Y., 1981)

Jeffrey von Arx, ed., *Varieties of Ultramontanism* (Washington, D.C., 1998)

Joseph Fitzer, ed., *Romance and the Rock: Nineteenth-Century Catholics on Faith and Reason* (Minneapolis, 1989)

WEEK VI 1891: Social Revolution: Fears of “The Crowd”

The “Social Question” in the 19th century

E.P. Thompson, *Making of the English Working Class* (1963)

Susanna Barrows, *Distorting Mirrors: Visions of the Crowd in Late Nineteenth-century France* (New Haven, 1981)

Work and Revolution in France : The Language of Labor from the Old Regime to 1848 (Cambridge, 1980)

William M. Reddy, *The Rise of Market Culture : The Textile Trade and French Society, 1750-1900* (Cambridge, 1984)

Catholic Social Teaching

D. O'Brien and T. Shannon, *Catholic Social Thought. A Documentary History* (Maryknoll, 1992)

J.L. Krier Mich, *Catholic Social Teaching and Movements* (Mystic, CT, 1998)

David Hollenbach, S.J., *The Common Good and Christian Ethics* (New York, 2002)

WEEK VII 1907: J'Accuse! : Separation, The R.C. Modernist Crisis, and “The Age of Conversions”

R.C. Modernist Crisis

Bernard Reardon, ed., *Roman Catholic Modernism* (Stanford, 1970)

David Schultenover, S.J., *A View from Rome: On the Eve of the Modernist Crisis* (New York, 1993)

Post-Darwinian Anti-Semitism

Ivan Hannaford, *Race: The History of an Idea in the West* (1996)

On or about 1910

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