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midway between Orthodoxy and Reform, but its direction is complex. It upholds the rabbinical architecture of life in its entirety, but it interprets it with a certain freedom. It honors the "creed" of Maimonides, but it is responsive to modern critical views. Many of its rabbis see the Messiah as an ideal or an age to come, rather than as a person. The idea of a "universal Israel" and its refusal to stand by any platform or series of tenets make it broad enough to harbor within its ranks the Reconstructionist Movement. The great concern of Reconstructionism is the survival of the Jewish people; its approach is that of 20th-century pragmatism. In the eyes of Reconstructionists, God is not the supreme being but the process that makes for salvation; belief is to reckon with life's creative forces as an organic unity and thus give meaning to life; Jewish religious practices are folkways rather than divine demands; and Judaism itself is a civilization of which religion is but part, however important. Modified Reform half a century after the Pittsburgh Platform, Reform Judaism found it necessary to modify that statement. Therefore, in 1937 the Columbus Platform was issued. Its framers no longer speak of the "God idea" or "of the One, living God, who rules the world through law and love Though transcending time and space, He is the indwelling Presence of the world." Man is His child and active co-worker. The new declaration still says that "revelation is a continuous process, confined to no one group and to no one age," but it calls the Torah "a depositary of permanent spiritual ideas the dynamic source of the life of Israel." (See Finkelstein, 2:1327-89.) Earlier American Reform rabbis had flatly declared: "We consider ourselves no longer a nation but a religious community, and therefore need neither return to Palestine . . . nor the restoration of any of the laws concerning the Jewish State." (See Davis, 227.) Now they see in the rehabilitation of Palestine "the promise of renewed life for many of our brethren. We affirm the obligation of all Jewry to aid in its upbuilding as a Jewish home and . . . a haven of refuge for the oppressed and their families." The Columbus Platform, however, demands "the preservation of the Sabbath, festivals, and holidays," and "the use of Hebrew, together with NEW CATHOLIC ENCYCLOPEDIA JUDAISM from the vernacular, in our worship and instruction." Thus the way was paved for a deeper appreciation of traditional values and symbols, a move that is paralleled by a slow awakening among some Orthodox Jewish circles to the fact that not all rules of interpretation of the past are absolute and thus alterable; that change and evil are not necessarily synonymous. Orthodoxy is by means of a monolithic body. It knew several strands, several philosophies of a life ruled by the Law. (Its major organizations are the Rabbinical Council of America and the Union of Orthodox Jewish Congregations of America.) Differences in Modern Practice. Although the tone of the contrast is less harsh in the 1960s than it was years ago, the differences remain. The traditional service is except for a few American congregations still largely as originally chosen as a formula for devotion, hope for rebirth, and the consolation that comes with the vernacular. The Orthodox service is independent of the traditional style of Hebrew in Reform and Conservative congregations. Traditional Jews will say, "Study Torah, observe mitzvot, and honor the Lord." The Orthodox Jews who follow customarily have their heads constantly covered, at services they like to wear hats, whereas Conservatives use "yarmulkes" (Yiddish word for skullcap), at times of various colors and beautifully embroidered. Reform Jews wear no head covering, following in this the conventions of Western civilization, where the bearded head is a sign of respect. In Orthodox synagogues men and women are separated. In most Conservative synagogues and all Reform temples they are seated together. In a traditional service Scripture readings and prayers are chanted; in a modernized one, they are recited in a formal manner. In all Orthodox and many Conservative synagogues, priestly descendants (their shoes removed, as was done in the Temple of Jerusalem) chant the Aaronic blessing (Num 6:22-27) over the people. The cantillation, at times amateurish, may jar a modern musically trained ear. In a reformed service, therefore, the rabbi imparts that blessing. There, as elsewhere, a prevailing criterion is decorum. On awakening, the pious Jew praises God for having made the new day. He blesses Hinen i'mma for having given him sight, for clothing him, for having renewed his strength, for granting him the power to walk, for putting firm ground under foot. There is a whole system of blessings accompanying the observant Jew throughout the day. (See BERAKHOT.) If rightly used, such blessings open his heart to God's nearness and the many manifestations of His NEW CATHOLIC ENCYCLOPEDIA JUDAISM goodness. Yet like all acts to be performed at stated times, they are in danger of becoming routine. Fearing such mechanization or even the "ritualization" of religious life, Reform Judaism—mistaking the protests of the Prophets against sacrifices devoid of love as a condemnation of all ritual—has discarded the system of blessings and many other ceremonies as well, although a new appreciation of worship is dawning. Reform Judaism continues to see itself as "Prophetic Judaism," keeping alive the social concern of the Prophets; hence the involvement of many Reform Jews (not to speak here of the commitment of other Jews) in the continuing struggle to obtain social justice. To consecrate his life to the Lord, the traditional Jew wears, during the morning service, PHYLACTERIES (tefillin) on head and arm near the heart; these are small boxes containing parchment strips with the words of Ex 11:16; 13:10-11; Dt 6:4-9; 11:13-21 am attached to leather straps. At all times, or at least during the morning prayers, he wears the t' alit, a fringed garment used as a prayer shawl. The point is to remind him "not to follow [his] heart and eyes in lustful urge . . . [but] to be holy to [his] God" (Nm 15:39-40). Dietary Laws, Hebrew DIETARY LAWS, too, are meant to hallow a Jew's life. They recall that he lives under the discipline of the Law. Rabbinical tradition requires that animals be slaughtered by a Shoh: et (shōh; et.), an expert slaughterer who must see to it that the animal dies with the least possible pain and that blood is allowed to flow off freely. The cook, too, must observe certain regulations: the meat is to be cleansed and salted, so that every drop of blood will be drawn out. All vegetables are allowed. Of the animal kingdom, only fish with scales and fins, certain kinds of fowl, and those quadrupeds that chew their food twice and have cloven hoofs are permitted. Meat and dairy products may not be eaten together; hence, two separate kinds of dishes are used, and a six-hour interval must be observed between a meal with meat and one with milk or its derivatives. Reform Judaism has discarded the idea of kas' rūt (fitness), i.e., the laws regulating kosher food, although some of its adherents will, out of a loyalty to parents or to the Jewish past, abstain from pork. While many observant Jews modify the strict requirements of the Law to suit the demands of modern life, they expect their rabbis to observe, in their stead, the traditional rules uncompromisingly. Bar Mitzvah. Every male child is circumcised. On the Sabbath following his 13th birthday a boy is called up to read publicly the proper passage from the Torah, thus becoming BAR MITZVAH (son of the commandment, man of duty). From that time on, he is obliged to fulfill all the commandments. In quite a few American congregations, there is an equivalent service for 12-year-old girls, called bat mitzvah (daughter of the commandment). Marriage. A traditional wedding is performed under a huppah (canopy), a symbol of the home, the shelter of the marital state. The ceremony consists of a number of blessings. The first praises God for having created the fruit of the vine, of which both bride and bridegroom partake. After this sharing, the bridegroom places a ring on the bride's finger: "By this ring you are wedded unto me according to the Law of Moses and that of the people of Israel." Whoever officiates, commonly a rabbi, renders thanks to God for creating all things for His glory, fashioning man and woman in His image, making them companions, and granting them joy. He begs for their continued happiness and ties their hopes to the messianic hopes of the Jewish people. At the wedding, a glass is shattered to remind the bridal couple in the midst of joy, as some have it, of the destruction of Jerusalem or, as others interpret it, of the ease with which domestic sanctity and peace can be broken. Sometime before the wedding, a marriage contract (ketubah) is drawn up, and it is read aloud at the marriage ceremony; it contains, among other things, the ge'ot , or bill of divorce, must be drawn up by a recognized scholar. Reform rabbis, however, accept a civil divorce as terminating a Jewish marriage. In the Reform marriage ceremony, h: upād and ketubāh are almost always omitted, as well as the reference to the restoration of the Holy City. Other English prayers, however, for the wellbeing of the bride and bridegroom, are added. Death and Burial. As his hour of death approaches, a Jew steeped in the ways of his forefathers admits shame for his sins and asks forgiveness. He begs that his pain as well as his death alone for them, that he be granted the abounding happiness stored up for the just, and that he be admitted to God's presence, where there is fullness of joy. He may appeal to the Lord to take back the soul He lent him in mercy and peace, so that the Angel of Death cannot torment him: "Hide me in the shadow of your wings." He then blesses his children. When the end is truly near, those gathered around him proclaim: "The Lord reigns, the Lord shall reign forever and forever." It is considered a sign of divine favor if a man can die with the profession of faith on his lips. "Hear O Israel! The Lord our God, the Lord is one!" Several hours after death, the body is washed in a prescribed way and dressed in a white shroud. For a man it is the same garment he wore for the first time as bridegroom, and later at every New Year's service, on the Day of Atonement, and at the Passover meal. A prayer shawl is wound around his body. All shrouds and coffins have the same simplicity for the rich as for the poor. The moment the coffin is lowered into the grave these words are said: "May he come to his place in peace." If a son buries one of his parents, he prays thus: May His great name be magnified and sanctified in the world that is to be created anew, where He will quicken the dead and raise them up to life eternal, where He will rebuild the city of Jerusalem and establish His Temple in its midst, and where He will uplift all alien worship from the earth and restore the worship of the true God. This KADDISH (d'asseh), hallowed is one of several similar doxologies recited on various occasions. In halowing the name of God for 11 months, a bereaved son hopes that through the power of praise his beloved parent may find peace in God. The Kaddish does not mention the dead. Yet the mourner's Kaddish is said on every anniversary. Although Jewish tradition frowns on extreme grief—excessiveness is said to imply that the mourner is filled with greater pity than God—the Orthodox rules on various periods of mourning are complicated and quite detailed. Reform Judaism has abandoned most of the practices with which tradition has surrounded the death event, particularly those of mourning, as cumbersome, harsh, and aggravating grief rather than offering solace. Jews and Jesus. Ever since Jamnia, Judaism has precluded belief in Jesus as the Redeemer. Although some later Jewish teaching developed with Christianity in mind, the Talmudic sages avoided direct discussion of the gospel. The few hostile passages in the Talmud that, according to the opinion of competent scholars, refer to Jesus, do so without naming Him. Moreover, in speaking of Gentiles, rabbinic literature hardly distinguishes between Christians, worshippers of the one, true God, and pagans, worshippers of idols. Maimonides seems to have been the first to hold a mildly positive view of Christ's work. Maimonides (Mishneh Torah, Hilkhot Melakhim 11:4) held that Jesus' teaching, like Muḥāmād's, "only served to clear the way for the King Messiah to prepare the whole world to worship God with one accord" (cf. So 3.9). Several decades after Maimonides, another rabbi distinguished between the Gentiles referred to in the Talmud and those of his own day. He called his Christian contemporaries "nations restricted by the ways of religion"; and those of which the Talmudic teachers speak, "nations not delimited by the ways of religion." There have been others who spoke of the kindness "the man of Nazareth wrought to the world." But not till Reform Judaism made its voice heard did Jesus and Christianity—topics shunned till then by most NEW CATHOLIC ENCYCLOPEDIA JUDAISM Jews and even today by some of them—become a matter of investigation. Not until then were such words spoken as those of Sigismund Stern, a German Jewish school teacher of the middle of the 19th century: "Judaism and Christianity must hold out a brotherly hand to each other, for the sake of their common work for mankind [The Jewish believers] must love their Christian fellow men, not merely as fellow human beings, but feel related to them in faith and bound to them with special ties." Since then, a new appreciation of the person of Jesus—not to be mistaken, however, for faith in Him as the Christ—has set in. Even a scholar as steeped in tradition as Joseph Klausner (1874-1958) called Jesus a great moral teacher; Claude J. G. MONTEFIORE (1859-1939), the founder of Liberal Judaism in England, saw in Him a new type of prophet; Rabbi Leo Baber (1874-1956)—the distinguished head of German Jewry at the time of Hitler and one-time president of the World Union for Progressive Judaism—claimed Him as the manifestation "what is pure and good in Judaism." The Conservative theologian Rabbi Milton Steinberg (1903-50) spoke of Him as "an extraordinarily beautiful and noble spirit, a glow with love and pity for men," and the existential thinker Martin Buber (1878-1965) regarded Him as "my great brother." Of the several statements made by American rabbis on this theme, the most interesting are those of Maurice Eisendrath, president of the Union of American Hebrew Congregations, though they carry no official weight. Some consider them eccentric. In 1963 he called on Jews to reapprehend their "offenses jaundiced view of him in whose name Christianity was established," and in 1965 he asked that Jesus, "this Jewish hero," be incorporated "into our never too overcrowded company of sainted spirits." Present and Future. The largest Jewish communities are in the U.S., Russia, and Israel. Although the state of Israel guarantees freedom of worship, Orthodoxy so dominates the religious life that it presents the other branches of Judaism from getting a foothold. Russian Jewry is threatened with spiritual extinction for lack of a sufficient number of synagogues, of religious training, and cultural activities. No attempt has been made to gather exact statistics of the number of the synagogue-affiliated among the 5 1/2 million American Jews. Nor is the ratio of Orthodox, Conservative, and Reform members certain. There were in 1965 more than 1,600 known Orthodox congregations, many of them quiet, while Conservative and Reform synagogues numbered 770 and 640 respectively. All likelihood, each of the three branches has about one million adherents. According to estimate, four million avow themselves of the synagogue, at the high point of life. 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existence is known only in judgment and that there is no concept of existence [É. Gilson, *Being and Some Philosophers* (2d ed. Toronto 1952); R. J. Henle, "Existentialism and Judgment," *American Catholic Philosophical Association. Proceedings of the Annual Meeting* 21 (Baltimore 1946) 40-51]. Others have disputed this, holding that existence is known in simple apprehension and in a concept, even though the knowledge is completed and the existence is joined with its subject in judgment [L. M. Régis, "Gilson's Being and Some Philosophers," *The Modern Schoolman* 28 (St. Louis 1950-51) 111-125]. Still others have held that, though a judgment of existence precedes the concept of existence, a concept is formed in an indirect way, in which it is treated somewhat as if it were an essence (J. Maritain, *Existence and the Existent*, New York 1949). The words of St. Thomas can also be taken to mean that existence is not expressly signified in the simple apprehension of things, as it is in judgment, though it is implicitly connoted. Brentano's Theory. Finally, Brentano's contention that every proposition, because it expresses or implies "is," is existential correctly calls attention to the fact that existence is signified in every judgment; but it exaggerates in supposing that the existence signified is always real and actual and that the direct intent of the judgment is always to signify existence unqualified. This clearly does not fit the case when the subject is a logical being, as in the judgment that "a syllogism is made up of three propositions"; for a syllogism cannot have real existence. And even when the subject designates a real being but is taken universally and the proposition is attributive, this interpretation is inapplicable; for example, "Man is a social being." Here, though the existence in question is real rather than logical, it is not the actual existence of man or of men but the possible or hypothetical existence that is meant: "If man exists, then man is social." And the direct intent of this proposition is not to affirm **exisNEW CATHOLIC ENCYCLOPEDIA JUDGMENT, DIVINE (IN THE BIBLE)**tence but to assign an attribute. It is not the bare fact of existing that is primarily meant but rather the manner in which the existence, if had, is exercised. Directly existential judgments are rather rarely made; for it is only when the existence of something is doubtful or brought into question that one stops to affirm it explicitly. See Also: **UNDERSTANDING (INTELLECTUS); KNOWLEDGE, CONNATURAL; KNOWLEDGE, PROCESS OF.** Bibliography: M. J. ADLER, ed., *The Great Ideas: A Syntopicon of Great Books of the Western World*, 2 v. (Chicago 1952); v.2, 3 of *Great Books of the Western World* 1:835-849. P. H. J. HOENEN, *Reality and Judgment According to St. Thomas*, tr. H. F. TIBLIER (Chicago 1952). F. H. PARKER and H. B. VEATCH, *Logic as a Human Instrument* (New York 1959). R. W. SCHMIDT, "Judgment and Predication in a Realistic Philosophy," *The New Scholasticism* 29 (Washington 1955) 318-326. F. M. TYRRELL, "Concerning the Nature and the Function of the Act of Judgment," *ibid.* 26 (1952) 393-423. J. LEBACQZ, "Apprehension or Assent?" *Heythrop Journal* 5 (Oxford 1964) 36-57. F. A. CUNNINGHAM, "Judgment in St. Thomas," *The Modern Schoolman* 31 (1954) 185-212. [R. W. SCHMIDT] **JUDGMENT, DIVINE (IN THE BIBLE)** The belief that God is judge of all men is found throughout Scripture. Judgment is sometimes manifested in this life, but when the belief in an afterlife appears, God is seen primarily as eschatological judge. See **ESCHATOLOGY (IN THE BIBLE)**. In the New Testament much emphasis is placed upon the bestowal of the divine prerogative of judgment upon Christ. This article will investigate the concept of God as judge, the particular judgment, and the general judgment. God as Judge. The concept of God as a judge, imposing divine decisions upon men, is an idea that Israelite religion shared with surrounding pagans. The power that all religions generally attribute to their gods is best illustrated by the prerogative of judging, of issuing decrees and verdicts from which there is no appeal. The Biblical concept of judgment, however, can be clearly understood only in relation to the idea of justice, for it was the primary duty of a judge "to do justice" (see **JUSTICE OF GOD; JUSTICE OF MEN**). A man is just (saddiq) if he is in a right relationship with God and his fellow men. Since this righteousness is necessary to regulate all the affairs of life

the general judgment as judge. The concept of God as a judge, implying divine justice as a principle, is in fact that for Christians. Judgment goes beyond God's prerogative of judging or issuing decrees and is about life. Biblical concept of judgment, however, can be clearly understood only in relation to the idea of justice, for it was the primary duty of a judge "to do justice" (see JUSTICE OF GOD; JUSTICE OF MEN). A man is just (*sadd iiq*) if he is in a right relationship with God and his fellow men. Since this righteousness is necessary to regulate all the affairs of life, it can be described as the highest value in life. By Western standards just conduct is considered as behavior conforming to an established ethical norm with absolute claims. In the Old Testament, however, conduct was measured not by an ideal norm but by the fulfillment of the various claims exacted by specific relationships with other men. Men move in many different relationships— NEW CATHOLIC ENCYCLOPEDIA familial, national, economic—each of which carries with it particular demands. There is, furthermore, the special relationship of man with God; here again the just man is the one who fulfills the claims placed upon him by this relationship. In turn, God shows forth His justice, His righteous acts, when He is faithful to the role which He Himself established in relation to Israel. God fulfills the claims of this relationship particularly when He acts as judge. Numerous texts appeal to the divine decisions: "The Lord judge between you and me" (Gn 16.5; see also: Jgs 11.27; 1 Sm 24.13). So closely are justice and judgment related that the two terms are constantly linked in Biblical texts, becoming almost a literary cliché [Am 5.7; Ps 35(36).7; 93(94).15; 139(140).13]. Basically, the notion of judging means settling a dispute, making things right. Inasmuch as one of the disputants was right and the other wrong, to judge came to mean to help a man obtain his rights [Ps 74(75).8] or to condemn a man (Ez 7.3; 8.27). Many of the Psalms of complaint envision the suppliant pleading before God to do justice, i.e., to recognize the requirements of the divine relationship with His servant by vindicating the servant before his enemies [Ps 25(26).1; 34(35).24; 42(43).1]. The vindication of the just man through God's judgment brought with it condemnation of the unjust adversary; hence judgment is sometimes equated with punishment or condemnation: "He will do judgment on the nations, heaping up corpses" [Ps 109(110).6; see also: 7.12; 118(119).84; Ez 25.11]. Particular Judgment. Because of development of thought concerning the resurrection of the dead and afterlife, ideas on God's judgment of the individual underwent a good deal of change during the Biblical period. Separate sections on particular judgment in the Old Testament and in the New Testament will make this evolution clear. In the Old Testament. Particular judgment in the sense of a divine pronouncement determining an individual's fate after death is not found in the Old Testament. The prevailing view of a RETRIBUTION operative within the limits of the present life prevented such an understanding until quite late, when the ideas of resurrection (see RESURRECTION OF THE DEAD) and immortality had taken hold of Jewish thought. The judgment of God had to be exercised here and now by recognition of a man's works and the recompense proper to them. Prosperity, posterity, longevity—these were the signs of God's favorable judgment upon a man [Ps 1.1-3; 36(37).18-25; 54(55).23; Prv 22.4]. To live wretchedly and to be cut off from life early without descendants were regarded as evidence of God's judgment against a man [Jb 15.20-21; Ps 27 JUDGMENT, DIVINE (IN THE BIBLE) 139(140).12; Wis 3.18-19]. For the just and unjust alike the judgment was lived out in this life. Reality belied the traditional picture, however. The Psalmist might say, "Neither in my youth, nor now that I am old, have I seen a just man forsaken nor his descendants begging bread" [Ps 36(37).25], but from early times Israel could also ask, "Why do the wicked prosper?" [Jer 12.1; see also: Psalms 36(37) and 72(73)]. In such questioning the justice of God is not doubted; this divine attribute is always assumed: "Does God pervert judgment, and does the Almighty distort justice?" (Jb 8.3). Even the cynical assertions of the Book of ECCLESIASTES about a like fate for the good and the wicked are counterbalanced by the author's insistence that "God will bring to judgment every work" (Eccl 12.14; see also: 3.17). To see God's justice achieved was more difficult, however, and the gap between theory and observable fact produced genuine pain. The answers varied from dogged repetition of the traditional view to the cynical assertion that "it is all one! . . . Both the innocent and the wicked he destroys" (Jb 9.22). The answer of an immortality of reward or punishment following a personal judgment was not reached until a century and a half before Christ. If some texts seem to suggest a personal judgment after death, this is doubtless because the developed doctrine of a later time is read into them. For example, Sir 21.9 suggests the fires of hell: "A band of criminals is like a bundle of tow; they will end in a flaming fire," but the words indicate merely the speedy destruction of the wicked by comparing them to swift-burning tow. Mention of the pain, decay, and corruption in store for man (Jb 17.14; 21.26; Is 14.11; 66.24) means no more than the fate common to all men. (See AFTERLIFE, 2.) Even the texts that speak of God's repaying a man on the day of his death according to his deeds (Sir 11.26) refer to retribution in this life, which may, however, be deferred until the day of death. The prerogative of judging is closely associated with Yahweh's power as king. Justice and judgment are the foundations of His throne [Ps 96(97).2]. The divine judgment is not limited to Israel, for the entire earth is under His sway: "Rise, O God; judge the earth, for yours are all the nations" [Ps 81(82).8; see also: 104(105).7; 1 Sm 2.10; Jer 25.31]. God is especially the protector of the rights of the poor, the widow, and the orphan [Jb 36.6; Ps 67(68).6; 81(82).3; Is 1.17]. All the judgment exercised by the Israelite king is regarded as the gift of the Lord, from whom all right judgment comes [Ps 71 (72).1-2; Is 9.6]. From God's decisions there is no appeal, and Israel recognizes the justice of His verdict: "By a proper judgment you have done all this because of our sins" (Dn 3.29; see also: Tb 3.2-5; Ez 7.8). Every man will be judged according to his works (Wis 3.10; Ez 7.8). This doctrine of individual responsibility is developed especially in Ez 18.1-32; 33.10-20. As divine pronouncements, His decrees possess a binding force like that of the commandments, with which they are often associated: "They shall live by my statutes and carefully observe my decrees" (Ez 37.24). Beginning with Genesis, God's judgment upon wickedness is spelled out in almost every book of the Old Testament, from the punishment of ADAM and EVE to the fate of the soldiers in the army of the Machabees (2 Mc 12.40-42). The moral will of the Lord permeates all of life; He is not indifferent to His creatures' disobedience, and He never leaves the guilty unpunished (Na 1.2-3; 1 Chr 21.7). Indeed there is often a disconcerting association between evil-doing and swift judgment: "Her was wicked in the sight of the Lord, so the Lord killed him" (Gn 38.7). Numerous proverbs in the SAPIENTIAL BOOKS show the Lord weighing a man's heart: "The eyes of the Lord are in every place, keeping watch on the evil and the good" (Prv 16.11); the nether world and the abyss lie open before Him; "how much more the hearts of men" (Prv 15.11; see also: Sir 18.1). In the New Testament. The notion of divine judgment is continued and expanded in the New Testament. Since the ideas of the resurrection of the body and immortality were well developed by the time of Christ, God's definitive judgments, both particular and general, were regarded as taking place after death. Meanwhile, both the good and the wicked will continue to grow until the harvest (Mt 13.30, 40). There are no clear references to individual judgment in the Gospels; passages such as "Of every idle word men speak, they shall give account on the day of judgment" (Mt 12.36) can refer to either a particular or general judging. The particular judgment is implied in the story of Lazarus and the rich man (Lk 16.19-31). References to judgment occur always within the context of admonitions to penance and good works. Only repentance can save a man from the wrath to come (Mt 3.7-10; Lk 3.7-9). To avoid the dread sentence no price is too great: "It is better for thee to enter life maimed or lame, than, having two hands or two feet, to be cast into the everlasting fire" (Mt 18.8; see also: Mk 9.42-46). See HELL (IN THE BIBLE). In the light of coming judgment men are urged to enter by the narrow gate leading to life (Mt 7.13-14; Lk 13.24-30); to lay up lasting treasure in heaven (Mt 6.20); and for the sake of heaven to rejoice in suffering (Mt 5.12). NEW CATHOLIC ENCYCLOPEDIA JUDGMENT, DIVINE (IN THE BIBLE) In his Epistles St. Paul reminds his hearers that "we shall all stand at the judgment seat of God" (Rom 14.10; see also: Acts 24.25; Heb 9.27-28). In 2 Cor 5.10 he speaks of judgment before the tribunal of Christ. General Judgment. The theme of a judgment upon all men on the last day is a common one in Scripture. In both the OT and the NT it is often referred to as the DAY OF THE LORD. In the Old Testament. The concept of general judgment in the OT occurs usually in the form of divine verdicts upon cities, tribes, or peoples in terms of punishment here on earth for their crimes. There is no doubt that events like the deluge (Gn 6.5-8.19) or the destruction of Sodom and Gomorrah (Gn 19.1-29) are presented as God's moral judgment upon human wickedness. The Book of JUDGES is built upon the often-repeated pattern of sin, punishment, repentance, and delivery. The prophetic writings in particular abound in harsh threats of the judgment awaiting the men and nations who continue to defy the Lord by the evil of their ways (Am 1.3-2.16; Ez 38.21-22; etc.). After the division of the kingdom, Amos threatened Israel and her neighbors with divine punishments for their manifold crimes (Am 1.4-6.14). Other prophets, too, direct their oracles against the pagan nations, reminding them of God's judgment to come (Is 13.1-19.25; Jer 46.1-51.64; Ez 25.1-32.32). These nations will feel God's wrath because of their crimes and because they have rejoiced over the desecration of the Temple and over Judah's downfall. Although God will punish the arrogance of the pagans toward His chosen people, He nevertheless permits this conduct as His judgment upon faithless Israel: "I will chastise you as you deserve; I will not let you go unpunished" (Jer 46.28; see also: 17.4; 25.8-11). He uses the pagan nations as a rod for the punishment of His chosen ones (Is 10.5-11). Utter ruin and exile are the historical forms in which the Lord's judgments were expressed. One of the earliest features of MESSIANISM in Israel was the expectation of "the day of the Lord," a time when God's destiny for His people would be fully and finally realized. This day of shame and destruction for Israel's enemies would bring corresponding triumph and prosperity to Israel. But the prophets question this understanding; Amos asks, "What will the day of the Lord mean for you? Darkness and not light!" (Am 5.18). This day will be "exceedingly terrible" (Jl 2.11), a day "of wrath and burning anger" (Is 13.9). These and similar texts are often applied to the general judgment at the end of the world; see also: Ez 30.1-19; So 1.2-2.15. As messianism developed, the prophetic vision of judgments upon individual nations and upon Israel became NEW CATHOLIC ENCYCLOPEDIA cosmic in scope: God's judgment would be a definitive intervention in history at the end of time (Dn 8.17), marked by devastation and destruction as preludes to a new order of things (Dn 2.31-45; 7.11-14, 17-27). In this apocalyptic literature the end of time is preceded by resurrection from the dead; the good will live forever, but everlasting horror and disgrace will be the lot of the wicked (Dn 12.2). The tribunal will pronounce against all the enemies of God and give to the just possession of the kingdom (Dn 7.9-18, 21-23, 26-27). In the New Testament. Many specific references to the general judgment at the end of the world occur in the New Testament. The most dramatic account of the general judgment is found in Mt 25.31-46; see also: Mk 13.14-27. The Judge, the standard of judgment, and the rewards and punishments are vividly described. At that time the SON OF MAN will render to everyone according to his conduct (Mt 16.27); it will be more tolerable for Tyre and Sidon than for unbelievers (Mt 11.22-24; Lk 10.14); and the men of Nineve will rise in judgment against an unbelieving generation (Mt 12.41; Lk 11.32). The judgment of condemnation is invariably linked with fire: John the Baptist warns that the bad tree will be cast into unquenchable fire (Mt 3.10; Lk 3.17; see also: Mt 18.8-9; Mk 9.42-47). Jesus uses the same metaphor in Mt 7.19, as well as in the parable of the wheat and weeds (Mt 13.30, 40-42). Buried in hell, the rich man longs for a single drop of water (Lk 16.22-24). In Matthew's classic description the wicked are committed to the fires intended for the Devil and his angels (Mt 25.41-46). For the just the final judgment will be a vindication and often a reversal of their situation in this life; on that day they will take possession of the kingdom (Mt 25.34) and receive a hundredfold with life everlasting (Mt 19. 29-30). The ideas of the kingdom of God and judgment are closely associated: John preaches that the kingdom is at hand (Mt 3.2), and one can enter it only through repentance (Mt 3.7-8), which is also the condition for a favorable judgment. Further, a man's attitude toward the kingdom is often mentioned in terms applicable to the final judgment: "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven" (Mt 7.21). Finally, the kingdom in its full glory will be established only on the day of judgment, when the good will be separated from the wicked. The general judgment is most often depicted as a single aspect of the PAROUSIA, the glorious return of Christ (Mt 16.27; 19.28-29; Lk 9.26). Historically, Catholic piety has often emphasized the judgment to the neglect of other features, such as the definitive establishment of God's kingdom and the inauguration of a new order of creation (see CREATION, 1). In the Parousia it is Christ who judges, but there are also texts which state that it is the Father who repays (Mt 6.18; Lk 18.7) and that it is Christ who bears witness for the just (Mt 10.32). John speaks of judgment in terms similar to those of the Synoptics (Jn 5.27, 29; 12.48), but in some passages a new note is found: judgment has already occurred (Jn 5.25; 12.31). In this realized eschatology the believer "does not come to judgment, but has passed from death to life" (Jn 5.24), while the wrath of God rests upon the unbeliever (Jn 3.36; see also 3.18). The twofold theme of light and life [see LIFE, CONCEPT OF (IN THE BIBLE)] in his Gospel is closely linked with judgment: "Now this is the judgment: The light has come into the world, yet men have loved the darkness rather than the light, for their works were evil" (Jn 3.19); and "he who is unbelieving towards the Son shall not see life, but the wrath of God rests upon him" (Jn 3.36). John speaks of judgment having been committed to the Son (Jn 5.22, 27, 30; 9.39), but he also states that Jesus has not come to judge, but to save (Jn 3.17; 12.47). See JOHN, GOSPEL ACCORDING TO ST. The Epistles also speak of the last day when "God will judge the hidden secrets of men through Jesus Christ" (Rom 2.16; see also: Acts 17.31; 1 Pt 4.5). The role of Christ as judge is emphasized in all the texts; usually the judgment is spoken of in connection with the second coming of Christ (2 Thes 1.7-10; 2 Tm 4.1), when pronouncement will be made on both the living and the dead (Acts 10.42; 2 Tm 4.1; 1 Pt 4.5). Since the judgment will manifest God's justice, St. Paul speaks of it as "the revelation of the Lord Jesus" (2 Thes 1.7). The day of the Lord described by the prophets becomes for him "the day of our Lord Jesus Christ" (1 Cor 5.5; 2 Cor 1.14). The unexpectedness of God's visitation should prompt watchfulness (1 Thes 5.1-11) and perseverance in good works. The reward of the just is "to be ever with the Lord" (1 Thes 4.17), but the Lord will pour out his wrath upon sinners (Rom 2.5-10), slaying them with the breath of His mouth and the brightness of His coming (2 Thes 2.8). Reflecting the traditions of the late apocalyptic writing of the Old Testament, the Book of Revelation emphasizes the resurrection of the dead before the final judgment (11.11), the utter destruction of God's enemies (ch. 6, 8, 9), the coming of Christ for judgment (14.7, 14-20), and the establishment of a new order of happiness and bliss for the elect (20.4-6). Bibliography: Encyclopedic Dictionary of the Bible, tr. and adap. by L. HARTMAN (New York 1963) 1241-47. A. PAUTREL and D. MOLLAT, Dictionnaire de la Bible, suppl. ed. L. PIROT (Paris 1928-) 4:1321-94. F. BÜCHSEL and V. HERNTRICH, G. KITTEL, 30 Theologisches Wörterbuch zum Neuen Testament (Stuttgart 1935-) 3:920-955. J. SCHMID, Lexikon für Theologie und Kirche, ed. J. HOFER and K. RAHNER, 10 v. (2d, new ed. Freiburg 1957-65); suppl., Das Zweite Vatikanische Konzil: Dokumente und Kommentare, ed. H. S. BRECHTER et al., pt. 1 (1966) 4:727-731. F. HORST and H. CONZELMANN, Die Religion in Geschichte und Gegenwart, 7 v. (3d ed. 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SUELZER] JUDGMENT, DIVINE (IN THEOLOGY) The theological treatment of divine judgment (1) considers it as it has been understood and expressed in the tradition of the Church, and then (2) goes on to a synthesis of the theology of divine judgment. IN CATHOLIC TRADITION The tradition of the Church continued the Biblical teaching on divine judgment and clarified some aspects of it that were obscure in the sacred text. The continuation of the Biblical teaching is especially noteworthy in the different professions of faith or creeds of the Church. From the very earliest, nearly all of them explicitly mention the fact that Christ is to come again to judge the living and the dead. One sees this in the Apostles' Creed in its varied early forms, in the so-called Athanasian Creed or Quicumque (H. Denzinger, Enchiridion Symbolorum 76), in the Nicene Creed (Denzinger 125), in the Creed of Epiphanius (Denzinger 42, 44), and in many others in later centuries. General Judgment. In distinction to the particular judgment, the general judgment occupied the primary place in the teaching and reflection of the early Church. It influenced Christian thought in many different ways. Athenagoras in the 2d century argued from the justice of God's judgment to the need for a resurrection of the body. He reasoned that if judgment were passed only on the soul, and the body were left dissolved forever into its constitutive elements, then God's judgment would be lacking in justice. For the one who practiced virtue or wickedness, the one who must be rewarded or punished NEW CATHOLIC ENCYCLOPEDIA JUDGMENT, DIVINE (IN THEOLOGY) through judgment, is the whole human person, body and soul, not the soul by itself. Hence, the very justice of the divine judgment requires the resurrection [Res. 20; TU 4.2: 73]. St. Irenaeus, Bishop of Lyons in the latter part of the 2d century, writing against the Gnostic heretics and defending the doctrine of the resurrection, saw the coming of Christ itself as a work of judgment, for He comes "for the fall and the resurrection of many" (Lk 2.34). He brings ruin to those who refuse to believe in Him and resurrection to those who believe and do the Father's will. His coming thus separates people from one another and judges between them on the basis of their response to Him. The Father embraces all people in His loving providence, but human persons by their choices consent either to believe or to disobey

to those who refuse to believe in Him. In Resurrection those chosen by God are the living and separate people from the unrighteous and judge them on the basis of their response to Him. The Father commands all people by their choices consent either to believe or to disbelieve and thus range themselves on the right hand or the left hand of the Word of God (Haer. 5.27-28). St. Hippolytus in the early years of the 3d century considered Christ's exercise of judgment at the last day as His final accomplishment of the mission confided to Him by His Father. The just and the unjust are brought before Him, to whom all judgment has been committed. He then passes the just judgment of the Father upon all, giving to each person that which is deserved in accordance with the person's deeds [Graec. 3; TU 20.2: 141]. In the opening years of the 4th century Lactantius expressed a view peculiar to himself, that only persons who have been somehow introduced into the religion of God will be judged. All the rest he maintained (through an inaccurate exegesis of Ps 1.5) are already judged and condemned. Those who have known God must be judged on the basis of whether their deeds have been in conformity with the truth that was granted them or not. The good deeds will be weighed against the evil, and whichever prove the heavier will determine the person's eternal lot [Instit. 7.20; Corpus scriptorum ecclesiasticorum latinorum 19:647-649]. Such testimonies to the Church's uninterrupted faith in the last judgment could be multiplied indefinitely. These, however, may suffice as examples of how this faith profoundly influenced the Christian view of life and of man's relationship to God. Particular Judgment. The greatest area of clarification of the scriptural doctrine on judgment concerns the particular judgment of each individual made at the moment of death. Scripture never speaks explicitly of this judgment and in general says very little about the "intermediate state," the condition of the soul between death and resurrection. (The most important passages are Wisdom ch. 3-5; Lk 16.19-31; 2 Cor 5.6-9; and Phil NEW CATHOLIC ENCYCLOPEDIA Last Judgment Portal of the Cathedral of Notre Dame, Paris, scenes of the Blessed and the Damned, commissioned by Maurice de Sully, Bishop of Paris, in 1163; completed mid-13th century. (©Adam Woolfit/CORBIS) 1.21-23.) But it is in developing the meaning of the few places that are found that the Church came to formulate an explicit doctrine on the particular judgment. Early Centuries. In the very early ages of the Church there was much hesitation about affirming that before the resurrection and final judgment anyone was admitted to the face-to-face vision of God. The roots of this hesitation seem to have been two: the strong emphasis in Scripture on the judgment of the last day as the time when each person will receive an appropriate reward or punishment; and the teaching of the Revelation (20.1-6) on a millennium, which some interpreted as an actual 1,000-year reign of Christ upon earth at the end of time, just before the last judgment (see MILLENARIANISM). But in spite of this hesitation no one among orthodox Christians questioned that at death the period of trial for the human person is over. And though at first they did not use the term judgment, yet the Fathers clearly taught that from the moment of 31 JUDGMENT, DIVINE (IN THEOLOGY) body but remain in existence. In any event, it implies that a judgment of God upon them takes place at death. In the opening years of the third century Tertullian considered that all souls except those of the martyrs are consigned to the lower regions. Here, however, there is an anticipation of the judgment to come. For the good experience refreshment and consolation; and the evil, punishment and pain. The martyrs are at once given entrance into paradise with Christ [Anim. 55, 58, CSEL 20:388, 394-395; Res. 43, CSEL 47:88-89]. St. Hilary of Poitiers in the following century used the parable of the rich man and Lazarus (Lk 16.19-31) to warn sinners that hell will receive them at once at the moment of death. They are not to cajole themselves into thinking that they will have some respite before their punishment begins. Though the last day brings the judgment of eternal blessedness or eternal punishment, death meanwhile is governed by its own laws, which determine that either ABRAHAM'S BOSOM or a place of torment is to be the waiting place for that day [In psalm. 2.49; CSEL 22:74]. The End Times, from "Liber Chronicarum," woodcut print, compiled by Hartmann Schedel. (©Historical Picture Archive/ CORBIS) death onward the good and the wicked are definitively separated from one another. St. Justin shortly after the middle of the 2d century expressed the opinion in his Dialogue with Trypho the Jew that at death the souls of the good and wicked are given separate dwelling places, the place of the good being better than that of the wicked. Here they await the day of the great judgment (5; PG 6.488). Tatian, writing about the same time, distinguished between death and dissolution. The soul that does not know the truth both dies and is dissolved with the body. Later, however, it must rise at the end of the world to receive undying death in punishment. But the soul that has knowledge of God does not die, though for a time it is dissolved [Orat. 13; TU 4.1:14]. This appears to mean that the souls of the wicked are not only separated from the body but are annihilated until the last day, whereas the souls of the good are separated for a time from the 32 Writing around the year 420, St. Augustine spoke explicitly of a judgment that awaits the soul as soon as it leaves the body, and he distinguished this from the great judgment to come after the resurrection. He, too, appealed to the parable of the rich man and Lazarus and regarded any denial of such a judgment as an obstinate refusal to listen to the truth of the gospel [Anima 2.4.8; CSEL 60:341]. But he was not sure if this means that the just see God face to face before the resurrection [Retract. 1.13.2; CSEL 36:67]. Intermediate State. The question of the intermediate state, and by implication the particular judgment, did not enter the solemn teaching of the Church in an ecumenical council until the Second Council of Lyons in 1274. The occasion for this treatment was a reunion with the Orthodox Churches of the East. During the time of the schism the West had come to hold firmly the doctrine of a particular judgment immediately after death, followed at once by the reward of heaven, or the temporary purification of PURGATORY, or the punishment of hell. The East, on the other hand, had no universal doctrinal uniformity in this matter. Consequently, the profession of faith of this Council contained the doctrine held in the West, though it did not use the expression "particular judgment" [Denzinger 856-859]. This judgment is clearly implied, however, in the just assignment of rewards or punishments straightway after death. The same thing is to be said of another Council of reunion, that of Florence in 1439 [Denzinger 1304-06]. The doctrine of the Council of Florence was confirmed in 1575 by Pope Gregory XIII, when there was again question of restoring communion between the East and the West [Denzinger 1986], and once more in 1743 by Benedict XIV in a profession of faith for the Eastern Maronite Christians, which expressly mentioned the first eight ecumenical councils and then Florence [Denzinger 1468] and Trent. Benedictus Deus. One other important document on the intermediate state deserves special mention in connection with the particular judgment. It is the apostolic constitution (see BENEDICTUS DEUS [Denzinger 1000-02]) issued by Benedict XII in 1336 to set at rest certain doubts and questions that had been raised by the preaching of his immediate predecessor, John XXII. In a series of sermons given toward the end of 1331 and the beginning of 1332 at Avignon, Pope John had maintained as his opinion that until the resurrection no one enjoyed the intuitive vision of the divine essence. This was contrary to the common belief of the faithful and aroused much commotion. The Pope established a commission of cardinals and theologians to investigate the question, and they showed the Pope that his opinion was a departure from the Catholic faith. He retracted his opinion in writing just before his death in 1334. His successor, then, after a more complete examination of the whole matter issued a strict dogmatic definition of faith. He taught solemnly that the BEATIFIC VISION of God is granted to the just directly after death (of after purgatory, when this is necessary). Those dying in mortal sin are likewise at once punished in hell. As is most evident, this teaching involves a particular judgment of God, separating the just from the impenitent sinners and giving to each what is due. Reformers. The early Protestant reformers did not assume a completely clear position on the intermediate state. Luther at one time held that with very few exceptions all souls sleep unconscious until the day of judgment [Letter to Amsdorf, Jan. 13, 1552; Luther's Works, v.48 (Philadelphia 1963) 361]. But it is not certain that he thereafter continuously affirmed this. Calvin, on the other hand, opposed the Anabaptist position that maintained that all souls sleep until the resurrection. He taught that though all things are held in suspense until the appearance of Christ the Redeemer, still the souls of the pious, having ended their time of battle, enter into blessed rest and await joyfully the promised glory, and the reprobate suffer such torments as they deserve [Instit. 3.25.6; ed. J. T. McNeil, 2 v. (Philadelphia 1960) 2:996-998]. They did not therefore completely deny a particular judgment for each soul at death. The Church issued no special new decree regarding their positions except to reaffirm the doctrine on purgatory [Denzinger 1580, 1820], which had been expressly opposed, and which of course implies a doctrine of particular judgment. Since that time no documents of major importance have appeared relative to the particular judgment. It is a NEW CATHOLIC ENCYCLOPEDIA doctrine universally taught and believed throughout the Catholic Church, though only implicitly contained in its solemn definitions and declarations of faith. It is likewise held by many Protestant and Orthodox Christians. THEOLOGY OF DIVINE JUDGMENT This will be considered under four heads: (1) the essential idea of divine judgment as the act of God by which God achieves the divine purposes through the creature's free response to divine initiative; (2) the continuous judgment of God as the divine activity of government in executing the unfolding plan of providence; (3) the particular judgment of God as the final consummating act of God in Christ, achieving the purpose of creation. Essential Idea. One may proceed on the basis of all that is revealed in Sacred Scripture about divine judgment and of the meditation of the Church upon this revelation as it is manifested in the writings of the Fathers and teaching of the magisterium. Description. This judgment may be described as God's vindication of the divine purposes in the face of the free activity of rational creatures. There is never any question of God's judgment falling upon irrational creatures, except in an analogical or symbolic fashion, as in Christ's cursing of the barren fig tree; for in the final analysis what they do is wholly determined either by the natures they have received from God (these natures variously interacting among themselves) or from the use to which they are put by the actions of free creatures. Thus, in a schematic fashion, God's judgment may be regarded as the third moment in the dialogue between God and God's free creatures that constitutes salvation history. The first moment is that of God's free, loving, merciful initiative. It embodies the divine creative purpose to share in the goodness and happiness of God with a society of angels and human beings united to God and to one another in vision, love, and joy. This divine initiative is of its nature prior to all created existence and activity. The second moment is that of the creature's free response to this loving initiative. In its response the creature either freely consents to act according to God's purpose, or in a greater or lesser degree rejects it and thus estranges itself from God and God's intentions. The third moment is God's reassertion of the divine purpose in the face of this created free response, no matter what it was; here God vindicates effectively the divine intentions and brings them to realization in a way that is somehow shaped by the creature's response. God passes judgment upon free created activity and thereby completes what God intends to achieve. 33 JUDGMENT, DIVINE (IN THEOLOGY) From this description of divine judgment, its effects may be listed as four: to destroy, to purify, to perfect, and to separate. God's judgment destroys the sinful response that rejected the divine initiative. This destruction does not mean annihilating the creature or making the creature's response not to have been, but it ultimately frustrates the evil intention of the sinner by somehow making this sinful purpose serve God's own merciful design. God's judgment purifies the imperfect response by removing what is unacceptable. Here there is a partial destruction in something that is fundamentally good. The latent selfishness and disorder of the creature's free activity is effectively, though perhaps painfully, eliminated from its final results. Where the response to God's initiative has been one of total acceptance, the judgment of God brings the creature's activity to full perfection. God's judgment perfects by realizing in the creature and through it the complete good aimed at by the loving, divine initiative. Finally, the judgment of God separates sometimes slowly, sometimes suddenly, but always as a manifestation of mercy and justice, those who consent to submit freely to God from those who refuse. There is a special Christian orientation of divine judgment that needs to be mentioned even in this very general preliminary description. In the cross and Resurrection of Christ God has already passed a definitive judgment upon the totality of Christ's work, and it is a judgment of mercy. Christ is the center of God's creative and redemptive plan. He is the new head under whom all things are summed up (Eph 1.10). Christ freely responded in obedience and love to the Father's merciful disposition for the liberation of humankind from sin. The Father passed a judgment of mercy and eternal life upon all humankind in raising Jesus from the dead and constituting Him the effective source of the world's final glorification within the created world itself. From now on there is no other way in which the justifying and glorifying judgment of God falls upon an individual except in and through Christ. The last age has already begun in Him; it will be manifested and realized in all people when Christ comes again to judge the living and the dead. Definition. Divine judgment may be essentially defined as the activity of God's intellect and will whereby God accomplishes the divine purposes in the created world according to the free responses of creatures to his prior loving initiative in the order of nature and grace. It is an act of the divine intellect, since God hereby knows the free response of the creature, the goodness or badness of that response, the consequences that follow from it, and the way it can be fitted into the divine plan. It is an act of the divine will because in judgment God effectively determines to order the free act of the creature and its consequences to God's own purposes. Judgment is thus 34 the essential act of divine government, the effective execution of the plan of divine providence. This understanding of judgment allows one then to make a threefold division. (1) The continuous judgment of God upon each and every free creature's response to God's initiative. In this sense it may be said that human beings are living always under the divine judgment and that everything that happens is in some way a consequence of the judgment of God. But the full meaning of this continuous judgment of God remains to be revealed at the last day. (2) The particular judgment of God upon the individual at the moment of death. Here the judging activity of God comes to a special focus, since the individual at death makes a final, complete, irreversible response to God's loving initiative. (3) The general judgment of God upon the totality of created things. Here is the ultimate focus of the divine judging activity. God brings to final perfection the whole divine work, the universe, according to the entire history of creaturely response to God's merciful designs. All other divine judgments are integrated into this last universally consummating act, which establishes the whole of creation in its final form and sustains it forever as the perfect embodiment of divine wisdom and power and love. Continuous Judgment of God. Human beings, both as individuals and as societies, live under the continuous judgment of God. Every free response they make to God's loving initiative is at once judged by God and related to the achievement of the divine purposes. During the period of mortal life, when the creature's choice is capable of reform and development, God's judgment also contains within it a further initiative of love. God does not simply judge what has been done but continues to invite to a fuller participation in the divine life, through a call to repentance or to further growth. Upon Individuals. One can consider the continuous judgment of God upon individuals as it affects four different classes: repentant sinners, unrepentant sinners, the just who are endeavoring to do good, and the just who are growing careless. The judgment of God upon sin is always a destructive judgment, rendering it ultimately futile in its rebellious purpose. But as mercy tempers this judgment, God invites the sinner to destroy his own evil deed through repentance. The sinner, of course, is completely incapable of repenting and accomplishing this destruction through his own power. It is God who must draw the sinner to appreciate the disorder of his life and to reject it. This judgment of mercy leading to interior repentance was objectively passed on all sinners in the death of Christ upon the cross, "because when as yet we were sinners, Christ died for us" (Rom 5.8-9). It is applied to the individual sinner through faith in Christ, NEW CATHOLIC ENCYCLOPEDIA JUDGMENT, DIVINE (IN THEOLOGY) through fear of God's just punishments, confidence in God's mercy, sorrow for sin, and determination to follow God's will in the future. God then pronounces a further judgment upon the repentant sinner; this judgment is called JUSTIFICATION. By it God makes the unjust person just, the enemy a friend, and thereby accomplishes the divine purposes in accordance with the response the creature has made to God's initiative. It must be emphasized that in this manifestation of saving justice God goes far beyond anything the repentant sinner is entitled to. No response the sinner has made to grace has given him any claim upon God. God's justifying judgment is a triumph of mercy, a supreme demonstration of loving kindness. This judgment was objectively passed upon all repentant sinners in the Resurrection of Christ from the dead, "who was delivered up for our sins, and rose again for our justification" (Rom 4.25). As the sinner has died to sin with Christ's death upon the cross, so he has risen to a new life in Christ's Resurrection. When the sinner refuses to repent, persistently rejecting the light offered by God and resisting the attraction of God's GRACE, the judgment of God is to blind the sinner and to harden the sinner's heart. This is not a positive action on God's part; it means the withdrawal of the graces that the sinner has been refusing to accept. The immediate result of this judgment of God is the sinner's experience of personal weakness. The sinful condition is deepened and the misery of the sinner's plight forces itself upon his awareness. But even here God's mercy is at work, for the darkness and unrest that take possession of the sinner's heart are intended by God to lead to an awareness of the need for repentance and forgiveness. They are designed to break through the barrier of the sinner's resistance, not by violence or coercion, but by making the sinner taste the bitterness of this voluntary estrangement from God. It might be thought that God could more easily overcome this resistance by dazzling the sinner with the brightness of divine light and drawing him with a virtually irresistible sweetness of attraction toward what is good and holy. And it seems at times that God does act in this way in the beginning of a sinner's conversion. But one who is moved toward good in this way is still largely self-seeking; and if it is only on these terms that such a person will do what God commands, this is not really serving God but oneself. Thus, the normal judgment of God upon the unrepentant sinner is to harden and blind the sinner so that the realization of

beginning of a sinner's conversion. But the sinner moves toward a god in the way as far as self-seeking, and if it is only on these terms that such a person will do what God commands, this is not really serving God but himself. Thus, the normal judgment of God upon the sinner comes as to his soul and binds the sinner so that the realization of his personal insufficiency may prepare him for conversion and justification. A person may persist in trying to satisfy his deep personal need by the pursuit of power, pleasure, and fame through an exertion of energy that can end only in despair. To refuse the light is to close one's being to the advance of God's grace, and this hardening is preNEW CATHOLIC ENCYCLOPEDIA lude to everlasting fixity in sin, everlasting darkness, everlasting despair—not because God so intended it, but because the sinner has made anything else impossible. The judgment of God upon the just person who continuously responds in adoring love to the initiative of God's grace is to further sanctify and draw such a person further into FRIENDSHIP WITH GOD, that is, with the Holy Trinity. This judgment of God is not always an immediately pleasant experience. Our Lord said that His Father is a vinedresser who prunes the branches that bear fruit in order that they may bear more fruit (Jn 15.2). The judgment of God, while rewarding with a more abundant life those who seek God in forgetfulness of merely selfish concerns, acts also to promote a further selflessness, a deeper humility, a freer pursuit of the sovereign good. This, too, is a mingling of mercy with justice in the execution of judgment. The just person who begins to retreat into the selfishness he once renounced is also an object of God's judgment. God gradually lets such a one experience a deep personal weakness and insufficiency, generally in small ways at first, to enable the person to learn from lesser falls the imminent danger of a greater fall. But if he continues to fail to live according to the measure of divine life the God has given, the judgment of God will be to desert him just as he has been deserting God. A halfhearted response to grace will prove insufficient to enable a person to remain essentially faithful to God, and a serious lapse will follow as a consequence of God's judgment. Once again, this judgment of God contains within it an initiative of mercy: to make the careless one realize the danger of the situation and amend his life so as to grow as God wishes. In these judgments of God upon individuals according to their responses to his initiative one can discern the general characteristic effects of judgment noted above. God in justifying the repentant sinner, hardening the unrepentant sinner, sanctifying further the fervent just person, and gradually deserting the careless just person is destroying sin, purifying what is imperfect, perfecting what is good, and thus separating those who respond to him in adoring love from those who refuse to do so. Upon Societies. Sacred Scripture makes it clear that God's continuous judgment falls not only on individuals as such but also on societies. The earliest concepts of divine retribution that one finds in the Hebrew Scriptures reflect this fact. A man's faithfulness or unfaithfulness had its repercussions also upon his descendants. Groups and nations were condemned or rewarded by God for their corporate actions. Later insistence upon a greater measure of personal responsibility modified but never destroyed the earlier point of view. It remains true that where one can identify a common action and a common 35 JUDGMENT, DIVINE (IN THEOLOGY) responsibility one can speak of a judgment of God upon the group as such. This consideration opens up vast fields for trying to understand God's action in the world; but the treatment here will confine itself to some theological observations about the continuous judgment of God upon the Church, upon civil societies, upon families, and upon other human associations in general. It may seem strange to speak of the Church as such coming under the judgment of God. The Church is the MYSTICAL BODY OF CHRIST, vivified by the Holy Spirit, charged with the mission and authority of Christ to teach, govern, sanctify, and save all people, divinely preserved from error in its teaching, assured of an unfailing existence until the end of time. This description might lead one to assume that though individual members of the church may come under divine judgment, the Church as such is rather to be regarded as one with the divine Judge. It is true that what is divine in the Church, what is purely and simply the action of God's merciful and redeeming love, does not come under divine judgment. But whatever in the Church involves in any way a human, free response to God does come under the judgment of God. The fact that the Church has authority from Christ does not mean that this authority will always be exercised in the best possible way. The fact that the Sacraments give grace from the power of Christ at work in them does not mean that sacramental discipline is always the one best calculated for the upbuilding of the Church. The fact that the Church cannot universally err in matters of faith and morals does not mean that it will always insist on the most significant truths or interpret them to the world in the way best suited to enlighten it. In all these ways and many more the Church as such through its leaders and its members can fail to respond properly to God's initiative within it. Or to put the matter positively, in all these areas each generation of the PEOPLE OF GOD is called upon to prove itself loyal to the covenant God has made with it in the blood of His Son. The continuous judgment of God upon the Church does not directly affect its external success or temporal well-being; for these are not matters that are directly involved in its mission. But the Church as such will live a fervent life of faith, worship, unity, love, and apostolic concern as a consequence of God's judgment upon a submissive response of the Church's members to the guidance of the divine Spirit within the Church. Or else, the Church can experience division, formalism, defections, apostolic ineffectiveness, and scandal as God's judgment on those who seek the things that are their own and not the things of Jesus Christ. No one in the Church can be excused of responsibility before God as judge because of a particular position within the community; nor can the Church as a whole expect that, no matter what its response to God may be, its mission will be as abundantly fruitful and its witness to the world as unambiguously clear just because God is at work within it. The continuous judgment of God likewise rests upon civil society, for this too is an instrument of divine providence for realizing God's purposes. Occasionally natural disaster or prosperity can reflect the judgment of God, as one sees illustrated in the Hebrew Scriptures. But normally the judgment of God will be seen in what directly touches the inner well-being of the society itself, in the presence or absence of tranquillity, opportunities for personal development, respect for law and civic officials, confidence in the organs of government, a tradition of genuine regard for the rights of others, and whatever else knits a people together for continuing and effective cooperation for the welfare of all. To the extent that a citizenry willingly conforms to the order of reason that manifests God's will, to that extent they as a whole will experience the tranquillity of order that is peace. It is true that there is question here largely of the working out of the natural laws of social relations; but these laws express the divine initiative on the natural level, and their built-in sanctions represent God's effective judgment on the same level. Families, especially where these are constituted by a sacramental union, occupy a special place in God's plan and fall in a special way under God's judgment. The frequent blessings in the Hebrew Scriptures on families as such make this fact clear. But, once again, it would be a mistake to see God's judgment on a family chiefly in things that are external to it, in its wealth, social status, or even its health. Rather, to the extent that the family strives to live together in unselfish love and to worship God together in gratitude and trust, its members will as a group know the contentment that comes from God's approving judgment; and as they are negligent or disobedient in these areas, they will experience God's judgment in domestic strife, jealousy, suspicion, and unhappiness. All other human societies and institutions follow the same pattern. Where the members begin to seek their own selfish aims, the institution is on its way to failure and dissolution. God's judgment upon societies as such is necessarily realized in temporal results, for these societies do not as such have an unending existence. The individual members of these societies, of course, will be judged eternally according to their individual responsibilities. A given society can exist through many generations of members, and a later generation may experience the full force of the judgment of God upon the corporate actions of an earlier generation. NEW CATHOLIC ENCYCLOPEDIA JUDGMENT, DIVINE (IN THEOLOGY) For by joining themselves to this society and by ratifying in their attitudes what was determined by their ancestors, they assume the responsibility, not individually but corporately, of what was done earlier. Hence, for example, it is not incongruous that the Church at Vatican Council II should have expressed repentance and asked pardon for the faults of an earlier generation of Catholics that had contributed to the disunity of the Church [Decree on Ecumenism 7; Acta Apostolicae Sedis 57 (1965)97]. Particular Judgment of God at Death. Since divine judgment is the activity by which God achieves the divine purposes through the free responses made by creatures to God's gracious initiative, there are two moments of special focus for this activity, as was noted earlier. These are the moment of death, when the human person's response to God becomes total and definitive, and the moment of Christ's Second Coming, when the purposes of God are brought to final realization. The judgment of the individual at the moment of death is called the particular judgment. Sources of Data. As was explained in the section on divine judgment in Catholic tradition, the existence of the particular judgment as a special instance of divine activity is attested only indirectly but certainly in Sacred Scripture and the documents of the Church. It is implied in the truths that at death the good and the wicked are straightway rewarded or punished for their choices during life and that these rewards and punishments are definitive (except for purgatory, which is a transitional state in preparation for the reward of heaven). Scripture makes this clear in the parable of the Rich Man and Lazarus (Lk 16.19-31) and in St. Paul's desire to die and be with Christ (Phil 1.21-23; 2 Cor 5.6-9). Besides the testimony of the early Fathers, who always insist on a separation of the good and evil immediately after death but are not always clear that this results at once in definitive rewards and punishments, there is especially to be noted in this connection the apostolic constitution Benedictus Deus in which was solemnly defined the truth that the good after death (or after purgatory, if that is necessary) receive without delay the eternal beatific vision of God and that the wicked dying in mortal sin likewise without delay begin the punishment of hell [Denzinger 1000-02]. In the Soul. A certain type of devotional literature and popular preaching has pictured the particular judgment as a kind of judicial process, where accusations are made and a defense is offered, where one's guardian angel and patron saints plead the cause of the one being judged against the indictment leveled against the person by devils intent on carrying the soul off to hell. Meanwhile, Christ listens to both sides and at length pronounces a just sentence from which there is no appeal. NEW CATHOLIC ENCYCLOPEDIA However helpful this may be to foster a proper attitude toward the seriousness of the particular judgment, it does not correspond to the way in which God's judgment is passed and the sentence executed. The particular judgment takes place wholly within the individual soul by the power of God's mind and will, which effectively and definitively joins the final dispositions of the soul with their appropriate realization. The soul in the moment of death is all that the free choices of a lifetime have made it. The dispositions of the soul in this moment sum up all the responses to God's initiative it has ever made (see DEATH, THEOLOGY OF). The soul is therefore voluntarily related to God and all creation in a certain definite manner. It is fitted to occupy a certain place in the plan of God. God's judgment both makes clear to the soul what it has made of itself and gives it that place in the total design of divine wisdom and love that the soul is suited to fill. In a sense the soul judges itself; for in the light of the divine judgment the soul inescapably recognizes and affirms what it has become and what it deserves, and by an internal impulse growing out of this condition it is carried toward its destiny, St. Thomas observes, in much the same way as a heavy object is carried earthward and a light object heavenward. Definitive. The particular judgment at death is definitive and irrevocable. During life the individual has been under the continuous judgment of God. But this has always been somewhat provisional, never totally definitive so long as the human response was intrinsically mutable and the divine initiative capable of still different approaches and manifestations. The consummating judgment of God upon the human person in death is no longer provisional but completely definitive. It resumes in itself and ratifies the whole continuous judgment of God made throughout the person's life. All the partial achievements of the divine purpose in respect to this individual become united in a total achievement, for the good of God's whole plan and for the weal or the woe of this individual depending on the basic option manifested in his life and made firm in death. One who during life has been led by the Spirit of God (cf. Rom 8.11), who has repented of all personal sins and through the power of Christ made satisfaction for them, and who in death has perfectly assimilated the dying of Christ, experiences the particular judgment as God's action as completely perfecting and fulfilling. God is the ultimate cause of salvation, and here is finally united to the creature who now experiences intuitive vision, unfailing love, and selfless joy. By the divine judgment God assumes the soul irreversibly and wholly into the kingdom of God. For one whose fundamental attitude is one of love of God, but who bears the stains of lesser sins or has 37 JUDGMENT, DIVINE (IN THEOLOGY) failed to respond fully to that grace which would lead him to deeper union with Christ and help in making satisfaction for the grievous sins that have been forgiven him, the particular judgment is experienced first as a purifying action of God, one that removes and repairs what is disordered within the soul. Theologians generally distinguish purgatory and the particular judgment, but this distinction should not lead one to separate them. Purgatory is the state or condition established by the judgment of God considered as a purifying action to complete the work of grace in preparing the soul for heaven. It is generally thought that created agents are in some way the instruments of God's judgment in accomplishing this purification. But what or how this is so is not entirely clear. In any event, the ultimate purifying force is precisely the judgment of God upon the soul. The soul likewise experiences within the purifying judgment of God the immensity of God's love and the fundamental approval given its life. It is drawn to undergo in peace and perfect willingness the process that strips it of all selfishness and introduces it into everlasting blessedness. The soul of one who dies in sin, rejecting to the last the offer of God's mercy and the invitation to repentance, experiences the particular judgment as a divine rejection, a destroying force rendering futile the self-centered goals it has refused to renounce. It must be emphasized that the individual who is lost is the ultimate cause of his own destruction. For the ultimate evil to be found in this final result is not traceable to any deficiency in God or God's activity but to the deficiency of the individual in his free response to God. God's judgment of destruction upon the individual is not the ultimate reason why a human person is lost (the individual person bears this responsibility); but it is God's affirmation of achieving the divine ultimate purpose not only in spite of, but somehow even through this rebellious individual who has chosen to be excluded from personal participation in the enjoyment of the divine good in the city of the blessed. God's action reduces this soul to the status of a mere thing, a means to an end, deprived by its own choice of the special dignity attaching to itself as person. The soul is given what it has in the last analysis really been choosing: itself, in isolation from God and in disorder with respect to the rest of the world—and this is the essential meaning of hell. And it thereby becomes through a tragic paradox an eternal witness to the fact that God is the source of all good, for cut off from God it has nothing in which it can finally rest. It witnesses also to the supreme worthiness of God to be loved, for having freely refused to love God it finds itself justly and by its own choice fixed in eternal misery. Thus the particular judgment as it is passed on each individual at the moment of death separates finally the good and the evil. Under this action of God the world in 38 the course of time is assuming the definite shape and structure of personal relations it will have forever. Time and Place? Questions are sometimes raised about the time and place of the particular judgment when the soul is being transported to a heavenly tribunal. But such considerations spring from a too vivid imagination that attempts to picture sensibly what is wholly spiritual. The judgment of God takes place precisely at the moment of death, when the soul is separated from the body and begins to operate independently of matter. The separated soul has no spatial relationships to the material world, and so the question as to the place of the particular judgment is not a wholly intelligible one. Suffice it to say that the particular judgment does not so much occur in a place as it effectively puts the soul in a place, i.e., a state that is heaven, purgatory, or hell. General Judgment of God. The continuous judgment of God and all particular divine judgments are ordered to the final, great consummating act of God in the general judgment when God brings all the divine, merciful designs to full realization. Establishment of Heavenly Society. It might seem at first thought that the general judgment is a kind of anticlimax, that everything has already been decided in the sum of particular judgments, and that all one has here is a sort of public resumé of the many private acts of judgment that have been passed on all individuals in the course of history. But this is to miss the perspective of the divine purpose. It is noteworthy that Sacred Scripture frequently mentions the general judgment and nowhere explicitly mentions the particular judgment. For what God intends is not simply to save a large number of isolated souls, who thereafter happen to form themselves into a heavenly society. What God intends primarily is to establish this heavenly society, this family of persons joined to the Persons of the Holy Trinity and to one another in everlasting knowledge, love, and joy. The definitive establishment of this society is had in the general judgment. The difference between the particular and general judgment and the importance of both can be further understood by recognizing that at one level each human person is an individual created being, while at another level each individual is also part of the total order of the universe, part of God's total design. The particular judgment consummates each person precisely in terms of its individuality, in that person's individual relationship to God, in the loneliness of the moment of death. The general judgment consummates the whole universe and the individual person along with it as a part, in that person's social relationship to all other things, in the great gathering together of all human persons at the resurrection. NEW CATHOLIC ENCYCLOPEDIA JUDGMENT, DIVINE (IN THEOLOGY) It is not sufficient to distinguish these judgments by saying that in the particular the human person's soul is judged and in the general the body also. This is true enough, but it does not at all account for the greater importance of the general judgment in Holy Scripture. Human bodies are judged at the general judgment, because in the realization of God's plan human nature is reintegrated, and all human beings in their complete human personalities as body-soul composites are given the places in God's total work that their free responses to God's prior initiative have fitted them to occupy. Some theologians have spoken of the need for a further general judgment in addition to the particular because human beings need to be judged with regard to all the consequences of their acts, and these may well continue long after the individual's death, even until the end of the world. Thus it would not be possible to judge them completely at the moment of death; another judgment at the end of time is required for all. Although there is some truth to this way of looking at things, by itself it does not seem conclusive. Strictly speaking, a person is responsible only for the consequences he foresees and intends in some way, not for everything that happens to follow upon his free choices. Hence, the individual can be judged at death for the consequences for which he is strictly responsible, and cannot really be judged at all for the other consequences. The element of truth, however, in this way of looking at the matter would seem to lie in the fact that one does influence others by one's personal choices in ways that reach across time and place and help to constitute a corporate response of humankind to the total initiative of God's love. This corporate response is indeed judged by God at the end of time. It is, of course, a response that divides humankind into two groups, those who accept this initiative and those who reject it. God's judgment forms one group into the city of God, and casts the other into outer darkness. Names and Aspects. This judgment at the end of time has a number of different names that serve to underline various aspects of it. It is called God's judgment, because the Holy Trinity, Father, Son, and Holy Spirit together, are through their common divine act the supreme cause of the final perfection of the universe; it is a judgment passed by all of them (though by each in a way appropriate to His position within the Trinity), and it achieves the divine purpose by rewarding and punishing according to the response given the Trinitarian initiative. It is called also the judgment of Christ. Our Lord in His humanity exercises the role of judge as one who has received this power from His Father. The New Testament and tradition are unanimous in giving Him this function. There is no opposition between a judgment of the Holy NEW CATHOLIC ENCYCLOPEDIA Trinity and a judgment of Christ. The Holy Trinity judges through the judgment of Christ. It is His, an activity truly proceeding from His human intellect and will, but endowed with a divine efficacy as belonging to a Divine Person within the Trinity. The act of judging is, indeed, Christ's last and greatest act as savior of mankind. Here, as will be considered presently, the glorified head of all creation completes the work assigned Him in the moment of His Incarnation. This judgment is called the general judgment, since it embraces all human beings, good and bad, the living and the dead. The latter expression, which occurs in nearly all professions of faith (Apostles' Creed, Nicene Creed, etc.), has two possible meanings. It may mean those spiritually alive and spiritually dead, and thus be the same as the good and the wicked. Or it may mean those who are physically alive at His coming and those who have already died, but are now raised to life. In any event, it is intended as a comprehensive formula to show that all people are subject to Christ's judgment. This judgment is also called the last or the final judgment, since it is completely definitive. It does not look forward to any other judgment by which what is done here may be completed, modified, or set aside. Beyond lies only the sustaining power of God, upholding forever what is here established. Apocalyptic Descriptions. One is accustomed to associate the general judgment with other events at the end of time, notably Christ's Second Coming and the resurrection of the dead. Following the imagery of Scripture, one thinks of Christ coming on the clouds of heaven in great glory. The dead are raised by His power to a reverend union of body and soul. And all are gathered before Him, the good on one side, the wicked on the other, to hear the fateful words of His welcome or banishment. In times past, too, it was a subject of some speculation just where this gathering together of all people would take place. Many spoke of the valley of Josaphat, relying on an expression found in the Prophet Joel (Jl 4.2). But one must recognize that Scripture in these places is using a symbolic language to help people understand the greatness of this concluding intervention of God in human history. Neither Christ's Ascension into heaven nor His Second Coming should be thought of in terms of local motion simply visible to the eye. Christ "ascends" into heaven by entering into His glory, by being raised from the dead and completely filled in His humanity by the power of the Holy Spirit, by being associated as man in God's supreme Lordship over all creation. He "comes again" when by an exercise of His fullness of power He makes Himself present in the world, transforming it and bringing it to the state of its final perfection. 39 JUDGMENT, DIVINE (IN THEOLOGY) One Consummating Intervention. Scripture gives indications that the Second Coming, resurrection of the dead, and last judgment are really only diverse aspects of one single consummating divine intervention. Christ executes judgment in raising all humans from the dead, some to a resurrection of life, others to a resurrection of judgment (in John's customary sense of "condemnation," Jn 5.25-29). Christ comes in the act of raising people from the dead (cf. 1 Cor 15.22-23; Phil 3.20-21). Christ judges by His coming (cf. 2 Tm 4.1 (in many Greek and Latin MSS); Heb 9.27-28). Admittedly the places here referred to do not clearly state the identity affirmed above, but they suggest a radical unity that prompts the theologian to look more deeply into the matter. In general a divine coming is based on an exercise of divine power that produces some new effect. Thus, the Holy Spirit comes as God infuses sanctifying grace or increases it within human persons. Hence, having recognized that Christ's Second Coming is not simply a matter of local motion and visible manifestations, one perceives that this coming, this new presence of His, is in function of a new exercise of His power producing a new effect. Thus He comes in power to the whole world when He effects a consummating transformation of all humankind. He does this by raising all people from

forth like the sun in the kingdom of their Father" (Mt 13.43). Those souls that are dead in sin are united to a body that rather possesses and imprisons them than is possessed by them as an instrument of self-expression and life. Individuals who are alive at this Second Coming of Christ will not undergo death as a separation of body and soul; for as St. Paul wrote, "We shall not all sleep, but we shall all be changed" (1 Cor 15.51). They will experience the moment of total commitment that death involves, and their bodies will be changed to accord with their inner relationship to God. Christ Our Lord in causing this resurrection and transformation of all people is in effect judging them. He is realizing in the totality of humankind God's gracious and loving purpose according to the response that every person has made to that purpose. Each and all are brought to the final state of relationship to God, to one another, and to all of creation, that has been shaped by their individual and collective responses to God's initiative. "Then comes the end, when He delivers the kingdom to God the Father, when that day comes with all sovereignty, 40 authority and power... that God may be all in all" (1 Cor 15.24, 28). Victory and Purification. In this act of judgment, which is at once Christ's Second Coming and the cause of humankind's resurrection, Our Lord reduces to utter powerlessness and futility all that is opposed to the self-giving, creative love of God. Fallen angels and condemned humans are compelled by the inner consequences of their rebellion to glorify the power and wisdom and goodness of God in the justice of their punishment. This judgment is likewise a purification for those just who are alive at the coming of Christ but are not perfectly prepared for heaven. For them, particular judgment coincide, and the general judgment of purgatory is here accomplished. St. Paul described this purifying effect of Christ's judgment in the special case of those who were preaching in Corinth from unworthy motives; he made the separation, without however actually affirming it, that they would be alive at the coming of Christ. In this case, the general judgment will test the purity of each person's works; if a person's work burns such a one will suffer, "but will personally be saved, yet so through fire" (cf. 1 Cor 10.15). But most importantly, Christ's judgment in the glorious resurrection of the saints completes the building of the new Jerusalem. In these human beings and the faithful angels, God's intention to share the joy of the divine Trinitarian life with created persons who relate to God in adoring love is triumphantly achieved. These persons together constitute the society of the blessed, the bride of the Lamb (Rev 21.9), "the everlasting kingdom of our Lord and Savior, Jesus Christ" (2 Pt 1.11). This theological view of the general judgment does not destroy the beautiful imagery of Scripture but helps one to see the reality that lies behind it. The coming of Christ in glory upon the clouds, His voice calling all people from the grave, the assembling of all before Him to hear His sentence—all the meaning of these images is found in that totally transforming action by which Christ makes Himself present to all people, raising them from the dead, and assigning to each and all their places in the perfectly realized plan of God. Revelation in Judgment. Finally, the general judgment is a public divine intervention making known to all the justice of God's judgment. "Therefor pass no judgment before the time, until the Lord comes, who will both bring to light the things hidden in darkness and make manifest the counsels of hearts; and then everyone will have his praise from God" (1 Cor 4.5). This revelation will be for the glory and joy of the saved and for the shame and sorrow of the lost. It is not clear whether the blessed in a single instant will receive complete knowledge of salvation as it was worked out in detail, or simply that this knowledge will be perfectly available, to be acquired as they wish in an ever everlasting fashion throughout eternity. Those condemned to hell will not perceive this plan with the same fullness; their knowledge will be only such as to impress upon them the responsibility they bear for their own condition, and the triumph of God's purposes in spite of and even through their rebellion. The revelation of the forgiven, secret sins of the just will not be a source of embarrassment for them. 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For along with these sins there will be manifested the sorrow they conceived for them, the penance they did for them, and the humble acceptance of God's forgiveness that they received for them. They will rejoice that God's mercy is revealed so strikingly in their regard, to the glory of Christ and the joy of the blessed. Christ at the moment of the Incarnation received from the Father the commission to redeem fallen humanity, to head a new race of human beings vivified by the Holy Spirit, to establish an eternal kingdom where God's love may enrich forever those He has made His sons and daughters. All the events of the terrestrial and glorified life of Christ are directed to the fulfillment of this commission, which is finally perfectly executed in the moment of the general judgment. The action of Christ in subduing all enemies is at last brought to a close by this act of power and justice and love. 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solvency, to strengthen administration, to eliminate simony, and to reduce nepotism. Believing that papal authority might best be enhanced by increased temporal power, he stressed territorial conquest, skillful diplomacy, and external glory. He was determined to recover territories alienated by his predecessors or occupied in the months immediately following the death of Alexander VI. The dukedom of the Romagna had been bestowed upon Cesare Borgia, and the Venetians had moved in on these papal lands in 1503. Julius II used persuasion with the Venetians, who relinquished some of these Romagna holdings but continued to hold Rimini and Faenza. In 56 The first countermove of Louis XII was to convoke a synod at Tours in which the French bishops revived the ancient Gallican claims. Louis XII then, in agreement with the Emperor, promoted in the name of a group of rebel cardinals the calling of a council at Pisa. This act led Julius II to call the Fifth Lateran Council in 1511. Meanwhile, the Pope turned against the Duke of Ferrara, who was supporting the French. Papal troops occupied Modena in 1510 and took Mirandola in January 1511. These successes were offset by the loss of Bologna in May and the recapture of Mirandola. In August, however, Julius reconciled the powerful Roman families of Colonna and Orsini so that he had the nearly unanimous backing of the Roman nobility. Furthermore, the Holy League (Venice, Spain, and the papacy) was formally completed in October 1511. Before the end of the year England joined this combination. In April 1512, the league was defeated at Ravenna by Gaston de Foix. But the French victory was brief. Cardinal Schiner, leading Swiss forces on behalf of the league, took Cremona and Pavia and then, in June 1512, secured the surrender of Milan. The progress of the league met in Mantua and awarded to Maximilian Sforza. At the end of 1512 Italian affairs in general were still unsettled except for the withdrawal of the French. While the league congress was deliberating in Mantua, the papacy returned to Florence, from which they had been ousted. Although territorial problems remained unresolved when Julius II died, he left February 1513, had Milan placed under the "Liberator of Italy." Reforms at the Lateran Council. A bull, published in 1510 but dated Jan. 14, 1505, voided any papal election tainted with simony. This bull was confirmed in February 1513, a few days before Julius' death, by the NEW CATHOLIC ENCYCLOPEDIA JULIUS III, POPE FIFTH LATERAN COUNCIL. Julius also renewed the bull of PIUS II forbidding appeals from a pope to a council. It was not until 1513 that a dispensation enabling Prince Henry of England, later HENRY VIII, to marry CATHERINE OF ARAGON. Julius was not of the need for reform in the Church, and he did not consider it when the Lateran Council opened in May 1512. But the Council became preoccupied with the problems associated with France and with the canonical council of Pisapia. The latter council, which had been poorly received, left Pisa for Milan in 1512, moved to Genoa, where it lost its sponsors, and then to an archdiocese of Milan. Julius II called a council to settle more serious legal and procedural distinctions between lay and ecclesiastical law. He required, among other things, that clerics be prohibited from holding civil offices and restricted a treasurer's right to employ the Borgias. For this and among other reasons, Pope Paul III disbanded him. "Savion de la Poer" (Pope Paul III) was his successor. He was succeeded by Michaelangelo Bramante, and others. He began building the new basilica of St. Peter's, with plans by Bramante. He commissioned, among other works by Michelangelo, the frescoes at the vault of the Sistine Chapel. He beautified Rome and carried out much construction throughout the Papal State. He helped found the Vatican Library. In the courts of Saint Damasus and the Belvederes he provided the beginnings of a great collection of ancient sculptures. Bibliography: L. PASTOR, *The History of the Popes from the Close of the Middle Ages* (London-St. Louis 1938-61) 6. M. BROSH, *Papst Julius II und die Gründung des Kirchenstaates* (Gotha 1878). E. RODONACACHI, *La Première renaissance: Rome au temps de Jules V et de Léon X* (Paris 1912); *Histoire de Rome: Le pontificat de Jules II* (Paris 1923); J. KLAZKO, *Jules II* (Paris 1898). A. LUZIO, *Isabella d'Este di fronte a Giulio II negli ultimi tre anni del suo pontificato* (Milan 1912). E. GAGLIARDI, *Jules II, der Schöpfer des Kirchenstaates* (Deutsche Rundschau 149 (1911) 262-275. F. VERNET, *Dictionnaire de théologie catholique*, ed. A. VACANT et al., 15 v. (Paris 1903-50) 2.8:2667-86. G. B. PICOTTI, *La politica italiana sotto il pontificato di Jules II* (Pavia 1949). F. GILBERT, *The Pope, His Banker, and Venice* (Cambridge, Mass., 1980). J. D'AMICO, *Renaissance Humanism in Papal Rome* (Baltimore 1983). [D. R. CAMPBELL] NEW CATHOLIC ENCYCLOPEDIA. "Pope Julius III," by Scipione Pulzone. JULIUS III, POPE FIFTH: Pontificate; Feb. 7, 1550, to March 23, 1555; b. Giovanni Maria Ciocchi del Monte, in the archiepiscopal See of Siponto, and on Feb. 16, 1513, preached the sermon at the fifth session of the Fifth Lateran Council (1512-17). He became bishop of Pavia in 1520 and served two terms as Governor of Rome during the pontificate of Clement VII. In 1534 PAUL III appointed him vicarole of Bologna, Romagna, Parma, and Piacenza, and auditor of the Apostolic Camera. He was created a cardinal priest with the title of SS. Vitalis, Gervase, and Protase on Dec. 22, 1536, and on Oct. 5, 1543, he was raised to cardinal bishop of Palestrina. As a result his chances 57 JULIUS AFRICANUS, SIXTUS of election to succeed PAUL III in the conclave of Nov. 29, 1549, were blocked by imperial veto, until a compromise of French and Farnese cardinals secured his majority. To achieve this accord he made an election capitulation in which he promised to cede Parma into the control of Ottavio Farnese. Parma later became a central issue that involved Julius in the Hapsburg-Valois power struggle. Ottavio allied himself with French interests in Northern Italy and signed a treaty with Henry II on May 27, 1551. This drove the Pope to support Charles V at the risk of a French schism. He declared the fief of Parma vacant and sent an army, commanded by his nephew, Giambattista del Monte, to join the forces of Ferrante Gonzaga, Governor of Milan. The combined armies were to overthrow the French who invaded the Romagna from Mirandola, reduced Crevalcore, occupied Castro, and threatened Ravenna. At the failure of these armies, Julius was forced into a truce on April 29, 1552, that restored Castro to the papacy but placed Farnese in possession of Parma for a two-year period. The Parma war and the Lutheran wars in Southern Germany hindered the continuance of the Council of Trent, which Julius ordered resumed on May 1, 1551, with Cardinal Micerenzzi as president. The opposition of Henry II and his loyal bishops led to its suspension on April 15, 1552. Although the council was stalled, Julius continued efforts at Church reform. As early as 1550 he appointed a commission of Cardinals Domenico di Cupis, Gian Pietro Carafa (later Paul IV), Francesco Sforzanti, Marcello Crescenzi, Innocenzo Cibo, and Reginald Pole to prepare a schema of reform. He wrote more than 50 briefs on reform, and on Sept. 16, 1552, he initiated a program to control the conferring of benefices, the relationships between regular and secular clergy, monastic discipline, clerical dress, and changes in curial administration. He planned a bull to implement these measures, but his death prevented its publication. He encouraged the newly formed Society of Jesus, whose constitution he confirmed on July 21, 1550, and at the suggestion of St. Ignatius of Loyola he founded the Collegium Germanicum to train German priests in Rome on Aug. 31, 1552, giving it an annual endowment. He was interested in the expansion of the faith in the Indies, Far East, and the Americas, and worked toward the reunion of the Chaldean Nestorians in Mesopotamia, and the Copts of Abyssinia. He named the Jesuit *Ioá da NUNES BARREIRO*, first Patriarch of Abyssinia with Melchior Carneiro and Andrew Oviedo as his coadjutors, to win the favor of Negus (emperor) Claudio of Abyssinia. Upon the accession of Charles V to the throne of England in 1553, he appointed Cardinal Reginald Pole as legate and adviser to the Queen, and by 1555 complete restoration of papal supremacy was achieved by a proclamation of Parliament. 58 A Renaissance Pope, Julius was a generous patron of humanism, and during his pontificate he placed Galeazzo Flaminio, Romolo Amaseo, and Paolo Sadoleto in his chancery; received the homage of Paolo Giovio, Pietro Aretino, and Lorenzo Davido; appointed Marcello Cervini as Vaticano Librarian and reformed the Roman University; appointed Michaelangelo chief architect of St. Peter's and named Giovanni Pierluigi da Palestrina its choir master. Besides building the Church of St. Andrew to commemorate his escape from death during the sack of Rome in 1527, he erected the luxurious Villa Giulia, the Porta del Popolo, where he resided during his later years. A policy of strict economy and excessive nepotism clouded his pontificate. He was extravagance with gifts to his relatives and created a scandal by bestowing a cardinal's hat on a youth of 17, who was adopted by his brother, Baldovino del Monte. Bibliography: L. PASTOR, *The History of the Popes from the Close of the Middle Ages* (London-St. Louis 1938-61) 13:1-335 with full bibliography. A. FLICHE and V. MARTIN, eds., *Histoire de l'église depuis les origines jusqu'à nos jours* (Paris 1935-) 17:105-145. H. JEDIN, *History of the Council of Trent*, tr. E. GRAF, (St. Louis 1957-60) v.1. G. SCHWAIGER, *Lexikon für Theologie und Kirche*, ed. J. HOFER and K. RAHNER, 10 v. (2d, new ed. Freiburg 1957-65) 2:5:1205-06. A. NOVA, *The Artistic Patronage of Julius III (1550-1555)* (New York 1968). P. PARTNER, *Renaissance Rome, 1500-1555* (Berkeley 1976). Epistola ad Principes. Leo XI-Pius IV (1513-1565) ed. L. NANNI (Vatican City 1993). C. GUTTEREZ, *Trento, un problema (1552-1562)* (Madrid 1995). P. PRODI and W. 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MCSHANE] JULIUS AFRICANUS, SIXTUS Father of Christian chronography; b. Roman colony, Jerusalem, c. 160; d. c. 240. Destined for a military career, he accompanied the Emperor Septimius Severus on his campaigns in Osrhoene in 195 and was in close contact with the royal house at Edessa. He also attended lectures by the Christian teacher Heraclius in Alexandria and was influenced by the Stromata of ALEXANDRIAN. About 220 he became prefect of Palestine, and in 224 the Emmaus colony sent him to plead its case before the Emperor. At Rome, Alexander Severus gave him the task of organizing the public library housed in the Pantheon. It seems that he was spiritual adviser to the Empress-Mother, Mamaea. Late tradition has it that he became a bishop, but it is unlikely that he was even a priest. With his friend ORIGEN, he corresponded about scriptural questions. His main extant works are the *Chronicles* and the *Kestoi*. There are also two letters. The *Chronicles* apNEW CATHOLIC ENCYCLOPEDIA JUMIEGES, ABBEY OF peaked in 221 and provide a chronological list of sacred and profane events from creation to A.D. 220. This first Christian "history of the world" became a main source for EUSEBIUS OF CAESAREA and subsequent historians. The work comprised five books, of which only fragments remain. Computing 5,500 years between creation and the birth of Christ, Julius expressed his belief that the Second Coming would take place in the year 6000, thus giving a chilling turn to the work. His use of sources was scarcely critical. The *Kestoi* (i.e., "embroideries") is an encyclopedic miscellany in 24 books, of which large fragments are extant. It is dedicated to the Emperor Alexander Severus, and its subject matter ranges from medicine, science, and agriculture to magic and war. This work was written after the *Chronicles* and contains a strange mixture of Christianity and superstition. 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must examine the Hebrew word *s*: *edāyah* (justice or righteousness) and its relationship to *h*: *esed* (loyalty) and *e'met* (fidelity). The use of parallelism in the Old Testament poetry makes it often quite clear what words these writers considered to be synonymous. Thus, the consoling message of Deuteronomy 40-66 (justice (*s*: *edāyah) and salvation (*tes'ūca*) appear quite frequently together; God is said to be "a just and saving God" (Is 45.21) or "I am bringing on my justice, it is not far off, my salvation shall not tarry" (Is 46.13, also 51.5). In the Psalms God's justice is often paralleled or associated with his salvation, his truth or fidelity and his mercy (Ps 35.36-6.7, 39.40.11, 70.71.15). In both Deuteronomy and the Psalms God's justice, equivalent by parallelism to his salvation, is described as something to be revealed (Ps 97.98,2). This understanding is important for interpreting the Letter to the Romans. In the Old Testament the justice of God is often bestowed on the just man, whereas the wrath of God is reserved for the sinner. Thus Mi 7.9 states: "The wrath of the Lord I will endure because I have sinned against him. He will bring me forth to the light; I will see his justice." In Ps 84 and 85 such terms as wrath, anger, vexation (v. 3-5) are opposed to such terms as kindness, truth, peace, salvation and justice (v. 9-11). In the Old Testament, the justice of God is neither vindictive nor distributive but salvific, and it is founded upon God's covenantal commitment to Israel. God is just in that he is abidingly faithful to his freely made promises of salvation and deliverance. Hence such terms as justice, salvation, and truth are easily interchanged in the Old Testament (Ps 97.98.2-3, Dt 32.4). In the New Testament, within the Old Testament the messianic era was foreseen as the establishment of God's perfect salvific justice (Jude 9.6, 11.3-9; Jer 3.16-23). Yet, within the New Testament, it is limited, almost exclusively, to the Letter to the Romans (see Mk 1.15 with Is 40.13). While Paul discusses a common theme in both Galatians and Romans, the concept of justice does not appear in the former. Because Paul was writing to the Galatians within the polemical atmosphere of the Judaizers, he probably avoided the term "justice," since it had come to assume the connotation of the impartial distribution of rewards and punishments in accordance with legal norms. Instead he uses upgaedel's promise (see Gal 3-4) for the basis of the gratuitous gift of salvation. Nonetheless, from within NEW CATHOLIC ENCYCLOPEDIA OF GOD the Old Testament environment one can readily equate "promises of God" (Galatians) with "justice of God" (Romans); there are five principal texts to consider in Rom 1.17; 3.5, 21-22, 25-26; 10.3. Luther interpreted Rom 1.1 to denote that attribute of God whereby he is just and punishes the sins of the unjust. However such an interpretation is dubious. Rom 1.17 is placed within the context of God being faithful to his covenantal promises of salvation, whereby God vindicates his justice. In this verse the justice (dikaiosynē) of God is revealed to the preachers of the gospel. Moreover, in Rom 1.18 the "path" (*τρόπος*) of God is revealed "to those who believe against all godlessness and wickedness" (Rom 1.18.5). But our consideration should be with the justice of God... is God justified in inflicting wrath on us? Even in this regard does God's fidelity and truthfulness still hold? Will not such a God be just and, indeed, infallible? Will not only those make God's fidelity more merciful? Paul establishes this another way in his *Adventus* (fidelity, 3.3), injustice - justice (3.5), and falsehood (3.7). Once again the justice of God is his fidelity and truth to his covenantal promises despite the infidelity of man, which, of course, begets his wrath. Rom 3.21-22. "But now the justice of God has been manifested apart from the law, although the law and the prophets bear witness to it, the justice of God through faith in Jesus Christ for all who believe." Thus God's justice is manifested negatively "apart from the law" and yet positively "through faith in Jesus Christ." In 3.20 Paul alludes to Ps 142.143.2 where justice is used in the sense of salvific deliverance, for it is parallel to fidelity and opposed to divine judgement. Once again, then, Paul uses the term in its foundational Old Testament sense of divine covenantal justice for salvation. Rom 3.25-26. "... Christ Jesus, whom God has put forward as an expiation by his blood, to be received by faith. This was to show God's justice, because in his divine forbearance he had passed over former sins; it was to prove at the present time that he himself is just and that he justifies him who has faith in Jesus." This text has always caused exegetical difficulties, especially because of the enigmatic phrase that God "had passed over [τὸν πρόξειν] former sins." The Old Testament usage elucidates the phrase and its context. God and man were bound together in a covenantal bond, but man broke his side of the covenant by sin and therefore nullified the entire relationship. Yet God did not allow man's sin to free him from his own commitment. Rather, he "passed NEW CATHOLIC ENCYCLOPEDIA over" these sins, not in regard to punishment, but in regard to covenant nullification. He himself remained faithful and even merciful. His fidelity showed the greatness of his own justice in bringing man the promised salvation even after man's repudiation of its advent by the sins of covenant infidelity. Such salvation, indeed, is precisely to give man a share in the divine justice so that man himself now remains in an eternal covenant with God through Christ. God's justice was manifested through the expiation of sin through the blood of Jesus and so believers are justified, that is, acquire the justice of God, through faith in him. Rom 10.3-4. "For being ignorant of the justice that comes from God, and seeking to establish their own, they did not submit to God's justice. For Christ is the end of the law, that every one who has faith may be justified." Again, the Old Testament meaning of God's justice is evident in these verses. The Pharisaic attempt to obtain salvation by works of the Law showed that they did not understand the salvation (the justice of God) offered to them by God, that is, salvation initiated only by the gratuitous gift of God and accepted through faith. Therefore they did not submit to the justice of God, that is, his salvific deliverance now made manifest in Christ and accepted in faith. In both the Old Testament and Paul the primary meaning of divine justice is God's merciful fidelity to his promises. This finds its culmination in Jesus Christ through whom the justice of God is revealed and through whom the believer is made just. However, for those who refuse the justice of God through Jesus Christ, God's just wrath will come upon them at the end of time (Rv 16.5-7, 19.2). See Also: JUSTIFICATION; REDEMPTION (IN THE BIBLE). BIBLIOGRAPHY: R. ADAMIAH, Justice and History in the Old Testament (Cleveland 1982); R. B. HAYS, S.V. "Justification." The Anchor Bible Dictionary (New York 1992). S. LYONNET, "De Justitia Dei" in Ep. Ad Rom. Verbi Dom. 25 (1947) 23-34, 118-121, 129-144, 193-203, 257-263. J. PIPER, The Justification of God (Grand Rapids, Mich., 1983). J. RUWET, "Misericordia et Justitia Dei in V.T." Verbi Dom. 24 (1947) 35-42, 89-104. M. CROSSETT/G. WEINANDY, IN Theology. Within systematic theology there are four interrelated notions of the justice of God. The first pertains to God's perfection in that he is perfectly just to himself. Thus the justice of God is the absence and impossibility of any moral disorder within himself. God's justice is thus equivalent to his infinite holiness and perfect goodness (Aquinas, Summa Theologicae, 1.21.1 ad 3 and 4). (See HOLINESS OF GOD). Secondly, the justice of God in himself is the foundation and cause of the justice or righteousness within sinful 71 JUSTICE OF GOD humankind. Augustine states that as God shares his wisdom with humankind, because he is wisdom itself, so also he, who is just in himself, gives to humankind justice "when he justifies the godless (Rom 4.5)." The Council of Trent, quoting Augustine, declares the same: "The only formal cause [of our justification] is 'the justice of God, not the justice by which he makes us just,' but the justice by which he makes us just" (Denzinger, Enchiridion symbolorum, 1529). Or again: "The justice that is said to be ours because it inheres in us is likewise God's justice because he has put it in us through the merit of Christ" (Denzinger 1546) (See JUSTIFICATION). Thirdly, the theological concept of God's justice is most broadly applied to God's action towards creation and particularly towards human beings in so far as he renders to each and all their due. Aquinas designates this "retributive justice" or "commutative justice." As a ruler or the head of a family justly gives to each member what is due, "so the order of the universe, which is manifest in both physical nature and in beings endowed with a will, shows forth God's justice" (S.T., I.21.1). Aquinas approves quoting Dionysius: "We must need see that God is truly just in every way he gives to all existing things what is proper to the condition of each; and preserves the nature of each one in the order and with the power that property belongs to it" (Div. Nom., 8.4). Thus God "exercises justice when he gives to each thing what is due to it by its nature and condition" (S.T., I.21.1 ad 3). God's justice then is placed within his overall providential and orderly care for the whole of creation. Fourthly, God's justice pertains to his response to the free moral actions of human beings. God "will render to every man according to his works" (Rom 2.6; see Mt 16.27). "For God is not so unjust as to overlook your work and the love which you showed for his sake in serving the saints, as you still do" (Heb 6.10). Thus, "God rewards those who seek him (Heb 11.6, see Denzinger, 2122). Paul, having kept the faith, is confident that "henceforth there is laid up for me the crown of righteousness, which the Lord, the just judge, will award to me on that Day, and not only to me but also to all who have loved his appearing" (2 Tim 4.6-7, see Denzinger 1545). Aquinas states: "Justice, therefore, in God is sometimes spoken of as the fitting accompaniment of his goodness; sometimes as the reward of merit" (S.T., I.21.1 ad 3). He then very approves Anselm's statement: "When you punish the wicked, it is just, since it agrees with their deserts; and when you spare the wicked, it is also just; since it befits your goodness" (Pros. 10). The magisterium more often refers to God's justice as the punishment due to sin than to the reward due to merit (see Denzinger, 621, 1672, 2216, 3781). Augustine states that 72 God "can condemn no one without demerit, because he is just" (C. Julian, 3.18.35). Yet he also speaks of God's justice with regard to the retribution of both good and evil—"making good or bad use of their free will, they are judged most justly" (Spir. et litt. 33.58); or of the reward to be rendered for merits that the just judge will render (see Grat. et lib. arb. 6.14). Moreover, it should be noted that God's justice is not arbitrary. God justly rewards those who have freely cooperated with his grace and he justly, depending upon the seriousness of the sin, punishes or even condemns unrepentant sinners, for sin itself justly demands such condemnation which God justly sanctions (see Aquinas, S.C.G., 3.140). Within our sinful world the misuse of power, or greed, or lust, or hatred and prejudice cause horrendous and appalling injustices by violating the authentic dignity and just rights of human beings. Because this world's justice cannot possibly make right such injustices, Christians look then to the day when Jesus will come in glory for finally he will redress all wrongs and set all things right. All will proclaim: "Just are you in these your judgments... true and just are your judgments" (Rv 16.5-7, 19.2). God's justice will then reign forever. God's justice does not conflict with his mercy, nor does his mercy diminish his justice. Both are part of God's absolute goodness. Aquinas states: "The communicating of perfections, absolutely considered, appertains to goodness; in so far as perfections are given to things in proportion, the bestowal of them belongs to justice... . He knows of what we are made, he remembers that we are dust" (Ps 102/03.6.14). God's justice demands that he act mercifully towards sinners and his mercy is always enacted in accordance with his justice. Thus, the Father, in his loving mercy, sent his Son into the world not to condemn it but that those who believe might rightfully possess eternal life (Jn 3.16-17). In mercy God justly condemned sin through the cross of Christ so that humankind might be justified through faith in him (Rom 3.21-26). Aquinas holds that "mercy does not destroy justice, but in a sense is the fulness thereof" (S.T., I.21.3 ad 2). God mercifully renders to humankind more than it justly merits and he mercifully punishes humankind less than it justly deserves (see S.T., I.21.4 ad 1). (See MERCY OF GOD) See Also: JUDGMENT, DIVINE (IN THE BIBLE), JUDGMENT, DIVINE (IN THEOLOGY); PUNISHMENT; SANCTION; SANCTION, DIVINE; GOD, ARTICLES ON: NEW CATHOLIC ENCYCLOPEDIA JUSTICE OF MEN BIBLIOGRAPHY: T. AQUINAS, Summa Theologicae, 1.21; Summa Contra Gentiles, 3.140. B. DAVIES, The Thought of Thomas Aquinas (Oxford 1992). H. KUNG, Justification (New York 1964). [T. G. WEINANDY] JUSTICE OF MEN The concept of man's justice is discussed here as it evolved in the Bible and as it has been developed in Christian theology. In the Bible, after treating the fundamental themes concerning the justice of man found in the OT, consideration will be given to the perfection of man's justice in the NT. In the Old Testament, the covenantal theology of Israel is the term used (fidelity) applied to both parties of the agreement, to both God and man. The term justice (s. *edāyah* or *dikaiosynē*) had the same duality of application: the justice of God meant His fidelity to his covenantal promises, and the justice of man meant basically and originally his fidelity to his side of the mutual commitment. That man, then, was just who fulfilled completely all the stipulations of the Ten Commandments and their applications to everyday life and to new situations that constituted the case law of the Pentateuch. An example from the life of David makes this meaning clear. While Saul was pursuing David, the latter got a chance to kill him but refrained from doing so because Saul was still "the Lord's anointed." Afterward Saul admitted that David was "more just" than he, faithful to his king, even while the latter attempted to kill him. In the prophetic indictment of Israel for covenantal infidelity, i.e., for idolatry and the social injustices that resulted from ignoring the covenant, it was often simply of the justice of the prophet spoke for the ten commandments the idea of covenant disobedience. Thus Amos, having condemned the extravagant cult (Am 3.14) and social evil of Israel (4.1), pinpoints his indictment by saying, "Woe to those who turn judgment to wormwood and cast justice to gall" (Dt 1.16-7; 16.19-20). But beyond the justice or injustice of humankind was the judgment of God; one of the functions of the Temple according to Solomon's dedication prayer was to have been given to God to judge to justly to whom it pertained (see Ps 135.23-24, etc.). And so the justice that inheres in us is likewise God's justice because it is the fulfillment of the commandments (Ex 25/26.1-3; 30/35/23-24, etc.) and the justice that is given to us by the justice that inheres in us is likewise God's justice (see Ps 135.23-24, etc.). The picture of the just man who keeps his fidelity to his God is also the picture of the just man who keeps his fidelity to his God in the Ten Commandments agreed on in greater detail in Psalm 141(5) in a kindred context, such a man could dare to approach the Temple and enter the presence of God. The counterpart of the just man was the just nation mentioned in Jer 22.13-17. (See JUSTICE OF GOD). In such a context of justice equated with the covenantal fidelity whereby man lived out the results of his commitment to Yahweh, the justice of the coming Messiah is to be understood. Against the background of the increasing infidelity of the Davidic dynasty, Isaiah announced a new Davidic monarch who would live in justice with God and procure justice for others by judging them according to the covenant (s. 6.1, 11.2-5; 16.5-15). Jeremiah spoke of a new covenant between God and His people, one that would keep (Jer 31.31-34). But he also promised at the same eschatological era ("days are coming") in 23.5, 31.27, 31; 33.14-18) a new David to reign in justice (23.5; 33.2-16). Especially were they who were of the race of Israel the justice of the prophet spoke for the ten commandments the idea of covenantal infidelity and its causal specifications, and not to allow respect of persons or bribery to confute their decisions (Dt 1.16-7; 16.19-20). 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by faith in the very justice of Christ, thus being at the same time just and sinful (*similis iustus et peccator*). From the standpoint of methodology, justification is the principle of discernment between truly Christian and Pelagian or Semi-Pelagian systems of salvation. This basic understanding of justification was incorporated by Melanchthon in article four of the Confession of Augsburg (1531): "Men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake through faith." In keeping with this the Formula of Concord in 1581 declared: "Nevertheless they [the faithful] through faith on account of the obedience of Christ . . . are pronounced good and just and repented as such, even though by reason 84 of their corrupt nature they are sinners to this point and so remain as long as they bear this mortal body" (*Solidi Declaratio*, 3.16; Die Bekennerschriften der evangelisch-lutherischen Kirche 921). When John CALVIN composed his *Institutio christiana religionis* (five editions, each longer than the previous one, from 1536 to 1559), he systematized the Lutheran doctrine of justification in his own original way. While he tied together justification and election, he also balanced the power of grace with the necessity of good works as proof of justification. However, the central doctrine of his systematic theology is, rather than justification, the interior testimony of the Spirit who assists the faithful when they read the Scriptures. In addition, the doctrine of justification was increasingly absorbed in Calvin's conviction that all humans, when they are created, are destined to heaven or to hell by a divine decree (double predestination), which is nonetheless just for being antecedent to their creation. Similar doctrines of justification had also been formulated, in part dependence on Luther, by Ulrich Zwingli in Zurich and Martin Bucer in Strasbourg. Zwingli's successor in Zurich, endorsed Calvinist formulations in the Second Helvetic Confession (1566). The doctrines that were passed on to most of the later Reformed Churches, however, had been hardened by the Synod of Dordt (1617–1618), where the dominant view was placed on predestination and the invincibility of grace. The Council of Trent, called to respond to the Protestant Reformation, formulated in the Catholic doctrine of justification at its sixth session (1547). The decree *De justificatione impi* (DS 1520–63) is in two parts. The first part explains the doctrine in 16 chapters. Thirty-three canons condemn various doctri-
nes that may or may not have been taught as such by the Reformers, one or whom is named in the conciliar texts. The Tridentine decree set the problem of justification in a broad Aristotelian and sacramental context, even as it made use of Aristotelian categories of thought. It identified the final cause of justification as the glory of God and of Christ, and the life eternal to be given to the justified. The efficient cause is God's gracious mercy. The meritorious cause is Our Lord Jesus Christ, who redeemed the faithful through the passion and the cross. The instrument of salvation is the baptismal character of faith received in fact or in desire (DS 1520, or DS 1524), along with personal confession, also received in faith as evidence for the remission of sins. The process of justification is by personal merit, although explained as a matter of grace. The final cause of justification is the beatitude of heaven. The instrument of justification is the individual's cooperation with God in the Father, with Christ, and with the Holy Spirit. This is called God's indwelling in the soul. The decree of justification essentially sums up and reformulates the doctrine of the preceding centuries, particularly that of the councils of Carthage against Pelagianism and of Orange against Semi-Pelagianism. Nothing substantial has in fact been added to the Church's teaching since Trent, except for what a better understanding of Martin Luther's teaching made possible after the Second Vatican Council. Justification implies a real remission of sins (DS 1523) and not merely their nonimputation (cf. DS 1561), although concupiscence persists after baptism (cf. DS 1515). It brings about an interior renewal that is the fruit of grace and divine gifts (DS 1528), even if this origin cannot be detected at the psychological level (cf. DS 1532, 1562–65). It implies the sinner's voluntary acceptance of the divine grace and gifts (DS 1528). This assent to God is the fruit of prevenient grace, so that one may truly speak of a preparation for justification (DS 1526). The immediate context of justification is no other than the universal redemption wrought by Christ, who came to reconcile creation with God, and whose grace when applied to individual believers justifies them in the eyes of God (DS 1521–23). The initiative comes from God's grace and not from human will, although it does require human assent (DS 1524–27). Along with Semi-Pelagianism this rules out deterministic views for which divine grace would be totally irresistible (DS 1554). That justification "is not only the remission of sins but also a sanctification and an interior renovation by the willing reception of grace and gifts" (DS 1528) implies three dogmatic principles, regarding the remission of sins, the sanctification, and the acceptance of grace. For the Council of Trent whatever is truly and properly sin is taken away rather than merely brushed over or not imputed to the guilty (DS 1515). Redemption in Christ entails liberation from sin (DS 1522) when it is applied to the faithful as their justification (DS 1523). This does not mean that concupiscence has disappeared. As was said in the decree of session V on original sin (1546), concupiscence remains after baptism, "to be struggled against, though it has no power over those who do not consent to it and who, by the grace of Jesus Christ, strenuously resist it" (DS 1515). While it is not sin properly so called, it comes from sin and inclines to it. Thus the council affirmed the reality of the remission of sin in baptism, while it also recognized the imperfection of the baptized as long as concupiscence has not been stilled. NEW CATHOLIC ENCYCLOPEDIA Sanctification. The Christian is made interiorly holy and is renewed through a willing reception of the divine grace and gifts (DS 1528) by which the faithful are consecrated to God and know themselves to be a new creation. In justification they are reborn and receive justifying grace (DS 1523). Grace and charity, infused in the soul, inhere in it (DS 1561). "The only formal cause of justification is the justice of God, not that by which God makes us just so that when endowed with it we are renewed by God in the spirit of our mind" (DS 1529). Such a formula undoubtedly implied that justification is not purely forensic and that it does bring about a true change in the justified: "Not only are we held to be, but we are truly called and are just." Thus sanctifying grace is received as a gift that is intended to be permanent and places the faithful in the state of grace. As it referred to the only formal cause of justification, the Tridentine decree implicitly excluded the notion of "double righteousness." That justification is the fruit of two formal causes—God's justice imputed to the believer and a human justice based on good works—had been proposed in 1542 at the Regensburg Colloquy and agreed upon by Melanchthon and Cardinal Gasparo Contarini, though it was immediately rejected by both Luther and Pope PAUL III. It was put before the Council of Trent by Cardinal Seripando. The council, however, did not accept it. Instead, it held that the imputation of God's justice, which is also the application of the merits of Christ, takes place in the gift of faith, hope, and love to the baptized. Through the merits of Christ's Passion, the justification of the impious unites them to Jesus Christ, through whom they receive the theological virtues of faith, hope, and love (DS 1530–1561). The council considered grace and love to be inseparable, although it did not decide whether they are distinct or identical, so as not to favor either of two opinions that were held at the time by Catholic theologians. The interior renewal, "whereby from unjust ones become just, and from enemy friend" (DS 1528), includes the reception of grace along with faith, hope, and love as gifts from God through the merits of Christ. Free Acceptance. The reception of God's grace and gifts is not forced upon sinners (DS 1528). It is accepted in a free personal movement toward God in living faith (DS 1531), a faith that is manifest in hope and in love (DS 1530). Repentance is cited among the acts that dispose to justification (DS 1526). It is active in the process and at the moment of justification (cf. DS 1559). It is necessary to those who fall into sin after justification (DS 1542), and there is no remission of personal sins after baptism without penance and contrition. 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Likewise, as they affirmed that grace can be lost, and is actually lost by every mortal sin and not only by infidelity (DS 1544, 1572), they thought that they contradicted the belief, held by some of the "Spiritual Reformers," that once it is given by God, justice cannot be lost again. FROM TRENT TO VATICAN II The Tridentine decree on justification considerably influenced later Catholic theology, being used as the central bulwark against what the theologians of the Counter-Reformation identified as the errors of the Reformers. This influence led to a rehabilitation of the realist trend in the organic concept of justification that had been developed in Thomism, although Scotist ideas were not systematically ignored. A typical example in this regard is Suarez's notion of the physical, though not metaphysical, incompossibility of the state of sin and the state of grace. Suarez toned down Thomist realism without disregarding it altogether. The Tridentine teaching further determined two emphases in the subsequent theology of justification. Its description of the interior renewal of the soul involved keeping the Aristotelian image of grace as a form of habitus, the characteristic of the soul, in the soul. The decrees of Trent also emphasized the importance of the soul's cooperation with grace. The point of debate in Catholic theology, however, shifted from habitual or sanctifying grace to actual grace. There were heated discussions between followers of the Dominican Domingo Bañez (1528–1604) and of the Jesuit Luis de Molina (1535–1600) regarding the nature of actual grace and the relations between free will and grace in human action. The reaction to the Reformation led to exaggerations. Because they saw created grace as a form in the soul some authors tended to treat it as a thing and to overlook its essentially relative character, constant dependence on uncreated grace, the Holy Spirit. Moreover, an emphasis on free cooperation focused undue attention on human merit and led to giving a disproportionate importance to actual grace over sanctifying grace and uncreated grace. When they were not engaged in polemics with one another or against the Reformers and the theologians of Protestant Orthodoxy, the Catholic theologians of the seventeenth and eighteenth centuries generally restated the Tridentine teaching in light of the classical commentators of Thomas Aquinas, although some, following Suarez, incorporated various aspects of the Scotist perspective in their syntheses. In any case, apologetic and polemic concerns with Protestantism led them to stress the lifelong process of sanctification rather than its beginning in justification, and to focus the theology of justification on the passage from sin to grace. Protestant Scholasticism. 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As was said in the decree of session V on original sin (1546), concupiscence remains after baptism, "to be struggled against, though it has no power over those who do not consent to it and who, by the grace of Jesus Christ, strenuously resist it" (DS 1515). While it is not sin properly so called, it comes from sin and inclines to it. Thus the council affirmed the reality of the remission of sin in baptism, while it also recognized the imperfection of the baptized as long as concupiscence has not been stilled. NEW CATHOLIC ENCYCLOPEDIA Sanctification. The Christian is made interiorly holy and is renewed through a willing reception of the divine grace and gifts (DS 1528) by which the faithful are consecrated to God and know themselves to be a new creation. In justification they are reborn and receive justifying grace (DS 1523). Grace and charity, infused in the soul, inhere in it (DS 1561). "The only formal cause of justification is the justice of God, not that by which God makes us just so that when endowed with it we are renewed by God in the spirit of our mind" (DS 1529). Such a formula undoubtedly implied that justification is not purely forensic and that it does bring about a true change in the justified: "Not only are we held to be, but we are truly called and are just." Thus sanctifying grace is received as a gift that is intended to be permanent and places the faithful in the state of grace. As it referred to the only formal cause of justification, the Tridentine decree implicitly excluded the notion of "double righteousness." That justification is the fruit of two formal causes—God's justice imputed to the believer and a human justice based on good works—had been proposed in 1542 at the Regensburg Colloquy and agreed upon by Melanchthon and Cardinal Gasparo Contarini, though it was immediately rejected by both Luther and Pope PAUL III. It was put before the Council of Trent by Cardinal Seripando. The council, however, did not accept it. Instead, it held that the imputation of God's justice, which is also the application of the merits of Christ, takes place in the gift of faith, hope, and love (DS 1530–1561). The council considered grace and love to be inseparable, although it did not decide whether they are distinct or identical, so as not to favor either of two opinions that were held at the time by Catholic theologians. The interior renewal, "whereby from unjust ones become just, and from enemy friend" (DS 1528), includes the reception of grace along with faith, hope, and love from God through the merits of Christ. Free Acceptance. The reception of God's grace and gifts is not forced upon sinners (DS 1528). It is accepted in a free personal movement toward God in living faith (DS 1531), a faith that is manifest in hope and in love (DS 1530). Repentance is cited among the acts that dispose to justification (DS 15

Gaza which replaced Paul, the Melkite patriarch of Alexandria with Zoilus (late 539) and on his return to Constantinople, he convinced Justinian to write a long treatise against Origenism in the form of an edict (543), which all five patriarchs signed. Thus Pelagius had the satisfaction of annoying Theodore Ascidas as well as striking a blow for orthodoxy. But when Pelagius left for Rome (date 543), Theodore repented by convincing Justinian that a road to 97 JUSTINIAN I, BYZANTINE EMPEROR reconciliation with the Monophysites lay in the condemnation of the person and writings of THEODORE OF MOPSUUESTIA, certain works of Theodore of Cyrrhus and a letter by Ibas of Edessa. Theodore and his had been supporters of Nestorius, but after the Council of Chalcedon, they had been brought into communion, thus providing grounds for the Monophysite charge that Chalcedonianism was really only NESTORIANISM. All three had died with peace with the Church. In early 544, Justinian published his edict against the THREE CHAPITERS. However, for the Monophysites it was irrelevant, for it failed to condemn the Council of Chalcedon, and for the Catholics it was disconcerting, for it appeared to attack the doctrine of Chalcedon. The Roman see in particular viewed the Three Chapters edict as a challenge to papal authority, and opposition was particularly strong in Africa which had now been liberated from the Vandals. The patriarchs of Constantine, Alexandria and Antioch signed the edict under protest. But Pope Vigilius, aware of the strength of the opposition in the Latin West, refused, and Justinian resorted to strong-arm tactics. Vigilius was arrested while saying mass in the church of S. Cecilia in Trastevere and taken to Constantinople (27, 547). Under pressure, Vigilius gave the Byzantine assurance that he would condemn the Three Chapters, and in April 548, issued a synod which anathematized the Three Chapters at that same time upholding Chalcedon. There was a storm of protest from the western bishops, and Justinian, who could not afford western alienation at this point while the Byzantine conquest of Italy was still in the balance, allowed Vigilius to absolve his judgment in return for a secret promise to work for the condemnation of the Three Chapters at the August 550 Pope Vigilius. In preparation for the council, Justinian tried to win the African bishops, representatives of Carthage was intransigent, and Justinian arranged for him to go into exile on a trumped up charge of treason, and his fate was so oppressed firm or timid that he signed the Three Chapters edict. But the remaining two African bishops would not give way. In July 551, Justinian published a theological tract condemning the Three Chapters that he had prepared with Theodore Ascidas, but Vigilius threatened to excommunicate anyone who accepted it, and being menaced, took refuge in the church of SS. Peter and Paul, the twin S. Sergius and Bacchus which still stands in Istanbul on the site of the Palace of Hormisdas. Justinian sent a posse of notables there, including Chalcedonians, to arrest the pope, but the resistance and bishops intervened with the pope tried to escape. However, on the night of Dec. 23, 551, Vigilius crossed the Bosphorus to the basilica of Euphemius together with the two African bishops who would not sign the Three Chapters edict and were forced to say Mass. The pope returned to Constantinople June 26, and the two bishops in turn repudiated their oaths of the Council of Chalcedon. Meanwhile, Justinian issued an edict of excommunication of the Patriarch of Carthage and his flockable prelates, and the excommunicated were deposed and excommunicated. The African bishops were given a profession of the faith of the patriarchs and asked to preside at a forthcoming ecumenical council. Vigilius agreed but suggested to Justinian that the Latin West could not be properly represented unless a synod were held in Italy or Sicily. Justinian rejected this proposal, as well as the suggestion of a preparatory commission where the pope and his aides could not be outvoted by the Eastern patriarchs. In March 553, Justinian convoked a synod at the request of monks from Palestine where a fierce struggle between the Origenist and the strictly Chalcedonian monasteries had developed after the death of the doughty Chalcedonian archimandrite of the Judean lauras, Mar Sabas (533). In this synod, Justinian had 15 anathemas pronounced against Origenism and the isochratic doctrines, and the pope concurred. Justinian also demanded a final decision about the Three Chapters from the pope and sent him copious documentation. Yet the pope demurred, and when the Fifth Ecumenical Council at Constantinople opened in Hagia Sophia (May 5, 553), the pope did not attend. Council of Constantinople. Justinian left the presidency of the council to the patriarchs but a letter from him was read out at the opening session, wherein he laid down a program of procedure, remained the bishops that they had already agreed to the condemnation of the Three Chapters, and deplored Vigilius' refusal to participate. At his suggestion, several deputations waited on the pope, and he yielded so far as to publish his Constitution I, wherein he condemned the doctrines attributed to Theodore and Theodore, but avoided any condemnation of the three churchmen under indictment. Justinian refused to accept the Constitution, commenting that if Vigilius condemned the Three Chapters, it was superfluous, and if he justified them, he was condemning himself. He informed the seventh session of the Council that he had removed the pope's name from the diptychs, and he also presented the bishops with documents containing the secret assurances he had received from Vigilius in 547 and 550. IN NEW CATHOLIC

ENCYCLOPEDIA JUSTINIAN I, BYZANTINE EMPEROR condemning Vigilius, he declared, he was not breaking with the See of Rome but only with the incumbent, thereby making a distinction which was first made by Pope Leo I (440-461). The council condemned the pope and in its final session (June 21) it promulgated 14 anathemas that were taken almost literally from Justinian's edict of July 551. It also included Origen among the group of heretics, bishops willing to perform the ceremony could not be found. Yet little by little Pelagius managed to impose his authority south of the Po River. Milan, north of it, remained estranged until the Lombard invasion (568). In Africa Justinian exiled and imprisoned recalcitrant prelates and his tactics bore fruit. Justin II's first edict sent the exiles back to their sees with the provision that they avoid any "novelties". Their passion was spent. Hoping the pope would give way, Justinian published the council's condemnation only on July 14, and then he began a campaign of pressure until the pope surrendered, sending a letter of submission (December 8) to the Patriarch Eutychius. Justinian demanded a formal statement, and on Feb. 23, 554, Vigilius published his Constitution II wherein he repudiated his former decisions and condemned both the doctrines and the authors of the Three Chapters. In return, Justinian gave heed to the pope's petition on behalf of Italy which was ruined by war and plague, and on Aug. 13, 554, he issued the Pragmatic Sanction, regulating ecclesiastical, economic and political affairs in Italy. It was an effort to restore the social fabric of Italy as it had existed before the Gothic War, and it was for the most part a futile effort. When Theodore Ascidas died (January 558), the bishop of Joppa in Palestine, whose name is unknown, took Theodore's place as Justinian's advisor, and he pointed out that if Justinian could not win over those Monophysites who followed the teachings of Severus, why not approach the follower of Severus' rival, Julian of Halicarnassus who preached the in corruptibility of Christ's body and were known as Aphthartodocetists? Justinian was not immediately won over. In 562, he published an edict reasserting the Chalcedonian doctrine. But near the end of 564 he promulgated an edict declaring orthodox the doctrine of Julian of Halicarnassus that Christ's body was in corruptible and incapable of suffering. Eutychius, the patriarch of Constantinople, refused his assent and was arrested (Jan. 22, 565) and deposed by a synod (Jan. 31, 565). He was replaced by John of Sirimi, who seems to have convinced Justinian that he would be willing to assent to his Aphthartodocetist decree, but he would not be the first of the patriarchs to do so. The other patriarchs, Apollinaris of Alexandria, Anastasius of Antioch and Macarius of Jerusalem, all resisted, and Justinian's death on November 14 averted a major crisis. JUSTIN II immediately cancelled Justinian's decree. Vigilius was already an ill man, suffering from a kidney stone, when he surrendered and on his way back to Rome, he died at Syracuse (June 7, 555). He had fought a good fight to preserve authority of Rome, but the Italian clergy did not forgive his surrender, and he was refused interment in St. Peter's basilica where the other sixth century popes were buried. Knowledge of Greek had by this time faded badly in the west, and hence many of the Latin clergy who defended the Three Chapters so fiercely could not read them. If they had, they might have realized that Justinian had a point: the Three Chapters did smack of heresy. But the Latin West saw the Three Chapters dispute as a challenge to the Creed of Chalcedon and the supremacy of the pope, and it fought back with all its might. The condemnation of the Three Chapters had no effect on the emperor. In a surprise move, Justinian offered the papal throne to Pelagius, a stout defender of Vigilius whose In defensione trium capitulorum, written the previous year, had strongly opposed Justinian's condemnation of the Three Chapters. The condition was that Pelagius now agree with the condemnation, and Pelagius accepted. He returned to face hostility in Italy, but imperial troops under Narset's command maintained firm control, and he was ordained bishop of Rome on Easter Sunday, 556, in St. Peter's basilica, by two bishops and a presbyter, since the usual complement of three NEW CATHOLIC ENCYCLOPEDIA Legislation. Justinian promulgated a cluster of laws intended to bring about religious conformity. His first such law (Cod. Just. I. 5. 12) dates to 557, while he was still co-emperor with Justin I, and it was followed by a group of laws against pagans, heretics, and Samaritans. These laws were extended to include Jews, though he does not appear to have enforced the laws against Judaism any more rigorously than his predecessors. At the same time, he attacked the social inequities of the empire with exemplary vigor. Laws governing slavery were simplified. Freedmen should conduct themselves as free citizens, and though he safeguarded the rights of former masters as patrons of their freed slaves, he ruled that the demands of the patron must be reasonable. However he did nothing to better the condition of the adscripti coloni, tenant farmers bound to their lessors under conditions little different from slavery. By now, free tenant farmers had practically disappeared and Justinian recognized only the freehold farmer and the adscript tenant, who was a serf and could break his tie to his landlord only if he became a bishop. He passed laws against prostitution, he wiped out many of the legal disabilities of actors 99 JUSTINIAN I, BYZANTINE EMPEROR and actresses, and passed regulations governing dowries and ante-nuptial donations. The old custom of divorce by mutual consent was prohibited; instead he gave legal recognition to a list of just causes. The rights of women to hold property was put on an equal footing with the rights of men. By way of ecclesiastical legislation, he passed laws requiring clerical celibacy and regulating accession to the episcopate (Cod. Just. I. 3.41; Just. Novel. 6.1). Bishops were instructed to renounce their ordinations, for churches were spending more than their income on the stipends of their clergy. He regulated the conduct of monks and clergy, forbade them to attend the Hippodrome, legislated the control of property for convents and monasteries, and forbade the alienation of Church goods. He gave prefects and provincial governors the right of surveillance over ecclesiastical abuses and excluded persons accused of murder, adultery or rape from the right of asylum in church. On the other hand, bishops were authorized to act against governors to right injustice when necessary (Cod. Just. I. 41.33; Novel. 8.8) and judicial processes against clerics and monks were put exclusively into the hands of bishops unless referred to the emperor himself. This was a period when the only source of justice in the outlying parts of the empire was often only the local bishop. Justinian's greatest achievement, however, was his code of laws (Novel. 13.33; Novel. 8.8) and judicial processes against clerics and monks were put exclusively into the hands of bishops unless referred to the emperor himself. 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and Colorado formed the Mid-American Province of Saint Conrad (1977), with a novitiate in Victoria. At Fink's request, the Holy See divided the diocese in 1887, establishing the Dioceses of Concordia in northwest Kansas under Bishop Richard Scannell (1887-1890) and Wichita, which occupied the southern half of the state, under James O'Reilly (d. 1887), who died before his installation, and who was replaced by Bishop John Joseph Hennessy (1888-1897). The Church of Our Lady of Perpetual Help was made the cathedral in Concordia, and in Wichita, Saint Alloysius church was designated the pro-cathedral until the dedication of the Cathedral of the Immaculate Conception (1912). The last Indian raid in Kansas occurred that year and the railroad flourished. Quarantine laws had stopped the cattle trail drives from Texas in 1883, and harsh winters in 1886 and 1887 had disastrous effects on cattle. Land values had risen 400% from 1881-1887, so a crash in 1887 drove many settlers from the land making room for immigrants. These immigrants came largely from around the Great Lakes, especially Illinois and Ohio, and from Germany. Unlike in most other states, women in Kansas were able to vote in municipal, school, and bond elections, and Susanna Medora Salter (1860-1961) served as America's first Woman Mayor in Argonia, Kansas, Twentieth Century. When Scannell was transferred to Omaha, Bishop Hennessy of Wichita was named administrator of Concordia until the 1897 appointment of Thaddeus Butler (1833-1897), who died in Rome before his installation; John Francis Cunningham (1894-1919) 113 KANSAS, CATHOLIC CHURCH IN was then named the second bishop of Concordia. Immigration continued through the turn of the century, bringing many challenges for the church. As in rural communities, Father Francis Clement Kelly, pastor of Immaculate Conception parish, Lapeer, Michigan and later Tulsa (1924-1948), gave a lecture to the catholics at the wooden buildings that had been destroyed by fire, flood, or wind, so no stability to build a church, he addressed Bishop Hennessy who suggested that he form an extension society to collect money for needy parishes. Therefore, in 1904, Father Kelly established the Catholic Church Extension Society of the United States of America (CUES). One of the society's earliest projects was Saint Anthony's chapel car, a 72-foot railroad car with a chapel that seated 50, sleeping quarters for the missionaries and a porter, a kitchen with refrigerator, and a library. On June 22, 1907, it left Wichita on its first msis 14 sionary journey stopping first in Wellington, Kansas the following day; Father Tom McKernan (1881-1959) celebrated a Mass at which Bishop Hennessy preached. This was also, along with organized George Washington (no relation to the president), a representative of the CUES, and a porter traveled this way to New Orleans to administer the sacraments, pray, visit hospitals, and read various devotions. They made a tour through the South before leaving the chapel car in New Orleans. The overwhelming success of the chapel car led to the formation of the CUES, which eventually expanded to cover the entire country. The CUES has been a major force in the growth of the Catholic Church in the United States.

In 1904, Bishop Thomas F. Lillis (1904-1910) and John Ward (1911-1929) of Leavenworth, Hennessy, and August J. Schertzer (1921-1939) of Concordia placed great emphasis on education. In addition to the high schools that had been established throughout the state, The former Mount Marymount College at Salina in 1922, which four years later was the first school in the state NEW CATHOLIC ENCYCLOPEDIA KANSAS, CATHOLIC CHURCH IN to offer degrees to women, and Ward founded Saint Mary's College at Leavenworth in 1923. However prosperous times may have been in the first two decades of the century, the following decade brought disaster. In 1929, the Great Depression reduced the demand for crops while production remained high. During the following year brought dust storms in which violent winds at times carried the fertile Kansas soil over 100 miles before dropping it, covering roads, railroad tracks, and farm machinery. Hot summers, cold winters, floods, and grasshopper swarms devastated Kansas' agriculture throughout the 1930s. During the depression, the emphasis on education continued with Bishop Cunningham establishing Saint Joseph's College and Military Academy at Hays in 1931. Bishop Schwertner established 16 religious vacation schools in 1939, with 737 students, and 19 more in 1930, with a total of 1,469 students. He also established religious correspondence schools for children who lived far from a church, and in 1930, the Sisters' College, a branch of the University of Wichita, was opened at the cathedral to train teachers, with 120 students enrolled. The following year, radio station KFH aired the Catholic Radio Hour to further these educational efforts, and in the 1930s, the Confraternity of Christian Doctrine was formed in all three dioceses. Expansion and Change. Because of its location on the Missouri River and the presence of railroad lines, Kansas City grew rapidly. As a result, Bishop George Donnelly (1947-1950) moved his see from Leavenworth to Kansas City, with the entry of the United States into World War II (1939), the demand for military aircraft brought thousands of workers to Wichita from surrounding rural areas and other states; in the 1940s, the population of Wichita grew from 114,966 to 168,279. Further growth came for Wichita with the activation of McConnell Air Force Base in 1951. While at the beginning of World War II there were only eight parishes in the city, by 1960, only seven parishes were established elsewhere within the 1960 diocesan boundaries, three of which were near the Air Force base. Expansion of Fort Riley infantry camp and Air Force bases in Salina and Wichita brought rapid growth to those towns. The Kansas population, and by consequence, the Church, was becoming more and more urban. As populations grew and shifted, Bishop Frank A. Thill (1938-1957) moved his see from Concordia to the NEW CATHOLIC ENCYCLOPEDIA Exterior view of a Catholic church with golden dome and cross, Kansas City. (©Kevin R. Morris/CORBIS) larger Salina where better access to railroads facilitated travel for himself and his priests; he named Sacred Heart church his new cathedral. Bishop Frederick W. Freking (1957-1965) dedicated the current Sacred Heart Cathedral built in a gaviton elevator motif, in 1962. Also due to this rapid growth, Bishop Mark K. Carroll of Wichita (1947-1963) petitioned that the Diocese of Wichita be split. The Holy See granted his request and in 1951 established the Diocese of Dodge City with Bishop John B. Franz (1951-1960) its first ordinary. In 1961, Dodge City became the first diocese in the United States and the second in the western hemisphere to honor Mary as its patroness under the title of Our Lady of Guadalupe, and the Cathedral of Our Lady of Guadalupe was dedicated in 2001. 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the request of the bishop of Constance and the nobility), the cloisters and church were rebuilt after 1651. The original church dated from the 10th to the 11th centuries; its interior and exterior baroque reconstruction and expansion were not completed until c. 1742; the old parish church of St. Lawrence still shows the influence of Sankt Gallen. When Kempfen was dissolved in 1803, it ceded its holdings (18 square miles occupied by 42,000 people) to the state of Bavaria. Bibliography: L. H. COTTINEAU, *Reptoirie topobibliographique des abbayes et prieurés*, 2 v. (Mâcon 1935-39) 1. R. HENGELER, Professbuch der fürstlichen Benediktinerabtei unserer lieben Frau zu Einsiedeln (Monasticon Benedictinum Helvetiae 3; Einsiedeln 1934). K. HALLINGER, Gorze-Kluny, 2 v. (*Studia ad melaniam* 22-25; Trome 1950-51). J. ROTENKOLBER, Geschichte des hochfürstlichen Stiftes Kempfen (Münich 1933); Geschichte des Allgäu (Münich 1952). A. SCHÄDLER, ed., 1200 Jahre Stift Kempfen (Kempten 1970). H. 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In Congress Kennan sought Federal aid for navigation improvement along the Kanawha River and advocated Federal regulation of railroads. As a leader of the Democratic party, he was chairman (1868, 1869) of the Democratic Congressional Committee and a spokesman in the Senate for the administration of President Grover Cleveland. He defended Cleveland's power to remove appointed officials from office and supported his demand for tariff reform in 1870. IV. DE SANCTIS' NEW CATHOLIC ENCYCLOPEDIA KENRAGHTY, MAURICE (CANICE) OF DERRYL ST., Patron of Diocese of Ossory, Ireland; b. Glenloge, County Derry, 521 or 527 (Annals of Ulster); d. 599 (Annals of Ulster) or 603 (Annals of Cashel). Kenneth (or Canice) was the son of a famous saint and tripartite hermit. He was the author of the *Life of St. Canice* and the *Life of St. Brigid*. As a friend of COLUMBA OF IONA, Kenneth also traveled and preached extensively in Scotland. He died in the island of Iona, which became his resting place. Kenneth is the patron saint of Ireland. Today "Canice" is preferred. He is invoked in some eastern Continental litany of saints. Adamnan's biography of Columba pictures Kenneth's luminous personality. Feast, Oct. 11. Bibliography: *Vitae sacerdotum Hiberniarum*, comp. C. PLUM 2 (Oxford 1910) 1:152-169. J. F. KENNEY, The Sources for the Early History of Ireland, v. 1, Ecclesiastical (New York 1929) 1:394-305. L. COUGAULT, Les Saints îlands de drôles d'Irlande (Louvain 1936). D. C. D. POCHIN MOULD, Scotland of the Saints (London 1952). ADAMNAN, Adamnan's Life of Columba, ed. and tr. A. O. and M. O. ANDERSON (London 1961). MER, D. [C. D. POCHIN MOULD] KENOSHI THE INCARNATION is described as a humiliation or emptying (Greek *kōnē*) in Phil 2.7. The whole passage (2.5-11) is important because it is one of the great Christological texts of the New Testament and because it has been cited in support of a modern theory on the Incarnation known as kenoticism. In Phil 2.5-11 Paul is probably quoting a hymn sung in the Palestinian Churches. As L. Cerfau has shown, the movements of the third and fourth strophes (v. 7b and v. 9) are patterned on the Deutero-Isaian picture of the suffering and glorified Servant of the Lord (Is 53; see SUFFERING SERVANT, SONGS OF). The words "every tongue shall confess that Jesus Christ is Lord [*kōrēi*]" is a brief act of faith like Rom 10.9 and 1 Cor 12.3 (see LORD, THE). Despite a wide variation in the interpretation of individual words and phrases, the mainstream of patristic exegesis is unanimous in seeing in this text a scriptural proof of the divinity of Christ, of His real and complete humanity, and of the unity of His Person. The modern kenotic theory of the Incarnation began with Evangelical theologians in Germany in the 19th century. It was taken up by some Anglicans and Russian Orthodox. Common to all the types of kenotic theology is the thesis that the divine Word relinquished some or all of His divinity in becoming man: He surrendered His omnipotence, His divine omniscience, His divine omnipresence; that He lost consciousness of His divinity; or even that He ceased to be God from the moment of the Incarnation until the Resurrection. For the kenotic school of theology there is no other way of reconciling a really human experience in Our Lord with belief in His divinity. P. Henry's brilliant and exhaustive evaluation of kenotic theology makes the following points: the whole weight of impartial scholarship is against the kenotic interpretation of Phil 2.5-11; in all of Christian antiquity there is no trace of kenoticism in interpreting this passage; it is metaphysically impossible for God to change. On the other hand, a positive refutation of kenoticism must reckon with the questions it has raised. Was the human condition in all its fullness (e.g., the agony of decision) experienced by Our Lord? If so, what is to be said about such traditional theological assertions as that of Christ's foreknowledge? See Also: JESUS CHRIST (IN THEOLOGY). Bibliography: P. HENRY, *Dictionnaire de la Bible*, suppl. ed. et al. (Paris 1928-) 5.7-161. A. GAUDIEL, *Dictionnaire de théologie catholique* ed. A. VACANT, 15 v. (Paris 1903-50; Tables générales 1951-) 8.2:2339-49. F. LOOFS, J. HASTINGS, ed. *Encyclopedia of Religion & Ethics*, 13 v. (Edinburgh 1908-27) 7:680-687. L. CERFAUX, Christ in the Theology of St. Paul, tr. G. WEBB and A. WALKER (New York 1959). C. GORE, *The Incarnation of the Son of God* (Bampton Lectures; London 1891). D. G. DAWE, "A Fresh Look at the Kenotic Christologies," *Scottish Journal of Theology* 15 (1962) 337-349. L. PIROT [J. M. CARMODY] KENRAGHTY, MAURICE Irish martyr; Kilmallock, date unknown; d. Clonmel, Tipperary, April 30, 1585. He was a silversmith's son. After earning his bachelor of theology degree abroad, Kenraghty became chaplain to Gerald, 16th Earl of Desmond. During Desmond's rebellion Kenraghty was captured in Sept. 1583 by Murtough MacSweeney, one of Lord Roch's mercenaries, and imprisoned in Clonmel. During Passionate, 1585, Victor White, a citizen of Clonmel, bribed Kenraghty's jailer to release him for one night to administer the Sacraments. The jailer, however, betrayed them: White was arrested, but Kenraghty escaped. Apparently he surrendered himself in return for the release of White, and was condemned to death for high treason. When he was offered pardon if he acknowledged the spiritual supremacy of the queen, he declined and was hanged, drawn, and quartered. 143 KENRICK, FRANCIS PATRICK Bibliography: D. MURPHY, Our Martyrs (Dublin 1896). R. BAGWELL, Ireland Under the Tudors, 3 v. (London 1885-90). U. J. G. BROWN [J. J. KENRICK] KENRICK, FRANCIS PATRICK Archbishop, author; b. Dublin, Ireland, Dec. 3, 1796; d. Baltimore, Md., July 8, 1863. He was the elder son of Jane (Eustace) and Thomas Kenrick, a successful surveyor. The second son, Peter Richard, became the first archbishop of St. Louis. Francis was educated in local schools under the tutelage of his pastor and uncle, Richard Kenrick, known as the Deacon of Paul of Dublin. At the age of 18 he went to Rome to study for the priesthood at the College of the Propaganda, where he made a brilliant record in Scripture and theology. On April 7, 1821, he was ordained by Abp. Alfonso Frattini, and shortly thereafter he volunteered for the American mission in Kentucky. His first assignment was to teach theology, Church history, and liturgy at St. Joseph's Seminary, Bardstown, Ky. He also taught history and Greek in the college department. During these years he laid the foundation that made him the foremost theological scholar in the American Church. He was also pastor of the local congregation and acted as secretary to Bp. Benedict FLAGET. When named a preceptor of the 1826 Jubilee Year, he quickly won acclaim throughout his diocese as an apostol ready to defend the teachings of the Church by either the spoken or written word. In 1828 his answer to an attack on the Real Presence was published as the Letters of Omega and Omicron on Transubstantiation (Louisville 1828). The following year he went to the First Provincial Council of Baltimore as Flage's theologian and was chosen secretary of that assembly. Among the Council's problems was the difficulty with lay trustees in Philadelphia, which had proved too much for the aged Bp. Henry CONWELL. The Council pursued Rome to name Kenrick coadjutor of Philadelphia with full jurisdiction; on June 6, 1830, he was consecrated titular bishop of Arath in the Bardstown cathedral by Flage. Ordinary of Philadelphia. In 1830 the PHILADELPHIA diocese included the states of Pennsylvania and Delaware and what was known as West Jersey. Although Conwell had asked that Kenrick be named his coadjutor, the young bishop met with opposition from his superior when he tried to assume the administration. This situation was not fully remedied until Conwell's death in 1842, when Kenrick succeeded him as ordinary of Philadelphia. One of Kenrick's first acts as coadjutor in Philadelphia was to attack the trustee problem by placing St. 144 Mary's Church under interdict until the lay trustees recognized his episcopal authority to name pastors. The following year (1832) he convoked the first diocesan synod, which enacted legislation that prevented the recurrence of trusteeism in the diocese; the policy was adopted by other American bishops. Two later synods, in 1842 and 1847, ensured uniformity of discipline and faced the problems arising from increasing immigration. The work of the bishop, his priests, and the Sisters of Charity, during the cholera epidemic in Philadelphia, including the use of St. Augustine's school as a hospital, won goodwill for the Church. Kenrick was interested in helping the poor, and he used the royalties from his writings for this purpose. He promoted the temperance movement, but would not sponsor Father Theobald Mathew's program because he thought that it slighted the necessary spiritual means. Because he refused to become politically involved in the Irish Freedom Movement, the diocesan newspaper the Catholic Herald, which he founded with the assistance of Michael HURLEY, USA, and Father John Hughes, the future archbishop of New York, avoided purely political questions and was criticized for its conservative policy, even in Church affairs. The bishop refused to preside at the Masonic funeral of Stephen Girard from Holy Trinity Church, but he permitted burial in Holy Trinity cemetery without the benefit of clergy because Girard's sudden death had prevented his reconciliation with the Church. During the early years of his administration, Kenrick founded St. Charles Borromeo, the diocesan seminary. To supply textbooks for his seminarians he wrote four volumes of *Theologia Dogmatica* (Philadelphia 1834-40) and three volumes of *Theologia Moralis* (Baltimore 1860-61). At the time of his promotion to Baltimore he had translated all of the New Testament and most of the Old. Among his works defending the Church against the attacks of non-Catholics are the *Primacy of the Apostolic See* (Vindicated) (Philadelphia 1845) and *The Catholic Doctrine on Justification* (Philadelphia 1841). A Treatise on Baptism and a Treatise on Confirmation (Baltimore 1852) stressed the necessity of sacramental Baptism and the normal manner of receiving the Holy Spirit in opposition to Quaker and some Baptist teachings. He fostered a parochial school system that embraced half of the parishes in the diocese and encouraged the founding of the Augustinian college (University), Villanova (1842), and the Jesuit college, St. Joseph's (1851), as well as several private academies and convent schools. He successfully contested compulsory attendance at inNEW CATHOLIC ENCYCLOPEDIA KENRICK, PETER RICHARD structures based on the King James Version of the Bible in Philadelphia public schools. Although he wanted the children of each seat to be permitted to read their own Bible, his stand was distorted into the calumny that "the Catholic bishop wants to take the Bible out of the public schools." This served as an inflammatory note for the Native-American riots of 1844 in which St. Michael's and St. Augustine's churches were burned and St. Philip's destroyed. Despite criticism, Kenrick restrained his angry flock from retaliation. By temporarily closing the churches in the troubled areas and turning over the keys of church properties, he placed the burden of protection on the civil authorities. His moderation saved bloodshed, and in the public reaction against the "church-burners" he received many noted converts into the Church. In the 21 years of his administration of Philadelphia, Kenrick made 19 visitsations by stagecoach and horseback over a territory extending from Lake Erie to Cape May, N.J., and from the southern boundary of New York to the eastern boundary of West Virginia, an area equal to that of England, Scotland, and Wales. During his rule the number of churches increased from 22 to 92, priests from 35 to 101, and the Catholic population from 35,000 to 170,000, even though the new Diocese of Pittsburgh had removed the western part of the state from Philadelphia's jurisdiction. Archbishop of Baltimore. On Aug. 3, 1851, Kenrick was promoted to the See of Baltimore. The following year he presided over the First Plenary Council as apostolic delegate. At the request of Pius IX in 1853, he collected the opinions of the American bishops concerning a definition of the doctrine of the Immaculate Conception and was in Rome for its promulgation in 1854. Through his efforts the Forty Hours devotion was introduced into the U.S. As he had done in Philadelphia, he encouraged each parish to found its own school. In Baltimore he completed his translation of the Sacred Scriptures and continued his contributions to scholarly periodicals. Kenrick was considered the leading American theologian of his generation. In the Civil War he held the opinion that the institution of slavery under certain protective conditions was not in itself immoral. As the leader of the American hierarchy he staked his position in it, which he believed that national loyalty should prevail over state patriotism. This conviction was popular with many Marylanders dedicated to the South. Because of his policy of aloofness from all political engagements, he was distrusted by the pro-Southern editors of Baltimore's Catholic Mirror. He insisted that his decisions were based on the grounds of the slavocracy and that he had no sympathy with the slaves. In 1863 he was appointed to the See of Louisville. The Most Reverend Francis Patrick Kenrick, Third Bishop of Philadelphia, 1830-1851 (Washington 1849). U. J. LEIBRECHT KENTIGERN (MUNGO), ST. Bishop of Glasgow, Scotland, and apostle of the ancient British kingdom of Strathclyde; d. c. 612. Very little is known for certain about him. Of the five known sources of his life that describe his mother as the British princess Theneu and recount his miracles, his friendship with St. Servanus, and his meeting with St. COLUMBA, none is earlier than the 12th century. The two main sources are the *Life* written by an anonymous cleric for Bishop Herbert of Glasgow (1147-64) and that written by Jocelin of Furness for Bishop Jocelin of Glasgow (1175-99). It is suggested, however, that both these authors drew on earlier lives, one of which was composed shortly after the saint's death. That he was bishop of Glasgow and labored in the Clyde Valley can hardly be doubted. Feast: Jan. 14 (Formerly Jan. 13). Bibliography: *Acta Sanctorum*, Jan. 2:97-103. K. H. JACK "The Sources for the Life of St. Kentigern," in Studies in the Early British Church, by N. CHADWICK et al. (Cambridge, Eng. 1928) 237-357. J. MACQUEEN, "Yvain, Ewen, and Owain ap Urien," *Transactions of the Dumfriesshire and Galloway Natural History and Antiquarian Society*, 33 (1945-54) 107-131; 36 (1959) 175-183. R. B. HALE, The Beloved St. Munro, Founder of Glasgow (Ottawa 1889). JOCELINUS OF FURNESS, Saint Munro: Also Known as Kentigern, ed. I. MACDONALD (Edinburgh 1993). SON, L. MACFARLANE KENTUCKY, CATHOLIC CHURCH IN By 2000, Catholics constituted about 10 percent of the population in the state of Kentucky. In addition to the NEW CATHOLIC ENCYCLOPEDIA KENTUCKY, CATHOLIC CHURCH IN Holy Land area near Bardstown, the greater numbers of these lived in cities along the Ohio River that had received significant inflow of German and Irish immigrants in the 19th century. They are concentrated in Louisville, Owensboro, Covington, Henderson, and Paducah. In many areas of Kentucky, especially in the south and east, it is not uncommon to find only one Catholic congregation per county. There are four Catholic jurisdictions in the state: the Archdiocese of Louisville, and the dioceses of Covington (1853), Owensboro (1937), and Lexington (1988). Early History. The early Catholics in Kentucky were a resourceful group of pioneers. Initially without priests, their earliest parishes were gathered by laity. Their first seminary (St. Thomas) had its beginnings on a flatboat coming down the Ohio River. One of their first clerics was Stephen BADIN, the first priest ordained in the United States. In 1808 Pope Pius VII established America's first inland diocese at Bardstown in Nelson County, Kentucky. Nelson, Marion and Washington counties to be known as Kentucky's "Catholic Holy Land." The designation results both from the history of the area as well as from its ongoing institutions—such as St. Joseph's ProtoCathedral, numerous parishes, three large motherhouses of sisters and the Abbey of Getsemensis. The sizable population of Catholics in the area is something of a rarity in the rural South. The first Catholics in Kentucky came almost entirely from Maryland, including the William Coomes family and Dr. George Hart, who settled at Harrodsburg in 1775. Dr. Hart was one of the first physicians, and Mrs. Coomes conducted the first elementary school in Kentucky. The first priest to be assigned to Kentucky by Bishop John Carroll was an Irish Franciscan, Charles Whelan, who in the fall of 1787, accompanied a group from Maryland. A controversy over his salary, issuing in a court case, forced Whelan to leave Kentucky after two-and-a-half years of service. In 1791 Rev. William De Rohan arrived with a group from North Carolina. Under his direction, the Pottinger Creek Catholics built a log chapel, named variously Holy Cross and Sacred Heart, which was the first Catholic place of worship in Kentucky. However, his ministry, unauthorized by Carroll, soon met with many difficulties, and De Rohan was deprived of his faculties. Thereafter, he taught English version of the Sacred Scriptures was introduced at the Second Plenary Council of Baltimore (1866). Peter Kenrick was its chief opponent. At the time of the Civil War, he refused to allow his cathedral to be flown by the U.S. flag to represent the cause of the Confederacy. When one of his priests was imprisoned for failing to take the 145 KENTIGERN (MUNGO), ST. oath, Kenrick appealed the case to the U.S. Supreme Court, which overruled two previous decisions of Missouri courts that the oath was constitutional, which forbade any clergyman from preaching or solemnizing marriages without first taking an oath of loyalty to the State. 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dynamic presence of Christ in the Church. The kerygma may indicate the act of proclamation or the thing proclaimed, i.e., the content of the kerygma, or both, so that in some manner the past salutary event becomes present as a call to FAITH and obedience. K. Rahner has brought together all the notes of kerygma cited above. It is the living proclamation of the word of God in the Church by a divinely through the Church) empowered and designated preacher, in such a way that this word—uttered by the preacher in the strength of the Spirit unto faith, hope, and charity as an evangelical offer of salvation and as a power that binds and judges—makes itself present with the actuality of the "now" presence characteristic of salvation history in Christo Iesu, from the beginning to the end (of time). This word the hearer, with the strength of the same Spirit, can receive in faith and love, the spoken and the heard having become a word-event. Kerygma finds its widest expression in the prophetic ministry of the whole body of the Church, most common¹⁵⁸ KERIGMATIC THEOLOGY. The systematic study of theological truths within a structure that can directly and immediately serve to prepare for and promote the preaching of the truths of revelation to the Christian people (A. de Villamonte). The modern movement for a kerigmatic theology seeks to orientate scientific theology to Christian life and apostolate, and thereby to bring about an interaction of theology and apostolic action. Kerigmatic theology can mean any organic statement of Christian truth that includes in its scope the goals of the pastoral activity of the Church. It includes those theological systems that, while primarily representing a scientific position, contain its methodological characteristics, e.g., the Christocentric organization of M. Schneiders, m. d'Herbigny, and E. Mersch and the existential problematic of K. Rahner. In its strictest sense, the term applies to a systematic structuring of the revealed data as the "good news" of SALVATION in Christ. The organization of doctrinal and theological content follows closely the characteristics of salvation history given by God in Sacred Scripture, setting forth doctrinal statements and theological content within the framework of God's saving action. The concern of kerigmatic theology is primarily pedagogical. This pedagogy is historical, advancing through the presentations of salvation from Abraham to Jesus Christ, and within the New Testament through the deepening revelation of God and His work in the Person and works of Jesus Christ. It is Christocentric, setting forth NEW CATHOLIC ENCYCLOPEDIA KEKHAM, WILLIAM HENRY Missionary; of God's providential purpose and plan to prepare for and manifest Jesus Christ. It is reasonable, for it employs a systematic presentation of its own with a progressive and concentric illumination of this mystery in additional themes: the promise, the alliance, the faithfulness of God; His holiness, His justice and law, and, finally, Jesus Christ, Son of God and of our made Word of life, and head of a new humanity, founder and consummator, together with the Holy Spirit, of the Kingdom of God. Because a kerigmatic theology exists within a context of a particular preaching, it is a theology of value, the value of a sermon, the value of a sermon of a doctrinal character that the dominican, the perceptible things, the total content of Christian truth, and in every aspect of its content, particularly through a thematic arrangement, e.g., the creation and the Fall, etc. The arrangement and arrangement of these principles, the offering and the demand of the moral values. The concern for value, the moral values, that is, the concern for the ethical, the historically situated rather than scientifically and speculatively organized. Salvation history provides the principle of synthesis, revealing and preserving the inherent value. By relating Christian truth with a personal meeting with Christ in Scripture and liturgy, expressed in a life of worship and service, there is both an experience and a reinforcement of the meaningful value of the Christian proclamation. William Henry Ketcham, Symbolism is used to convey value, and the valuesymbol relation explains the central position of the man Jesus Christ and His history in a kerigmatic synthesis. The relation highlights as well the demand for a theology and a catechesis adaptable to the psychological and cultural needs of the individual. An early attempt to establish a theology independent of SCHOLASTIC THEOLOGY met with a strong disapproval, principally because of its inherent ambiguity, imprecision, and limited intellectual scope. The middle position expressed principally by J. Jungmann and K. Rahner found general acceptance: (1) the goals of theodicy and preaching are different; (2) every full Christian theology is kerigmatic; (3) the technical and scholastic precision of scientific theology is necessary; (4) this must be complemented by a kerigmatic synthesis. See Also: CHRISTOCENTRISM; KERYGMA; SALVATION HISTORY (HEILGESCHÈSZE), SYMBOL IN REVELATION; THEOLOGY. Bibliography: K. RAHNER, Lexikon für Theologie und Kirche (Freiburg 1957-66) 6:126, G. E. CARTER, The Modern Challenge to Religious Education, ed. W. J. REEDY (New York 1961), J. HOF, NEW CATHOLIC ENCYCLOPEDIA INGER, The Art of Teaching Christian Doctrine (2d ed. Notre Dame, Ind. 1962), J. A. JUNGMANN, The Good News Yesterday and Today, ed., abr., and tr. W. A. HUESMAN (New York 1962); Handing on the Faith, rev. and tr. A. N. FUERST (New York 1959), A. DE VILLALMONTE, La teología kerigmática (Barcelona 1962), [E. F. MALONE] KETCHAM, WILLIAM HENRY Missionary; b. Summer, Iowa, June 1, 1868; d. Washington, D.C., Nov. 14, 1921. Ketcham, born on non-Catholic parents, was received into the Church in 1885 while a student in St. Charles College, Grand Coupage, La. He was ordained on March 13, 1892, at Guthrie, Okla., and served at first as pastor to the settlers and indigenous people in the northern Native American territory, then as a missionary to the Choctaw. He made many converts to the Church in Oklahoma and organized 18 new congregations, six parish churches, and four schools. In 1901 Ketcham was appointed by the U.S. hierarchy as 159 KETTELER, WILHELM EMMANUEL VON director of the Bureau of Catholic Indian Missions; he served in this capacity for 20 years. The Native American missions had been crippled by the withdrawal of Federal subsidies and the passage of restrictive legislation inspired by American Protective Association agitation. Ketcham helped to eliminate these policies and established, by appeal to the U.S. Supreme Court, the right of natives to use tribal funds for the education of their children in mission schools. He placed the missions on a satisfactory financial basis and stimulated mission work by his frequent visits. In 1912 Pres. William Howard Taft, recognizing Ketcham's influence among the natives, appointed him a member of the U.S. Board of Commissioners of Indian Affairs. During the next decade, Ketcham was responsible for many improvements in the facilities and operation of Federal schools and hospitals for Native Americans. [J. B. TENNELLY] KETTELER, WILHELM EMMANUEL VON German bishop, pioneer in Catholic social thought; b. Münster, Westphalia, Dec. 25, 1811; d. Burghausen, Upper Bavaria, July 13, 1877. Career. After completing legal studies he entered government service as a law clerk (1835), but left it (1838) in protest against Prussia's treatment of Abp. Clemens von Droste zu Vischering of Cologne in the COLOGNE mixed marriage dispute. He became a member of the circle of Joseph von GÖRRES in Munich (1841-44) he was much influenced by Johann Möhler, Karl Windischmann, and Ignaz von DOLLINGER. After ordination he served as a chaplain in Beckum (1844-46), pastor in Hopsten (1846-49), and dean at St. Hedwig's church in Berlin (1849-50). This pastoral experience made him keenly aware of the material as well as the spiritual needs of his parishioners. His conviction grew that concern for their social betterment was inseparable from the care of their souls. As bishop of Mainz, from May 20, 1850, until his death, Ketteler came to be recognized as the spiritual leader of German Catholics; his interest in social questions won general and deep respect. At the National Assembly in Frankfurt (1848) Ketteler was a representative and attracted considerable attention by his speech commemorating the victims of the September revolt. This address contained his basic notions on political and social topics. As a member of the German Reichstag (1871-72) 160 he opposed unequivocally the beginnings of the KULTURDUR during the following years he was the leading Catholic spokesman and defender of the Church's rights. Ketteler was a cofounder of the Bishops' Conference that began in Fulda (1867) and he was mainly responsible for making it a permanent institution. At VATICAN COUNCIL I he opposed the definition of papal infallibility as inopportune and claimed that the assumptions, conditions, and scope of infallibility should be explained with greater precision in relation to the episcopal office. Ketteler was increasingly recognized as a key figure in the Church for opposing current LIBERALISM and LAICISM and their effects on marriage, education, the family, and economic life, and for upholding the primacy of religious factors as constructive and spiritualizing forces. Ketteler strengthened his case by his utilization of all the modern means by his determination and energy, and by his ability to transform weak, indecent priests infected with liberalism into united and determined clerics. He fulfilled his episcopal duties selflessly, earnestly, and forcefully. KAMPF, Social Program. Four stages can be distinguished in the ever-widening influence of Ketteler's social program. First came his appeal for social reform in a speech delivered in Frankfurt (1848). At the Catholic congress (Katholikentag) held the same year in Mainz, and soon after, in his Advent sermons in the cathedral, Ketteler expounded the Church's position on social questions. This was the year when MARX and ENGELS issued the Communist Manifesto. The second stage came with Ketteler's book on Christianity and the labor problem, *Das Arbeiterfrage und das Christentum* (1864), which was based on a thorough investigation of socialist literature and Christian social principles as expounded by St. Thomas Aquinas. A third stage appeared with Ketteler's sermon on the worker problem, in which he proposed concrete reforms (July 25, 1869). The final stage was reached in his sermon (September 1869) at the episcopal conference in Fulda. In this, his most significant pronouncement, Ketteler spoke on the Church's social and charitable obligations to the working class and tried to rouse the interest of his fellow bishops by defining the essentials of the problem. Ketteler emphasized that the natural law and Christian fraternal charity contradicted current economic liberalism and its view that economic life was a war waged by each man against all others. As this system developed, according to Ketteler, it resulted in many places in the growth of a working class that was spiritually and morally crippled and inaccessible to Christian influence. Liberalism, he pointed out, contradicted human dignity, because God intended to bestow the goods of this world for the support of all mankind; liberalism opposed the divine plan for the procreation and education of men by NEW CATHOLIC ENCYCLOPEDIA KEVIN, ST. means of the family; and, even worse, it neglected Christian precepts concerning love of neighbor. Ketteler argued that the Church must intervene and fulfill its mission to save the souls of working-class persons, and to release them from a proximate occasion of sin that often rendered the observance of Christian duties almost impossible. His final appeal was for a changed Christian outlook on social thought and for legislative reforms. This was an opportune time to enact social legislation in Germany and the initiative in this direction was taken (1877) by Count Ferdinand von Galen, Ketteler's nephew, in the Reichstag. Unfortunately, this proposal was not enacted into law until 1891; yet Ketteler's name remained closely linked from the beginning with Germany's much-admired social legislation and its safeguards for workers in illness, disability, and old age. At the Katholikentag in Mainz (1871) Ketteler's address "Liberalism, Socialism, and Christianity" revealed the false ideas rooted in contemporary social thought and proposed the possibility of correcting them by Christian ideas that would eradicate the evil in current views without sacrificing anything good in them. Ketteler's pastoral letter (February 1876) on religion and social welfare stressed religion's cultural role in the proper regulation of modern social life. A. F. LENNELLY, J. B. Heinrich, C. Moufang, P. L. Haffner, and others at Mainz who came under Ketteler's influence, continued his theological ideas and social program later in the 19th century and spread them throughout Catholic Germany. Leo XIII's encyclical RERUM NOVARUM (1891) was so much indebted to Ketteler that the pope referred to him as "Lennell's predecessor" and admitted that he had learned much from him. Bibliography: Works. Predigten, ed. J. M. RAICH (Mainz 1879); Briefe, ed. J. M. RAICH (Mainz 1904); Ausgewählte Schriften, ed. J. M. RAUCH (2d ed. Munich 1924); Die grossen sozialen Fragen der Gegenwart, ed. E. DEUERLEIN (Mainz 1949). Biographies. O. PFULF, 3 v. (Mainz 1899); G. GOYAU (Paris 1907); L. LENHART (Krevelaer 1936). Literature. L. LENHART, Seelennot aus Lebenseugen: Das Problem "Lebensraum und Sittlichkeit" nach Bischof von Ketteler (Mainz 1933); J. HÖFER and K. RAHNER Lexicon für Theologie und Kirche (Freiburg 1957-65) 6:128-130. P. TISCHLDER, Der Totalismus in der prophetischen Voraussicht von W. E. Ketteler (Mainz 1947). R. AUBERT, "Mgr. K., évêque de Mayence et les origines du catholicisme social," in Collectanea Mechanisms 33 (1947) 534-539. F. S. NIITI, Catholic Socialism, tr. M. MACKINTOSH (2d ed. New York 1895); J. L. LAUX (G. METLAKE, pseud.) Christian Social Reform: Program Outlined by Its Pioneer, William Emmanuel Baron von Ketteler (Philadelphia 1912). W. E. HOGAN, The Development of Bishop W. E. V. K. Interpretation of the Social Problem (Washington 1946). G. J. WINDEL, The Catholics and German Social Reform, 1866-1871 (Minneapolis 1954). C. BAUER, Staatslexikon, H. SACHER, ed. 4:953-957. [L. LENHART] NEW CATHOLIC ENCYCLOPEDIA KEVENHOERSTER, JOHN BERNARD KETTELER, first bishop, vicar apostolic of the Bahama Islands; b. Alten-Essen, Prussia, Nov. 1, 1869; d. Bahama Islands, Dec. 9, 1949. He was the son of Bernard Kevenhoerster, an architect and contractor, and Agnes Plantberg. The family left Germany in 1871 to settle in the German-speaking parish of St. Joseph, Minden, North Rhine-Westphalia, where John attended St. Joseph's School until 1883. In 1887 he began his studies for the priesthood at St. John's Abbey, Collegeville, Minn., and entered the novitiate on July 25, 1892. He made his vows as a Benedictine a year later and was ordained on June 24, 1893. In October 1907, he was appointed pastor of St. Joseph's Parish, Bronx, N.Y., where he founded a school, one of the first public playgrounds in the city, and constructed a church modeled after the Gothic Sagrada Família. On Dec. 13, 1920, he was made vicar forane of the Bahamas, where he served for 20 years as a missionary at a mission of the Society of Jesus. After becoming a domestic prelate and prefect apostolic in 1933, he was consecrated bishop of the Bahama Islands on Dec. 21, 1933. By this time the Bahama Islands became a vicariate apostolic in 1931. 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said for Rv 5:12). The kingdom is also to be the main message of the preaching of Jesus' disciples: Mt 10:7 par Lk 9:2 (Q). The prayer Jesus taught his disciples has as its center the petition that "thy kingdom come . . . to earth, as it [already] is in heaven" (Mt 6:10; Lk 11:2 [Q]). This prayer implies that the kingdom is not yet fully realized on earth, it is to come in its fullness in the near future, as a divine gift. The parallel clause "thy will be done" suggest that the kingdom means that God's will be done. This moral content is then clarified as essentially justice (Mt 6:33). The petition also implies that the kingdom already exists in its fullness in heaven, even if not yet on earth. Still, in the healing and exorcizing ministry of Jesus the kingdom is already present (Matthew 12:28; Luke 11:20 [Q]), in sign, by anticipation, in germ. The kingdom is the content and purpose of the parables (Mk 4:11, 26, 30). It is the goal of death and the motive for ethical practice (Mk 9:1, 47). It must be approached as a child and is far from the rich (Mk 10:14-15, 23-25). One who knows that the greatest commandment is to love God and neighbor is near to it (Matthew 12:34). The eucharistic meal anticipates it and looks forward to it (Mk 14:25). The man who takes care of the body of Jesus is one who seeks the kingdom (Mk 15:43). Thus the kingdom of God is the ultimate horizon of the preaching of Jesus, the highest value, the goal of history. The two later synoptic gospels add some further developments. Matthew's gospel can be analyzed in such a way that from start to finish its second major theme (alongside the principal theme, the story of Jesus) is the kingdom of God. Even the infancy gospel becomes a mortal contest between two rival claimants to the throne. Matthew contributes two special emphases. The first is 17:3 KINGDOM OF GOD the close connection between eschatology (kingdom) and ethics. The kingdom is the first and last reward for ethical action, the struggle for social justice. The kingdom is the first and last reward for the boatitudes (Mt 5:3, 10). The point is most powerfully made in the last judgment scene, proper to Matthew (25:31-46, esp. vv. 34-36). The second special emphasis is the relation between the kingdom and the church. Matthew 16:17-19 asserts that there is a connection between kingdom and church, that leaders in the church hold the keys to the kingdom, and, implicitly, that our relationship to the leaders has some bearing on our eternal destiny. The church is not the kingdom, nor is it heaven; it is the path to them—that is, a gathering of those who look forward to them. The church is a sign of the kingdom, its proto-sacrament. Luke's contributions to the kingdom theme are: (1) the description in 4:16-30; (2) the kingdom as the object of preaching (Lk 4:43; 8:1; 9:2, 11, 60; 16:6; Acts 8:12; 19:8; 20:25; 28:23, 31); (3) the mysterious elysian hymn of Luke 17:21b. Today this is usually translated: "The kingdom of God is at the midst of you," but in the past was translated as "within you." This older translation ignores the context and the plain pronoun, and was sometimes used to mean a private, private, interior, mystical affair, in the spirit of John 14:23. The book of Acts begins (1:3, 6) and ends (28:31) with the kingdom hope; as the church waits for it, she is guided by the gift of the Holy Spirit (1:8; 2:1-4). Both Paul and the book of Revelation present a kind of timeline of the last events (1 Thess 4:10-18; 1 Cor 15:20-28; Rev 20:4-6); these schemes in their measure are harmonious, but only Revelation 20 gives a figure for the duration of the kingdom in its final form: a thousand years, the millennium. This figure must be understood as symbolic meaning a long period. Peter (3:1-14) also has a kind of timeline for the end of creation. The Gospel of John does not share this perspective, but it does have a timeline for the return of Christ (John 3:13; 14:1, 18, 28), and mentions the kingdom explicitly in 3:3, 5, and in 19:36. This last verse had not been bodily translated, but the New Revised Standard Version corrects the error. The kingdom does not originate on earth, but it is intended to come here. Summarizing the biblical message, we may say that the kingdom is (1) a social, (2) political, (3) spiritual, (4) material. (5) divine gift to redeemed humanity. 17 The Kingdom of God in Church History. Church fathers. There are four main currents of interpretation of the kingdom of God in the patristic period. (1) The apocalyptic or eschatological interpretation, the only one theoretically defensible, continues in the first centuries and culminates in St. Irenaeus. Its features have already been described in the biblical section above. (2) The spiritual-mystical current begins with Origen. It identifies the kingdom either with heaven, or with Christ himself, or with the immortality of the soul, or with grace and charity in the soul. (3) The political current begins with the persecution of Christians by the Roman empire ceasars, and the emperor Constantine refounds the empire as Christian (232). The theologian Eusebius of Caesarea saw this surprising shift as a fulfillment of biblical prophecy. For him the empire had become the kingdom of God on earth, the emperor was the Son of man, and he had the right to govern not only the state but also the church (caesopatmos). This view prevailed in the eastern or Byzantine empire till 1453. After that, its claims passed to the czars of Moscow. The western empire was revitalized in 800 with Charlemagne and continued till 1806, in frequent tension with papal claims. The imperial or political model continued in central Europe in various guises until 1918, and took a brief (1933-1945) demonic form in Hitler's Third Reich. Similar ideas were present in other parts of Europe (England, France) and spread to the new world (for example, America as redeemer nation). Military religious orders like the Knights of Malta, born during the crusades, symbolized this model inside the church today. (4) About a century after Eusebius, St. Augustine developed the ecclesial model for interpreting the kingdom of God. On this view, the kingdom is found already now impossibly in the church on earth, and will be found perfectly in the future in heaven. This concept was later expanded to reinforce papal claims to superiority over the emperors. Although biblically weak, this view at least helped preserve the religious character of the concept. Medieval period. In the middle ages, these four lines of interpretation continued to compete with one another. The kingdom ceased to be a central object of reflection for the great scholastic theologians except in connection with the ideas of Joachim of Fiore. In meditating on the scriptures, he arrived at the idea of a history of salvation in three states or ages: the state of the Father (OT); the state of the Son (NT); and the state of the Holy Spirit in the future, when all God's people would be contemplatives under an angelic pope. Joachim's ideas were radicalized by Franciscan Spirituals, notably Gerard of Borgo San Donnino, Saints Bonaventure and Thomas Aquinas both attacked this challenge to the abiding form of the church. Joachim's ideas were later picked up by Protestant radical reformers and then by Romantic idealists like Schleiermacher and Schelling. The German Dominican school of Rhineland mysticism meanwhile developed the idea of the kingdom as identical with God. Modern period. 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academy founded in 1768, a 188 school for boys and a choir school, and editorial and publishing facilities. It engages in farming, forestry, and the cultivation of vineyards. Pilgrims come to the shrine of St. Leopold for his feast (November 15). The monastery has published the bimonthly *Bibel und Liturgie* since 1926. Bibliography: *Jahrbuch des Stiftes Klosterneuburg*, 9 v. (1908-20; NS 1961). - Klosterneuburger Kunstschatz (1961). - B. C. ERNIK, Das Augustiner-Chorherrenstift Klosterneuburg (Vienna 1958). F. RÖHRIG, Lexikon für Theologie und Kirche, ed. J. HOFER and K. RAHNER, 10 v. (2d, new ed. Freiburg 1957-65) 6349-350. H. FILLITZ, ed., Beiträge zur Kunstgeschichte und Archäologie des Frühmittelalters (Graz 1962). [F. H. RÖHRIG] KULPFEL, ENGELBERT Theologian; b. Wipfeld near Würzburg, Jan. 18, 1733; d. Freiburg in Breisgau, July 8, 1811. He was baptized Andrew, but took the name Engelbert when he entered the Augustinian Order in 1751. After philosophical studies (1751-58) at Fribourg (Switzerland), Erfurt, Freiburg, and Constance, he taught philosophy and theology (1763-67) in the order's houses at Oberndorf (Neckar), Mainz, and Constance. In 1767 he was named professor of theology at the University of Freiburg in Breisgau and remained there until 1805. In his *De statu naturae purae* (Freiburg 1768) and *De exitio dotibus humanae naturae ante peccatum* (Freiburg 1769), he embraced the teaching on grace of the young Augustinian school begun by H. NORIS. Despite his being influenced by the spirit of his times in the denial of papal infallibility, his two-volume work *Institutiones theologiae dogmaticae* (Vienna 1789) is free of rationalist errors; it was prescribed as the official theological manual for Austria. His purely positive theological method, in reaction to scholasticism, developed valuable insights for the history of dogma. Also noteworthy are his *Christus Domini salutis* (Freiburg 1770) and *De ecclesiastica fratribus* (Freiburg 1775-90); in the latter he attacks the rationalism of J. S. SEMPER. Bibliography: W. RAUCH, Engelskirch Klippen ein führer Theologe der Aufklärung (Graz 1922). H. HÜRTER, Nomenclator literarum theologiae catholicae, 5 v. in 6 (3d ed. Innsbruck 1901-1911) v. 1 (4th ed. 1926) 5.1-651. F. LANG, Ecclesiastica fratribus Theologe und Kirche, ed. J. HOFER and K. RAHNER, 10 v. (2d, new ed. Freiburg 1957-65) 6:355. [A. ZUMKELELLIN] KNIGHT WILLIAM, Bt. Lay martyr; b. c. 1372 at South Dunton, Hemingborough, Yorkshire, England; d. Nov. 29, 1396, hanged, NEW CATHOLIC ENCYCLOPEDIA KNIGHTS OF COLUMBUS drawn and quartered at York. On coming of age he claimed from his Protestant stepfather permission to return to his father, Leonard Knight, when he himself demanded to be admitted to the authorities for being a Catholic; he was immediately arrested. In October 1593, Knight was sentenced to York Castle, where Bk. William GIBSON and George ERINGTON were already confined. A certain Protestant clergyman, also a prisoner, arranged to gain his freedom by feigning a desire to become a Catholic. He won the confidence of Knight and his two compatriots, who explained their faith to him. They were released to Bl. Henry ABBOT, then abbot, who endeavored to find a place to which he could bring him to the Church. The Abbot was arrested and condemned to death at Chipping, and he and his two companions were sent to death at York. He was beatified at Paul John Paul II on Nov. 22, 1987 at Georgetown, Washington, D.C. and Canonized at the English Martyrs' May 4 (England). See Also: ENGLAND, SCOTLAND, AND WALES, MARTIRIS OF. Bibliography: R. CHALLONER, Memoirs of Missionary Priests, and J. H. POLLKEN, Acts of English Martyrs (London 1894). [K. I. RABENSTEIN] KNIGHTS OF ALCÁNTARA one of three chief military orders in Spain, established in the 12th century to fight the Moors. The order was known initially as that of San Juan del Peso. The first evidence of its existence is a charter from King Fernando II of León (Jan. 1176), addressed to the community settled at Pereiro on the borders of León and Portugal. In December of the same year Pope ALEXANDER III gave its approval to the community. The settlement at Pereiro may date from 1167 as suggested by INNOCENT III's bull of 1207 referring to the possessions that the order had held for 40 years or more. LUCIUS III's bull of 1183 indicates that the knights followed a mitigated BENEDICTINE RULE as a dependency of Citeaux. Sometime before 1187 they were affiliated to the Order of Calatrava. About the same time they transferred their chief seat to Trujillo in the Kingdom of Castile where it remained until the Moors captured Trujillo in 1195. In 1219 the Order of Calatrava ceded the fortress of Alcántara (the Tagus River near the Portuguese frontier) to the Knights of San Juan. Henceforth they were known as the Order of Alcántara. The master of Calatrava retained the right to visit Alcántara "according to the Order of Citeaux." The organization NEW CATHOLIC ENCYCLOPEDIA tion and customs of Alcántara were similar to those of the Order of Calatrava. The Knights of Alcántara played a active role in the reconquest of Extremadura and Andalusia, but in the later medieval centuries, from 1319 onward, their energies were diverted increasingly by internal dissension and by involvement in domestic politics. This prompted King Ferdinand V and Queen Isabella, who had seen the loyalty of the master vacillate from Spain to Portugal and back, to assume administration of the order in 1494 with papal permission. Pope ADRIAN VI in 1523 annexed the mastership of the crown in perpetuity. Since 1546 the knights have been permitted to marry. Although Charles V and other rulers underwent the year of probation and became professed members in the order, the original spirit was gradually lost. The order survives today as an honorary society of noblemen. Bibliography: A. DE TORRES Y TAPIA, Cronica de la Orden de Alcántara, 2 v. (Madrid 1763). J. F. O'CULLAGHAN, "The Foundation of the Order of Alcántara, 1176-1218," Catholic Historical Review 47 (1961-62) 471-486. Bularium ordinis militiae de Alcántara (Madrid 1759). A. FOREY, The Military Orders from the Twelfth to the Early Fourteenth Centuries (Toronto 1992). J. F. O'CULLAGHAN KNIGHTS OF COLUMBUS A fraternal benefit society of Catholic men chartered by the state of Connecticut in 1882. For over 115 years the Order has responded to the myriad needs of the local churches in the United States, Canada, Mexico, Puerto Rico, and the Philippines. 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intellect. This habitual knowledge is preserved through qualities that are more or less permanent, such as the PHANTASM on the sensory level and the idea on the intellectual. The ability to recall these at will in any particular case varies greatly and may be influenced by a wide array of situations and circumstances. Intuitive and Discursive Knowledge. Another distinction is that between knowledge that is immediate or intuitive and that which is mediated or discursive. In the first type, the knowledge arises either from the direct contact of the external senses with their objects or the direct intellectual grasp of a proposition whose terms are seen to be necessarily related (see INTUITION). In the second, there is a progression from one or more propositions to another whose truth is recognized as being based on, and implicated with, the proposition already known (see REASONING). This can occur in two ways: when the process is from the particular to the general, from facts to laws or causes, it is called INDUCTION; its opposite, DEDUCTION, arises from general propositions and proceeds to their particular application. A further distinction may be mentioned in connection with the inference involved in mediated knowledge. When the inference proceeds from cause to effect, it is said to be a priori; when the process is from effect to cause, it is a posteriori. Problem of Knowledge. Knowledge has always raised questions for the inquiring mind, and these questions take different forms depending upon the point of view of the inquirer. The psychologist, for example, wants to know what knowledge is and how it originates (see KNOWLEDGE, PROCESS OF). The logician searches for the laws that govern exact thinking and that must be followed if truth is to be attained (see LOGIC). All such questions about knowledge, however, point toward the major problem of the value of knowledge. The solution of this and its attendant problems is the primary concern of EPISTEMOLOGY. It has been frequently taken for granted that before anyone can enter the temple of wisdom, he must begin NEW CATHOLIC ENCYCLOPEDIA. With all such questions of knowledge to determine, at the beginning, whether or not his ideas correspond with reality. This method was inaugurated by R. DESCARTES and I. KANT, and perfected by their followers. So have been their disputes convinced of them that they tended to make the problem of the critique of knowledge not merely the preliminary question but the entire content of philosophical investigation. Actually, however, it is impossible to begin all investigation with a critique of knowledge, if only because a critique of knowledge presupposes both a psychology and metaphysics. Man does not first know knowledge; he first knows things. St. Thomas points out that all man's knowledge originates from knowledge of FIRST PRINCIPLES, and that these arise directly from sense experience (De ver. 10, 16). All human knowledge is thus based on the certitudes of immediate EVIDENCE, and these form the foundation of all knowledge on both the sensory and intellectual levels. The first object of man's knowledge is the material world in which he lives, the material bodies that present themselves to his senses as the subjects of continual changes and movements. And the value of this knowledge is guaranteed by the immediate contact of the senses with their proper formal objects. Nothing from subject to object is either necessary or possible. The contact is immediate and direct. Validity of Sensation. There can be no proof, moreover, that such is the origin of human knowledge; proof must proceed from something more fundamental, and nothing can be more primitive or fundamental than the primary knowledge of the senses. Proof, again, requires a middle term. There is none here; nor can there be. While immediacy of the evidence makes proof unnecessary, however, one may give an indirect indication of its validity by observing that the lack of any one of the senses deprives a man of all the knowledge that particular sense might have apprehended. A man born blind, for example, knows nothing of color, and no amount of teaching will help him in this regard; color for him is unimaginable and unthinkable. A clear indication that the materials of knowledge come only through the experience of the senses. Besides this indirect indication of the validity of sense knowledge, it is possible to defend this validity positively by a direct analysis of SENSATION itself. St. Thomas makes such an analysis in the Summa theologiae in answer to the question: "Whether there is falsity in the senses?" He there states: "The affection of the sense is its sensation itself. Hence from the fact that sense reports as it is affected, it follows that we are not deceived in the judgment by which we judge that we experience sensation" (Summa theologiae 1a, 17.2 ad 1). When, therefore, 203 KNOWLEDGE one is aware of his senses reporting contact with an object, he can have infallible assurance that he is really sensing something, and sensing it as it is, no matter what, on further analysis, its nature might turn out to be. For it may be taken as certain that no legitimate distinction between appearance and reality can make whatever appears to be itself unreal. If there is an appearance to the senses, there is a reality appearing; the alternative is to face the contradiction, that a sensation could terminate in nothing, and that nothing can appear. To sum up, if man's senses, he sensing something, and if he sees something, he must sense it as it is. The seeming alternative, that is, to sensing nothing, is an absurdity; the only alternative not to sense at all. Validity of Intellect. There is no doubt, then, that all man's knowledge begins with the senses, but man is also clearly aware that it does not end there. His intellect is a different and higher power of knowledge that utilizes the content provided by the senses to expand and elaborate his knowledge into ideas, judgments, and reasoning processes. Analysis of his experience forces him to recognize intellectual knowledge as different and more perfect than sensory knowledge, although it does not force him to conclude that the intellect operates separately and in isolation from the senses. The PERSON is a strict unity and so is human knowledge. Yet the component of knowledge supplied by the senses differs from that of the intellect. The knowledge of the senses is restricted to the external and sensible qualities of things, while intellectual knowledge grasps the essences, the intimate natures of things. One sees, for example, the color, size, shape, and position of a house, but it is only by intellectual knowledge that he begins to understand what a house is, that is, a structure used to shelter human living and working. In short, whereas the senses are concerned only with the sensible phenomena, the intellect penetrates to the nature, the very being of the object. The analysis of knowledge, therefore, reveals that human knowledge exists on two distinct levels that complement and complete each other. In man they are bound together in such a way that together they grasp the same object that is at once sensible and intelligible. In this close association with the senses is to be placed the critical foundation of the valid intellectual knowledge. This knowledge begins and derives from the content provided by the senses, without which the intellect would have no object, and therefore no operation. Since the proper object of the intellect is the being, the intellect manifests itself as a living relation to being, to the real. What man grasps intellectually is not the PHENOMENA of things, but the determinations hidden under the phenomena, though manifested by them, and called 204 tracing the ESSENCE of the thing. The validity of such intellectual apprehension has a parallel in the necessary validity of sensory apprehension. St. Thomas uses and applies the analogy when he answers the question: "Whether the intellect can be falsified?" He writes: "For every fact as it is, is properly directed to its proper object, and things of this kind are always the same. Hence so long as the faculty exists, its judgment concerning its own proper object does not fail." He goes on: "It is therefore that the intellect grasps the object not subject to contradiction, and can be easily understood by intelligence. The intellect knows the thing in its being, and knows it as it is, because the light of the intellect penetrates to the REALITY of the object, and does not do so. Validity of Judgment. A more formidable problem arises concerning the validity of JUDGMENT, since it is the result of the intellect's action that is the final indispensible factor in the judgment. The basic foundation for the truths of every science and both wisdoms. The St. Thomas maintains that, in its origin, all knowledge consists of being aware of the first indemonstrable principles (De ver. 10, 16). These principles are simply the primary mental agents at which the mind naturally and necessarily arrives in its inspection of reality, both in terms of the general modes of being common to everything and the special modes of being proper to the different kinds of things in man's experience. The judgments relating to the general modes of being concern the TRANSCENDENTIALS; these are the origin of all the principles and conclusions of METAPHYSICS. The judgments relating to the special modes of being concern the categories or various types of reality found concretized in things; these are the origin of all principles and conclusions of SCIENCE (SCIENTIA). The ultimate test of the truth of any judgment, then, can only be the analytic resolution of that judgment back to first principles. For this reason St. Thomas can say: "There is never falsity in the intellect if resolution back to first principles be rightly carried out" (De ver. 1, 12). The human intellect does not learn these principles, nor does it assume them; it arrives at them naturally, necessarily, and immediately upon knowing the terms that make them up. The mind that attains truth and certitude by grasping first principles, and then proceeding from these to conclusions. 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Impostors (Moses, Jesus, and Muḥammad), attributed to Averroës, is a forgery, but it was not enough to defend him from persecution by the Islamic theologians of his own day (*In de anima* 3.4, 5). See INTELLECT, UNITY OF; DOUBLE TRUTH, THEORY OF; ARABIAN PHILOSOPHY. Aristotle and the Christians. The dangers implicit in the Arabian development of Aristotelian thought were quickly recognized by the schoolmen of the 13th century. Correctives were soon forthcoming, with various repudiations of Aristotle and with a pronounced revival, in some quarters, of the doctrines of St. Augustine. St. Bonaventure. His intimate knowledge of Aristotle's text notwithstanding, St. BONAVENTURE was little inclined to abandon the pathways of his Christian masters 216 for those of Aristotle. The content of knowledge as garnered through sensation and the intellect can be described in Aristotelian terms, but certitude specifies genuine knowledge and this, as St. Augustine knew and Aristotle did not, is the fruit of a divine ILLUMINATION. Neither the created mind that knows, nor the created object known, can be the source of the universality, necessity, and immutability of "certitudinal" knowledge. The divine attributes these terms evoke are the ultimate ground of knowledge (In 2 sent. 7.2.2.1). Faced with the two-edged risk of ascribing too much to creatures or too much to God, Bonaventure never hesitated to follow the dictates of his piety and to choose the explanation that gives most to God. But not everyone, not even every Franciscan, in the 13th century was content with this solution. Is the divine illumination the same as the general concurrence of God with creatures, or is it a special help? Does divine illumination predate the notion of nature or the order of creation? Was St. THOMAS AQUINAS with the greatest difficulty to know with Aristotle and to be certain with Augustine, and the temptation was always resisted to transfer the propositum from theology to God? St. Thomas Aquinas, the most important of those who declined to accept a piety that exalts the Creator by positing intrinsic deficiencies in creation, found it increasingly difficult to know with Aristotle and to be certain with Augustine. One says that the intelligibles are participated from God; St. Thomas Aquinas, the most important of those who declined to accept a piety that renders things intelligible, "does not matter much" (*De spir. creat.* 10 ad 8). The light of reason implanted in man by God, the natural power of the human mind that Aristotle had called the "agent intellect," is "as it were, a certain seal of Uncreated Truth" (*De ver. 11.1*). As Augustines had found much to christen in Plato, Aquinas found the Aristotelian panoply of knowledge within the created structure of man's intellect with its active and passive powers, belongs within the human soul. As truly the form of body for Aquinas, so for Aristotle, the soul is the single form of man's being and man is profoundly one, for all his wealth of powers. The human soul is by nature incorruptible and is being (hoc aliquod) in itself right, destined to return to body and capable of resurrection. On how man can be said to have participated in the dissolution of death before his resurrection, he had this to say: "The participation of the Aristotelian cosmopolis, for the sake of the soul, is a good account of how there is participation in the salvation of the soul" (*De spir. creat.* 11 ad 3. Symb.). The theologian must resign himself to a modest accomplishment, in this case, what is in principle, the most profound moment in his knowledge of God is the realization that men are ignorant of Him (*De pot. 7.5 ad 14*). Within these limitations, content with knowledge consonant with man's limited being, Aquinas developed both philosophical and theological knowledge. His successors were less patient. Removing from knowledge whatever fails to meet the highest standard of certitude and working under the shadow of the Franciscan condemnations of 1270 and 1277, they relinquished one proposition after another and assigned to belief what they had thought could be known. To preserve what knowledge might be salvaged, they set out on a road that could end only by restricting knowledge to immediate experience. Scotus and Ockham, John DUNS SCOTUS accepted Aristotelian abstraction, but his "absolute quietudes," known to be real because they move the intellect, a thing that nonbeing cannot do, are traces, it has been said, of the eternal "reasons" of Augustine (*Glossa*, 766). To his mastery of Aristotle's theory of knowledge, Scotus added a distinction between man's intuitive knowledge of what exists as such and his abstractive knowledge of common natures, that of themselves remain indifferent to existence. WILLIAM OF OCKHAM borrowed this terminology, but opposed the doctrine. For Scotus, to have intuitive knowledge of a nonexistent is a contradiction (*Rep. Par. 3.14.3-12*), whereas for Ockham, the two knowledge differ intrinsically (scipio different) and it is within the absolute power of God to cause intuitive knowledge of what does not exist in man. This is Ockham's way of saying that it is not a contradiction to have intuitive knowledge of a nonexistent (Quodl. 6.6). Abstractive knowledge cannot be concerned with common natures, for the Ockhamist reason that they are gratuitous constructions, unfounded in the real world. Ockham reserves abstractive knowledge for man's grasp of the objects he represents to himself in their absence. Owing to the absolute divine power, even intuitive knowledge is open to the danger of error. If this is so, man's last resource is not even theology. It is faith, as faith was Ockham's final resort. Because faith and knowledge are not identical, their marriage had been possible, but now men began to refuse the name of knowledge to whatever fails short of the absolute certitude NEW CATHOLIC ENCYCLOPEDIA possibly only to Absolute Spirit (*Pieper*, 145). Noetic fatigue could hardly go further. See Also: DIACLISTICS IN THE MIDDLE AGES; UNIVERSALS. Bibliography: E. H. GILSON, History of Christian Philosophy in the Middle Ages (New York 1955). J. PIEPER, Scholasticism, tr. R. and C. WINSTON (New York 1960). R. P. MCKEON, ed. 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These were the questions posed by his critics. Berkeley and Hume. Anglican Bishop George answered such questions for himself and his followers by asserting that there are no objects. All of man's ideas come directly from God. There is no need of a world; for if Locke's substance is not identical, their marriage had been possible, but now men began to refuse the name of knowledge to whatever fails short of the absolute certitude NEW CATHOLIC ENCYCLOPEDIA possibly only to Absolute Spirit (*Pieper*, 145). Noetic fatigue could hardly go further. See Also: DIACLISTICS IN THE MIDDLE AGES; UNIVERSALS. Bibliography: E. H. GILSON, History of Christian Philosophy in the Middle Ages (New York 1955). J. PIEPER, Scholasticism, tr. R. and C. WINSTON (New York 1960). R. P. MCKEON, ed. Selections from Medieval Philosophers, 2 v. (New York 1

1512). His other contributions to moral theology include *Speculum vitae* (Cologne 1518) and *Quodlibeta* (Cologne 1523). His influence led to the introduction of the *Summa theologiae* as the standard theological textbook in place of the *Sentences of Peter Lombard*. Köllin was probably the most important Catholic theologian in Germany at the time of the Reformation. He energetically defended Catholic doctrine against the teaching of the Lutherans in his *Eversio Lutherani Epithalamii* (Cologne 1527) and *Adversus caninas Martini Lutheri nuptias* (Tübingen 1530). From 1528 until his death he was inquisitor for the ecclesiastical provinces of Mainz, Trier, and Cologne. 230 Bibliography: J. QUÉTIF and J. ÉCHARD, *Scriptores Ordinis Praedicatorum*, 5 v. (Paris 1719-23) 2.1:100. J. WILMS, *Der Kölner Universitätsprofessor Konrad Köllin* (Cologne 1941). N. PAULUS, *Die deutschen Dominikaner im Kampfe gegen Luther, 1518-1563* (Freiburg 1903) 111-134. [J. HENNESSEY] KOLPING, ADOLF, BL. Pioneer German Catholic social leader; founder of the Kolping Societies (*Gesellenvereine*); b. Kerpen, near Cologne, Dec. 8, 1813; d. Cologne, Dec. 4, 1865. Kolping was the son of a shepherd, Peter Kolping, and Anna Maria Zurheyden. He apprenticed as a shoemaker. While working 12 hours a day he prepared himself for institutions of higher learning by teaching himself. He was graduated from the Marzellengymnasium at the age of 24, and then studied at the Universities of Munich and Bonn (1841-44). After his ordination at Cologne in 1845, he was assigned to the struggling industrial city of Elberfeld, where he was impressed by the effects of the new capitalism. He joined a youth organization founded by a teacher, Johann Gregor Breuer, became its president in 1847, and, after two years of successful effort, began to be called "father of the journeymen." This organization was his model when, in 1849, he was transferred to the Cologne cathedral and founded there a Catholic association of journeymen. Even in his lifetime his "Kolping Families" (*Kolpingwerke*) spread throughout Europe and to America; at his death he was mourned by some 26,000 members in 400 different branches. Kolping's spiritual character was formed by his family, his early sacrifices, and hard work. On the intellectual level he encountered at Munich the heritage of Johann Michael Sailer (1751-1832), for whom religion was the basis of all education. The social teachings of Franz von Baader (1765-1841) likewise left their mark upon his program. Professors who influenced him especially were Josef Görres, Ignaz Döllinger, and Friedrich Windischmann. Kolping deliberately opposed the intellectual tendencies of his age. He was a leader against the rationalism and antisocial individualism then found in the social and political spheres as liberalism among the upper classes and socialism among the lower. Nevertheless, he developed no system, but became a man of action. Kolping recognized the new value of work and achievement in the transition from the feudal to the modern social order, as well as the importance of the education of the individual for the attainment of this value. He furthered the education of the young people in his association, which he wanted to have recognized as "a people's academy in the people's style." At the same time, he deNEW CATHOLIC ENCYCLOPEDIA KÖNIG, FRANZ BORGIA manded occupational efficiency, saying, "Religion and work are the golden foundation of the people." eine und Kolpingsfamilien im Bistum Münster 1852-1960 (Münster 1999). Acta Apostolicae Sedis (1991) 1064. Kolping's strength as an educator lay in his fostering of those attitudes that enable individuals to achieve something by their own power and to improve their social position. His purpose extended to raising the intellectual and spiritual status of the whole working class. In 1849, Kolping was appointed vicar of the Cologne cathedral and began to write and speak extensively to promulgate the ideas of the *Gesellenverein*, defend the rights of workers, and awaken Catholics to their socio-political responsibilities. Kolping used the money generated by his writings to found several periodicals: *Rheinische Kirchenblatt*, *Feierstunde*, and *Vereinsorgan* (1850-54), *Rheinischen Volksblätter für Haus, Familie, und Handwerk* (from 1854), the *Katholischer Volkskalender* (1850-53), *Kalender für das katholische Volk* (1853-66). The so-called German "John Bosco" or "Journeymen's Father" died at age 51 and was buried

In addition to spiritual and cultural works Kolping also, in the original cultural and organizational sense of the word, founded his right of the KATHOLIKEN, and founded a number of other local periodicals: Rheinische Kirchenblatt, Feierstunde, and Vereinsorgan (1850-54), Rheinischen Volksblätter für Haus, Familie, und Handwerk (from 1854), the Katholischer Volkskalender (1850-53), Kalender für das katholische Volk (1853-66). The so-called German "John Bosco" or "Journeymen's Father" died at age 51 and was buried in the Minoritenkirche, Cologne. [H. FISCHER] At his beatification Oct. 27, 1991, Pope John Paul II called Kolping the "precursor of the great social encyclicals." He described the blessed as a man who "stood with both feet planted firmly on the ground, and was oriented toward heaven." Bibliography: Schriften. Kölner Ausgabe, Vol. I: Documents, Diary, Poems, ed. H. J. KRACHT (Cologne 1975; 2d ed. 1981); Vol. II: Letters, ed. M. HANKE (Cologne 1976); Vol. III-V: Social Statements and the Gesellenverein, ed. R. COPELOVICI et al. (Cologne 1985-87); Vol. VI: Pictures from Rome, ed. H. J. KRACHT (Cologne 1986). Briefe, ed. M. HANKE and R. COPELOVICI (Cologne 1991). Kolping und sein Werk, ed. Generalsekretariat der kath. Gesellenvereine (Cologne 1920). Literature. T. BRAUER, Kolping Der Mann Gottes: Priester des Volkes (Cologne 1937). V. CONZEMIUS, Kolping Der Gesellenvater aktuell, damals und heute (Fribourg-Hamburg 1982). C. FELDMANN, Adolf Kolping: Für ein soziales Christentum (Freiburg 1991). H. FESTING, Kolping und sein Werk. Ein Überblick über Leben und Wirken des großen Sozialreformers sowie über die Entwicklung seines Werkes bis heute (Freiburg 1981); Was Kolping für uns bedeutet (Freiburg 1985). H. GRANVOGL, Kolping und die christliche-soziale Bewegung (Augsburg 1987). M. HANKE, Sozialer Wandel durch Veränderung des Menschen. Leben, Wirken und Werk des Sozialpädagogen Kolping (Mülheim 1974). H.-J. KRACHT, Kolping: Ein Mann von gestern mit Ideen für morgen (2d. ed. Essen 1972); Kolping: Sozialpädagoge und Erwachsenenbildner (Cologne 1977); Adolph Kolping: Priester, Pädagoge, Publizist im Dienst christlicher Sozialreform (Freiburg 1993). R. MÜLLER, Adolf Kolping: Visionär und Reformer (Freiburg 1991). L. PERRIDON, Gesellschaftspolit. Bedingungen der Arbeit Kolpings (Augsburg/Munich 1978). T. REMPE, Kolping: Grundsätze zur Pädagogik und Organisation seines Werkes (Cologne 1975). B. RIDDER, Person und Leben Kolpings in Urkunden und im Urteil von Zeitgenossen (Cologne 1960). G. RITZERFELD, Kolping (Cologne 1963). S. G. SCHÄFFER, Kolping, der Gesellenvater. Ein Lebensbild (Münster 1880, 1882, reprinted Paderborn 1894, Cologne 1927, 1947, 1952, 1961). Acta Apostolicae Sedis (1991) 1064. P. STEINKE, Leitbild für die Kirche (Paderborn 1992). H. J. WIRTZ, Katholische Gesellenver- NEW CATHOLIC ENCYCLOPEDIA KOLPING SOCIETY, CATHOLIC A socio-religious organization for promoting the development of the individual and family, founded in Cologne, Germany, in 1849 by Adolph Kolping, a priest of the archdiocese. Through its "Kolping Houses," which serve as centers of activity of the local branches and also as familial homes with boarding facilities for out-of-town members, it fosters a sense of belonging and friendship through spiritual, educational, social, and charitable programs. Kolping was ordained on April 13, 1845, in the Minoriten Church in Cologne, which later became the center of his foundation and his final resting place. He became interested in the work that bears his name during his first priestly assignment at Elberfeld in the Rhineland where he was director for a small group of young Catholics organized as a friendship society. After his transfer to Cologne, he organized the first group of young workers on May 6, 1849. The organization soon spread over Central Europe; by 1865, the time of his death, Kolping's societies spread throughout many countries of the world. The first Kolping societies in the United States were organized in 1859. The present national organization, The Catholic Kolping Society of America, was constituted in 1923 and affiliated to the International Kolping Society. Historically, its houses in New York and Los Angeles served as boarding houses for young men in transition. Its activities are organized in and around the many Kolping Houses, where members and friends gather and interact within the framework of the Christian Gospel. Bibliography: M. I. FIEDERLING, Adolf Kolping and the Kolping Society of the United States (Chicago 1941). F. J. WOTHE, Adolf Kolping: Leben und Lehre eines grossen Erziehers (3d ed. Recklinghausen 1952). J. NATTERMANN, Adolf Kolping als Sozialpädagoge (Meiner 1926). [H. A. KREWITT/EDS.] KÖNIG, FRANZ BORGIA Cardinal, archbishop of Vienna; b. Aug. 3, 1905, Rabenstein, Lower Austria into a farmer's family, the eldest of 10 children. He attended the grammar school of the Benedictine Monastery of Melk, and in 1927 went on to Collegium Germanicum-Hungaricum in Rome, where he 231 KÖNIG, FRANZ BORGIA Pope John XXIII. He was also the ordinary for Greek-rite Catholics living in Austria and, from 1959 to 1968, military vicar of Austria. In 1959 Cardinal König founded the Afro-Asian-Institute in Vienna as a platform for intercultural and interreligious exchange between the Christian West and the newly emancipated Afro-Asian countries. This spontaneous experiment gave him a clear vision and firm attitude at the Second Vatican Council regarding religious freedom (declaration Dignitatis Humanae, 1965) and interreligious dialogue (declaration Nostra Aetate, 1965). König was appointed to the Central Preparatory Commission of the Second Vatican Council and for the first session served in the Theological Commission. Karl Rahner was his peritus at the council. Franz Borgia Cardinal König. (Archive Photos.) studied philosophy (Ph.D., 1930) and theology (Ph.D., 1936) and was ordained to the priesthood on Oct. 29, 1933. During his stay in Rome he also studied old Persian religions and languages at the Pontifical Institute Biblicum. After his return to his home diocese of Sankt Pölten, Lower Austria, he served as chaplain in smaller parishes and then as curate to the cathedral. His teaching career began in 1945 with an appointment to lecture in religious studies at the University of Salzburg. He published widely in the field of comparative religion, his chief work being the three-volume Christus und die Religionen der Erde (1948). In 1952 he was elected titular bishop of Liviade and appointed coadjutor of Sankt Pölten, with right of succession. Continuing his work in religious studies he compiled his Religionswissenschaftliches Wörterbuch (1956) and was appointed editor for the second edition of the Lexikon für Theologie und Kirche (10 vols). Pope Pius XII appointed him archbishop of Vienna in 1956, and two years later he was created cardinal, with the title of S. Eusebio, by 232 In 1965 Pope Paul VI appointed Cardinal König president of the Secretariat for Non-Believers, a position he held until 1980. A concern for dialogue—ecumenical, interreligious, church-state—was the hallmark of his public activity. In Austria he tried to heal the wounds of civil war and the dissent of pre-war Austria (Austrofascism vs. Austro-Marxism) by reconciling trade unions and socialists with the church. A breakthrough was achieved by his lecture at the General Assembly of the Austrian Trade Unions 1973, "Kirche und Gesellschaft." His first diplomatic contacts with eastern churches under communist oppression resulted in a profound ecumenical engagement with Orthodoxy and Old Oriental Churches from which the foundation "Pro Oriente" took its origin (1964). The resulting mutual visits and free theological exchange bore rich fruit, including the "Vienna Formula" (1993), which cleared old misunderstandings in Christology by a commonly accepted definition of the natures and person of Christ with a large impact on interecclesial relationships. The global dimension of the gospel's message led Cardinal König to cooperate with the Congregation of World Mission in Rome (1968). He also made notable attempts to engage in dialogue with scholars. In 1968 he offered an attempt to reconcile natural sciences and Christian faith with "Der Fall Galilei." He also helped to found the "Institut für die Wissenschaften vom Menschen" (1983), which since that time has held biennial seminars with the pope at Castel Gandolfo. In 1985 Cardinal König resigned his archbishopric. For the next five years he served as president of "Pax Christi International." It is widely held that Cardinal König took the lead in advancing the candidacy of Karol Wojtyła in the 1978 conclave that elected him as Pope John Paul II. Bibliography: A. SCHIFFERLE, Geduld und Vertrauen: Franz Kardinal König—Texte und Gespräche. (Freiburg 1995). A. FENZL and R. FÖLDY, eds. Franz Kardinal König. Haus auf festem Grund. (1994). F. KÖNIG, Appelle an Gewissen und Vernunft (1996). J. NEW CATHOLIC ENCYCLOPEDIA KOREA, MARTYRS OF SS. KUNZ, ed. Kardinal Franz König: Ansichten eines engagierten Kirchenmannes. (1991). [P. BSTEH] KONINGS, ANTHONY Redemptorist moral theologian; b. Helmond, near 's-Hertogenbosch, in the Low Countries, Aug. 24, 1821; d. Ilchester, Maryland, June 30, 1884. Konings entered the REDEMPTORIST congregation and was professed on Nov. 6, 1843, and ordained on Dec. 21, 1844. He served as professor of moral theology and Canon Law in the Redemptorist house of studies at Wittem, Holland, and became provincial of the province of Holland (1865-68). In 1870 he accepted an assignment that brought him to the U.S., where he taught moral theology and Canon Law in the Redemptorist seminary at Ilchester, Maryland, and quickly became a consultant to American bishops and priests in difficult questions involving theological and canonical principles and practice. He wrote a number of tracts and articles on these subjects and two highly appreciated books: *Theologia moralis* S. Alphonsi in compendium redacta et usui ven. cleri americani accomodata (Boston 1874, six later editions) and *Commentarium in facultates apostolicas . . . ad usum ven. cleri americanorum* (New York 1884). This work was revised by J. Putzer in 1893 and had a 5th edition in 1898. Bibliography: J. A. HANDLEY, The Catholic Encyclopedia, ed. C. G. HERBERMANN et al., 16 vol. (New York 1907-14) 8:689-690. M. DE MEULEMEESTER et al., Bibliographie générale des écrivains St. Andrew Kim Tae-gon. Rédemptoristes, 3 vol. (Louvain 1933-39) 2:227-228; 3:333. [A. SAMPERIS] KOREA, MARTYRS OF SS. Also known as Andrew Kim Tae-gon and Companions, and Paul Chong Hasang and Companions; d. in Korea, 1839, 1846, 1866, and 1867. During his 21st international pastoral visit, Pope John Paul II canonized 103 of the estimated 8,000-10,000 martyrs of Korea on May 6, 1984, in its capital Seoul. This marked the bicentennial of Christianity in Korea and the first canonization ceremony held outside the Vatican. After noting the uniqueness of the Korean Catholic community in the history of the Church, he said: "The death of the martyrs is similar to the death of Christ on the Cross, because, like his, theirs has become the beginning of new life." The canonized Korean Martyrs are 103 Catholics first beatified in two groups: 79 martyrs who died during the Choson dynasty (1839-46) were beatified in 1925; 24 martyred in 1866-67 were raised to the altar in 1968. NEW CATHOLIC ENCYCLOPEDIA Among the group were 10 French missionaries (3 bishops and 7 Paris Society of Foreign Missions [MEP]), 46 Korean men (1 priest, 1 seminarian, 25 lay catechists, and 19 other laymen), and 47 Korean women (15 virgins, 11 married women, 18 widows, and 3 of unknown marital status; 3 of them were catechists). They ranged in age from 13 to 78. Most of the canonized saints were beheaded, but 17 were hanged or strangled, 10 expired in prison, and 7 died under torture. Their common feast is September 20 on the General Roman Liturgical Calendar. The names of the two martyrs listed in the liturgical calendar are Andrew Kim Tae-gon, the first Korean priest, and Paul Chong Hasang, a renowned lay leader. Andrew Kim Tae-gon, b. Tchoung-tcheng Province, Korea, Aug. 21, 1821; d. near Seoul, Korea, Sept. 16, 1846, was born into Korean nobility. Kim's father Ignatius Kim, and grandfather, In-He Kim (d. 1814) died for the faith. After his baptism (1836) Andrew went with two other Korean youths to seminary in Macau, China, where he remained until 1842. He then set out for his native 233 KOREA, MARTYRS OF SS. land, but not until his third attempt and after many difficulties did he succeed in entering the closely guarded Hermit Kingdom, as Korea was known, by way of Manchuria (1845). In 1844 he was ordained a deacon, and in 1845 he crossed the Yellow Sea and was ordained a priest in Shanghai, becoming the first native Korean priest. He returned to Korea in company with Bp. Jean Ferréol, the vicar apostolic, and Fr. A. Daveluy. In 1846 Kim was assigned to arrange for the entrance of more missionaries by some water routes that would elude the border patrol. During this process he was arrested, imprisoned, tortured, and finally beheaded at the Han River near Seoul, the capital. The body was exposed publicly for three days, according to the custom, before burial at the site of execution. After 40 days the Catholics were able to obtain the remains and bury them on Mi-ri nai Mountain about 35 miles distant. In 1949 the HOLY SEE designated him the principal patron of the clergy of Korea. ment to Korea (1832). Since the Hermit Kingdom did not admit foreigners and did not tolerate Christians, the three men, the only priests then in the country, could not engage openly in their apostolate. An edict, issued in April 1839 was followed by fierce persecution. Bishop Imbert (whose Korean name was Bom) found it necessary to flee from Seoul, the capital, in June. He remained in hiding until betrayed by a renegade Christian and seized by the authorities (August 11). From his prison in Seoul he sent to his two priests a controversial letter that directed them to come forward. Maubant (Ra in Korean) and Chastan (Cheong) came as directed. The three were tried, tortured, and sentenced to military execution. After they had been beheaded at state expense at a public and solemn ceremony in Sae Nam Do near Seoul (Sept. 21, 1839), their heads were suspended in public to terrify Christians. Their mortal remains are enshrined at Samsong-san, near Seoul. Paul Chong Hasang (Cheong), seminarian, lay catechist, d. Sept. 22, 1839 (age 45), hanged outside the small west gate in Seoul. Paul was one of the lay leaders of the early Korean Church. His father, leader of the fraternity of Christian doctrine, and his uncle were martyred in the Shin-Yu persecution of 1801. Following in their footsteps, Paul gathered the scattered Christians and labored to strengthen the infant Korean Church. He traveled nine times to Beijing as a servant to the Korean diplomatic mission in order to petition the bishop of Beijing to send priests to Korea. Because his plea fell on deaf ears, he appealed directly to Rome in 1925, which led to the dispatch of French missionaries. He also wrote to the prime minister a short apologetic (Sang-Je-Sang-Su) on Christian doctrine and its harmony with national values in the hope of ending the persecution of Christians. Paul was one of the three men sent by Maubant to Macau for seminary training; he was martyred, however, prior to ordination. His mother, Cecilia, and sister died for their faith shortly thereafter. Besides these men, the following other martyrs were canonized. They are listed by their given name together with their date of death and age at the time of death. The earliest missionaries to Korea are also included among the martyrs canonized: Laurent Joseph Marius Imbert, bishop; b. 1786, Marignane (Bouches-duRhône), France; Pierre Philibert Maubant, b. 1803 in Vaussy (Calvados); Jacques Honoré Chastan, b. 1803 in Marcoux (Basses-Alpes). Imbert entered the MEP in 1818, was ordained in 1819, and went to China (1820) after ordination, where he labored as a missionary until he became the second vicar apostolic of Korea (1837) and the first one to enter the country. Preceding him were two French confreres, Maubant and Chastan. Maubant was ordained in 1829, joined the MEP in 1831, and set out for Korea in 1832. He entered the country in 1836, the same year as Chastan, who was ordained in 1826, joined the MEP in 1827, and went to Thailand before his assign234 Agatha Chon Kyong-hyob (Kyung-Hyun Jeon, Tyien), virgin; d. Sept. 26, 1839 (52), beheaded outside the small west gate. Agatha Kim A-gi (Up-Yi Kim), widow; d. May 24, 1839 (65); beatified 1925. Agatha Kwon Chin-i (Jin-Yi Kwon), housewife; d. Jan. 31, 1840 (21), beheaded at Dang-Gogae. Agatha Yi (Lee), virgin; d. Jan. 9, 1840 (17), hanged at Po Chung Ok. Agatha Yi Kan-nan (Gan-Nan Lee), widow; d. Sept. 20, 1846 (32), hanged at Po Chung Ok. Agatha Yi Kyong-i (Kyung-Yi Lee), virgin; d. Jan. 31, 1840 (27), beheaded at Dang-Gogae. Agatha So-Sa Lee, widow; d. May 24, 1839 (55), beheaded outside the small west gate. Agnes Kim Hyo-ju (Hyo-Joo Kim), virgin; d. Sept. 3, 1839 (23), beheaded outside the small west gate. She was imprisoned with her sister Columba Kim. Alexius U Se-yong (Se-Young Woo); d. March 21, 1866 (21), beheaded at Saenam-To, then was displayed. Andrew Chong Hwa-gyong (Hwa-Kyung Jung; Cheong; Tjyeng), lay catechist; d. Jan. 23, 1840 (33), hanged at Po Chung Ok. Anna Kim Chang-gum (Jang-Keum Kim), widow; d. July 20, 1839 (50), beheaded outside the small west gate. Anna Pak A-gi (Ah-Ki Park), housewife, May 24, 1839 (56), beheaded outside the small west gate. NEW CATHOLIC ENCYCLOPEDIA KOREA, MARTYRS OF SS. Antoine Daveluy, French bishop; d. March 30, 1866 (49) beheaded at Kalmaemot, then the head was displayed as a warning to other Christians. He entered Korea with Andrew Kim Tae-gon and Bp. Ferréol in 1845. In 1862 he baptized 40 catechumens in the Christian refuge now called Han-Ti (meaning "mass grave") in the Palgong Mountains. Later all the Christians of the village were massacred in a surprise attack and buried together. Daveluy was responsible for establishing a press to print catechisms and for collecting and preserving information on those martyred. He edited the first Korean-French dictionary, which authorities burned together with other Christian books. In an attempt to spare other Christians, Daveluy turned himself in. From jail he wrote to Aumaitre and Martin Huin suggesting the same course of action. He was consecrated auxiliary to Bp. Berneux (1856) and martyred with Aumaitre, Huin, and Joseph Chang Chu-gi just three weeks after becoming the 5th apostolic vicar of Korea. Anthony Kim Song-u (Sung-Woo Kim), lay catechist, d. April 29, 1841 (46), strangled in prison at DangGogae for harboring foreign priests in his home. Two of his brothers were also martyred. Augustine Pak Chong-won (Jong-Won Park), lay catechist; d. Jan. 31, 1840 (48), beheaded at Dang-Gogae. Augustine Yi Kwang-hon (Kwang-Hun Lee, Ni), lay catechist; d. May 24, 1839 (52), beheaded outside the small west gate. Augustine Yu Chin-kil (Jin-Kil Yoo, Ryou, Nyou); d. Sept. 22, 1839 (48), beheaded outside the small west gate. Barbara Cho Chung-i (Zung-Yi Cho), housewife; d. Dec. 29, 1839 (57), beheaded outside the small west gate. Barbara Ch'oe Yong-i (Young-Yi Choi), housewife; d. Feb. 1, 1840 (22), hanged at Dang-Gogae. Barbara Han A-gi (Ah-Ki Han), widow; d. May 24, 1839 (47), beheaded outside the small west gate. Barbara Kim, widow; d. May 27, 1839 (34) in prison. Barbara Ko Sun-i (Soon-Yi Ko), housewife; d. Dec. 29, 1839 (41), beheaded outside the small west gate. Barbara Kwon Hui (Hee Kwon), housewife; d. Sept. 3, 1839 (45), beheaded outside the small west gate. Barbara Yi (Jung-Hee Lee, Yong-h'u), widow; d. Sept. 3, 1839 (40), beheaded outside the small west gate. She is the aunt of Barbara Yi Chong-hui (infra) and sister of Magdalene Yi Yong-h'u. Barbara Yi Chong-hui (Jung-Hee Lee), virgin; d. May 27, 1839 (14) in prison. Her aunts Barbara Jung-Hee NEW CATHOLIC ENCYCLOPEDIA Lee and Magdalene Yi Yong-h'u were martyred several months later. Bartholomew Chong Mun-ho (Moon-Ho Jung), county governor; d. Dec. 23, 1866 (65), beheaded at Jun Joo (ChonHo), where he is buried. Benedicta Hyon Kyong-nyon (Kyung-Ryung Han; Hyen), lay catechist; d. Dec. 29, 1839 (45), beheaded outside the small west gate. Catherine Chong Ch'ol-yom (Chul-Yom Jung; Cheong), housewife; d. Sept. 20, 1846 (29), hanged at Po Chung Ok. Catherine Yi (Lee), widow; d. Sept. 26, 1839 (56) in prison. Charles Cho Shin-ch'ol (Shin-Chul Cho, Tjyo); d. Sept. 19, 1846 (46), beheaded outside the small west gate. Charles Hyon Sok-mun (Seok-Moon Hyun, Hyen), lay catechist; d. Sept. 19, 1846 (56) in prison. Charles Cho Shin-ch'ol (Shin-Chul Cho, Tjyo); d. Sept. 26, 1839 (46), beheaded outside the small west gate. Charles Hyon Sok-mun (Seok-Moon Hyun, Hyen), lay catechist; d. Sept. 19, 1846 (56) in prison.

Fr. Francis Ch'oe Kyong-hwan (Choi-Yeong-Hwan), lay catechist; d. Sept. 26, 1839 (25), beheaded outside the small west gate. Charles Ch'oe Ch'ui-hyuk (Choi-Ui-Hyuk), lay catechist; d. Sept. 26, 1839 (49), decapitated and head displayed at Seoul. Bishop Imbert entrusted the care of the Korean Christians to Charles before the deaths of the three priests. Cecilia Yu So-sa (Ryou), widow and mother of Paul Chong Hasang and Elizabeth Chong Ch'ong-hye; d. Nov. 23, 1839 (78) in prison. Columba Kim Hyo-im, virgin; d. Sept. 26, 1839 (25), imprisoned, pierced with red hot awls, scorched with burning coals, then beheaded outside the small west gate. Damian Nam Myong-hyok, lay catechist; d. May 24, 1839 (37) beheaded outside the small west gate. He was a model husband and father. Elizabeth Chong Ch'ong-hye (Jung-Hye Jung; Cheong), virgin, younger sister of Paul Chong Hasang; d. Dec. 29, 1839 (42), beheaded outside the small west gate. Francis Ch'oe Kyong-hwan (Kyung-Hwan Choi, Tchoi), lay catechist; d. Sept. 12, 1839 (34) in prison. Francis is the father of Korea's second native priest, Thomas Yang-Up Choi. During the Gihae persecution his family was arrested. His youngest son starved to death in his mother's arms in prison; four of his sons, however, survived to witness the beheading of Francis's wife, Maria Song-Rye Yi, the year following his death (1840). Although his sons did not die for the faith, they suffered becoming exiled beggars. In 1849 Fr. Yang-Up Choi returned to his homeland to pray at his father's grave near AnYang in the village of DamBae-Gol. Ignatius Kim Che-jun (Je-Joon Kim), father of Andrew Kim and lay catechist; d. Sept. 26, 1839 (43), beheaded outside the small west gate. 235 KOREA, MARTYRS OF, SS. John Baptist Chon Chang-un (Jang-Woon Jeon), vendor and publisher; d. March 9, 1866 (55), beheaded outside the small west gate. John Baptist Nam Chong-sam (Jong-Sam Nam), regional governor; d. March 7, 1866 (49), beheaded outside the small west gate of Seoul. Chong-sam was renowned as a just government official. Before his arrest and martyrdom he resigned his position and retired to Myojae because he could not offer sacrifice to his ancestors in good conscience. He is remembered as a model of chastity, charity, and poverty. John Baptist Yi Kwang-nyol (Kwang-Ryul Lee), technician; d. July 20, 1839 (44), beheaded outside the small west gate. Lucy Kim (II), widow; d. Sept. 26, 1839 (70) in prison. Lucy Pak Hui-sun (Hee-Soon Park), virgin; d. May 5, 1839 (38), beheaded outside the small west gate. Louis Beaulieu, French priest; d. March 7, 1866 (26), decapitated and head displayed at Seoul. Luke Hwang Sok-tu (Seok-Du Hwang), lay catechist; d. March 30, 1866 (53), beheaded then displayed at Kalmaemot. Luke was the brilliant coworker of Bishop Davely. He translated the Bible into Korean and wrote catechetical material for publication. Magdalena Cho, virgin; d. Sept. 26, 1839 (32) in prison. John Pak Hujae (Hoo-Jae Park), merchant; d. Sept. 3, 1839 (40), beheaded outside the small west gate. Magdalena Han Yong-i (Young-Yi Han), widow; d. Dec. 29, 1839 (55), beheaded outside the small west gate. John Ri Mun-u (Moon-Woo Lee), lay catechist; d. Feb. 1, 1839 (31), hanged at Dang-Gogae. He was a Korean layman who wrote a still extant letter from prison; beatified 1925. Magdalena Ho Kye-im (Gye-Im Her; He Kye-im, Ho), housewife; d. Sept. 26, 1839 (66), beheaded outside the small west gate. John Yi Yun-il (Yoon-Il Lee), lay catechist; d. Jan. 21, 1867 (43), beheaded at Kwan-Duk Jung in TaeKu. In 1987 his body was translated to the Lourdes Grotto at TaeKu, where Pope John Paul II stopped to pray in 1984. Joseph Chang Chu-gi (Joo-Ki Jang), lay catechist and teacher of Chinese literature; d. March 30, 1866 (63). The first Korean seminary was established in his home in 1856. One room was used as a classroom and dormitory; the other as a rectory. He was decapitated and his head displayed at Kalmaemot for trying to protect the Christians hidden in his pottery kiln, which had been used by the Christians as a place of worship and to support themselves once they were dispossessed of family and property for their religion. Magdalena Kim Ob-i (Ah-Ki Lee), widow; d. May 24, 1839 (52), hanged outside the small west gate. Magdalena Pak Pong-son (Bong-Son Park), widow; d. Sept. 26, 1839 (43), beheaded outside the small west gate. Magdalena Son So-byok (So-Byuk Son), housewife; d. Jan. 31, 1840 (39), hanged at Dang-Gogae. Magdalena Yi Yong-dok (Young-Duk Lee), virgin; d. Dec. 29, 1839 (27), beheaded outside the small west gate. Magdalena Yi Yong-h'ui (Young-Hee Lee), virgin; d. July 20, 1839 (30) outside the small west gate. She is the sister of Barbara Yi. Joseph Chang Song-jib (Sung-Jip Jang, Tjyang), brother of Anthony Sung-Woo Kim; d. May 26, 1839 (53) strangled in prison at Po Chung Ok. Maria Pak K'un-agi (Keum-AhKi Park), housewife; d. Sept. 3, 1839 (53), beheaded outside the small west gate. Her husband, Philip Kim, was also martyred but is not numbered among these saints. Joseph Cho Yun-ho (Yoon-Ho Cho), farmer; d. Dec. 23, 1866 (18) died at Jun Joo. Maria Won Kwi-im (Gui-Im Won, Ouen), virgin; d. July 20, 1839 (21), beheaded outside the small west gate. Joseph Im Ch'i-baek (Chi-Baek Im, Rim), Seoul boatman; d. Sept. 20, 1846 (42) hanged at Po Chung Ok. Maria Yi In-dok (In-Duk Lee), virgin; d. Jan. 31, 1840 (22), hanged at Dang-Gogae. Julietta Kim, virgin; d. Sept. 26, 1839 (55), beheaded outside the small west gate. Maria Yi Y'on-hui (Yeon-Hee Lee), wife, mother, member of a simple form of religious sisterhood; d. Sept. 3, 1839 (35), beheaded outside the small west gate. Just Ranfer de Bretennières, French priest; d. March 7, 1866 (28), decapitated, head displayed at Seoul. Lawrence Han I-hyong (Yi-Hyung Han), lay catechist; d. Sept. 20, 1846 (47), hanged Po Chung Ok. Mark Chong Ui-bae (Eui-Bae Jung), lay catechist; d. March 11, 1866 (71), decapitated and head displayed at Seoul. Lucy Kim, virgin; d. July 20, 1839 (21) outside the small west gate. Martha Kim Song-im (Sung-Im Kim), widow; d. July 20, 1839 (49), outside the small west gate. 236 NEW CATHOLIC ENCYCLOPEDIA KOREA, THE CATHOLIC CHURCH IN Martin Luc (Luke) Huin, French priest; d. March 30, 1866 (30), beheaded and head displayed at Kalmaemot. Paul Ho Hyop (Im Her, He, Heo), soldier; d. Jan. 30, 1840 (45), hanged at Po Chung Ok. Paul Hong Yong-ju (Young-Joo Hong), lay catechist; d. Feb. 1, 1840 (39), beheaded at Dang-Gogae. Perpetua Hong Kum-ju (Keum-Joo Hong), widow; d. Sept. 29, 1839 (35), beheaded outside the small west gate. Pierre Aumaitre, French priest of MEP; d. March 30, 1866 (29), beheaded at Kalmaemot. Peter Cho Hwa-so (Hwa-Seo Cho), farmer; d. Dec. 13, 1866 (51), beheaded at Jun Joo. Peter Ch'oe Ch'ang-hup (Chang-Hoop Choi), lay catechist; d. Dec. 29, 1839 (52), beheaded outside the small west gate. Peter Ch'oe Hyong (Hyung Choi), lay catechist; d. March 9, 1866 (52), beheaded outside the small west gate. Peter Yu Chong-nyul (Jung-Ryung Yoo), lay catechist; d. Feb. 17, 1866 (29) at PyungYang (now in North Korea). Pierre-Henri Dorie, French priest; d. March 7, 1866 (27), beheaded at SaeNamTo and head displayed. Protasius Chong Kuk-bo (Kook-Bo Jung, Cheong), noble and maker of musical instruments; d. May 20, 1839 (40) in prison at Po Chung Ok. He apostatized under torture and was released. Later he regretted his weakness, gave himself up to the authorities, and died from his torments. Rosa Kim, widow; d. July 20, 1839 (55), beheaded outside the small west gate. Sebastian Nam I-gwan (Yi-Kwan Nam), lay catechist; d. Sept. 26, 1839 (59), beheaded outside the small west gate. Simeon Berneux, French bishop; d. March 7, 1866 (52), beheaded. Stephen Min Kuk-ka (Geuk-Ga Min), lay catechist; d. Jan. 30, 1840 (53), hanged at Po Chung Ok. Peter Chong Won-ji (Won-Ji Jung), farmer; d. Dec. 13, 1866 (20), beheaded at Jun Joo. Susanna U Sul-im (Sul-Im Woo), widow; d. Sept. 20, 1846 (43), hanged at Po Chung Ok. Peter Hong Pyong-ju (Byung-Joo Hong, Kong), lay catechist; d. Jan. 31, 1840 (42), hanged at Dang-Gogae. Teresa Kim, widow; d. Jan. 9, 1940 (44) hanged at Po Chung Ok. Peter Kwon Tug-in (Deuk-In Kwon, Kouen), producer of religious goods; d. May 24, 1839 (34) in prison outside the small west gate. Teresa Kim Im-i (Yim-Yi Kim), virgin; d. Sept. 20, 1846 (35), hanged at Po Chung Ok. Peter Nam Kyong-mun (Kyung-Moon Nam), soldier, lay catechist; d. Sept. 20, 1846 (50), hanged at Po Chung Ok. Peter Son Son-ji (Seon-Ji Son), lay catechist; d. Dec. 13, 1866 (46), beheaded at SupJungYi with Bartholomew Chong Mun-ho. Their bodies rest at Chon Ho in the north Cholla province. Peter Ho-Young Lee, lay catechist; d. Nov. 25, 1838 (35) in prison. Peter Won-Seo Han, lay catechist; d. Dec. 13, 1866 (20), beheaded at Jun Joo. Peter Yi Myong-so (Myung-Seo Lee), farmer; d. Dec. 13, 1866 (45), beheaded at Jun Joo. Peter Yi Tae-ch'ol (Dae-Chul Yoo, Ryou, Ryau), youth; d. Oct. 31, 1839 (13) at Po Chung Ok. Little Peter had presented himself to the magistrates, proclaiming that he was a Christian. The judges were horrified at his tortures. Fearing the popular opinion would turn again the authorities, his executioners strangled him after his return to prison. NEW CATHOLIC ENCYCLOPEDIA Teresa Yi Mae-im (Mae-Im Lee), housewife; d. July 20, 1839 (51), outside the small west gate. Thomas Son Cha-son (Ja-Sun Son), farmer; d. March 30, 1866 (22), hanged at Gong Joo. Bibliography: Acta Apostolicae Sedis 17 (1925) 366-69. L'Osservatore Romano, English ed., no. 20 (1984) 5-6, 20. C. DALLET, L'Histoire de l'Eglise de Corée (1874) 118-185. Documents relatifs au martyrs de Corée, 2 v. (Hong Kong 1924). C. A. HERBST, "Unless the Grain of Wheat First Die . . .," American Ecclesiastical Review 139 (1958) 331-337; "The Bishop Dies," ibid. 138 (1958) 149-157; "Korea's Martyr-Patron," ibid. 137 (1957) 330-341. K. D. KIM, Life of Kim Dae Kun (Seoul 1960), in Korean. A. LAUNAY, Martyrs français et coréens (1925). S. A. MOFFETT, The Christians of Korea (New York 1962). M. W. NOBLE, Victorious Lives of Early Christians (Seoul 1933). [C. A. HERBST/K. RABENSTEIN] KOREA, THE CATHOLIC CHURCH IN Located on the eastern coast of the Asian continent, the Korean peninsula borders on China in the north and 237 KOREA, THE CATHOLIC CHURCH IN is surrounded by the Yellow Sea to the east and the Sea of Japan to the west. Politically the peninsula is divided into the Democratic People's Republic of Korea in the north and the Republic of Korea in the south. The Annuario Pontificio treats Korea as a single entity. The Korean peninsula, mostly mountainous and poorly endowed with natural resources, was unified politically from the 7th century onward. Bitter experiences with invaders led the kingdom to close its doors to all foreigners except Chinese at the end of the 16th century. For the next 250 years or so Korea was known as the Hermit Kingdom. From 1910 until 1945 it was annexed to Japan. In 1948 North Korea came under communist rule, and the ensuing civil war between the North and South resulted in a marked reduction in border tensions, limited family reunion meetings, reopening of rail connection and closer trade ties. For his peacemaking efforts, Kim Dae Jung, the first Catholic to be President of South Korea, was awarded the 2000 Nobel Peace Prize. Korean Religion. The earliest form of Korean religion exhibits close affinity with the nature cults of northcentral Asia and may be described as animism. It embodied a belief in the existence of numerous spirits and demons in the sky and on earth, in the sun, moon, and stars, and in mountains and rivers. Ancestor worship is a marked feature of the old native religion, and there is a belief in a High God (Hananim), identified with the firmament, or heaven. The shaman (mutang) has had so central a role since prehistoric times that the native Korean religion may well be called shamanism. Even after the coming of Confucianism and Buddhism, shamanistic beliefs and practices continued to flourish, and they are still very much alive in modern Korea, especially in the countryside.

shamanism, or heaven. The shaman (mudang) has had so central a role since prehistoric times that the native Korean religion may well be called shamanism. Even after the coming of Confucianism and Buddhism, shamanistic beliefs and practices continued to flourish, and they are still very much alive in modern Korea, especially in the countryside. Confucianism was introduced from China as early as the 1st century B.C., and gave strong support to the native ancestor worship. It exercised a marked influence on Korean culture and government until it was eclipsed by Buddhism from the 4th and 5th centuries A.D. NeoConfucianism spread from China into Korea several centuries later and in 1392 was adopted as the official religion of the Korean state under the Wang Dynasty. Despite the official supremacy of Confucianism until the Japanese occupation of Korea beginning in 1910, Buddhism continued to have an important place in the religious life of the people. The severe measures employed by the Japanese in the 1930s and during World War II to suppress all forms of religion in Korea that were regarded as inimical to Japanese imperial policy and their efforts to introduce Shintoism were marked largely by failure even before the recovery of Korean independence in 1945. Among the numerous non-Christian sects that developed especially during the Japanese domination and since 1945, Ch'ondogyo (Religion of the Heavenly Way) deserves mention. Formerly known as Tonghak (Eastern Learning), Ch'ondogyo is an indigenous Korean religion that was founded by Ch'oe Cheu in 1860. It is a syncretic blend of Buddhism, Confucianism, Taoism, shamanism and Roman Catholicism. Origins of the Catholic Church in Korea. During the Japanese invasion of Korea from 1592 to 1599, some Koreans were baptized, probably by Japanese Christian soldiers. Koreans were among the Christians put to death during the severe persecutions in Japan early in the 17th century: 9 of the 205 martyrs beatified in 1867 were Koreans (see JAPAN, MARTYRS OF). Attempts at Christian evangelization were frustrated by Korea's refusal to permit contacts with the outside world except for an annual embassy to pay a tax to the overlords of the imperial court in Beijing. Christian literature, obtained from the Jesuit missionaries there on these occasions, was brought back to Korea. In 1777 a group of educated Koreans began to study these books, and one of the scholars advised Yi Sung Hun, a member of the annual delegation of 1783, to contact the missionaries in Beijing. There he was baptized by Jean de Grammont, a Jesuit previous to the suppression of the order, and took the name Peter. Upon his return to Seoul he soon converted his influential friends Yi Pyok (baptized John Baptist) and Kwon Il Shin (Francis Xavier). The first church was located in the home of Kim Bom Ou in Myeongdong. So successful was the apostolate of these first converts that James Chu, a Chinese priest who managed to enter the country secretly (1794), found 4,000 Catholics, none of whom had ever seen a priest. By 1801, when Father James Chu and 300 others were put to death for their faith, the Church had grown to 10,000. Growth under Persecution. In 1831 the country was removed from the jurisdiction of the Diocese of Beijing NEW CATHOLIC ENCYCLOPEDIA KOREA, THE CATHOLIC CHURCH IN and placed under the newly created Vicariate Apostolic of Korea, which was entrusted to the Paris Foreign Mission Society (MEP). Bishop Barthilemy Bruguière, the first vicar apostolic, died in 1835 before reaching Korea. Pierre Maubant, his companion, arrived in 1836 and was soon joined by another priest, Jacques Chastan, and by the second vicar apostolic, Laurent Imbert. These three MEP missionaries were martyred in the persecution of 1839, leaving Korea without priests until 1845, when Andrew Kim Te-gon, the first Korean priest, arrived from China with Father Daveluy and Bp. Jean Ferriol. Thomas Choi, the second native priest, arrived in 1849. In 1857 Korea had 7 priests for its 15,000 Catholics, and counted 1,924 baptisms; and in 1866 it had 12 priests for 23,000 Catholics. The first century of the Catholic Church in Korea was one of growth in the face of persecutions, which became particularly severe in 1801, 1839, 1846, and above all from 1866 to 1869, when some 10,000 Catholics were put to death. The final royal decree against Catholicism appeared in 1881, but it was not seriously enforced. During his pastoral visit to Korea in 1884 Pope John Paul II canonized the first Korean priest Andrew Kim Te-gon, the seminarian Paul Chong Pasang and 111 others who died in the persecutions (see KOREA, MARTYRS OF). The Church since 1883. Religious freedom was granted in 1883 when Korea was opened to foreigners, and a period of steady growth followed. Bishop Félix Ridel, who had escaped from the 1866 persecution, returned as vicar apostolic in 1877. He was soon arrested, but French and Japanese pressure effected his release. Ridel sent 22 Koreans to Malaya to prepare for the priesthood and began building red-brick churches in the Western style. The cathedral in Seoul was begun in 1888. The Sisters of St. Paul (Chartres) arrived in 1888, and the Benedictines in 1908. The seminary at Seoul opened in 1891. In 1901 a riot on the island of Cheju, fomented by jealous shamans, resulted in the massacre of 700 Catholics. Two Paris Foreign Mission Society (MEP) priests, who had baptized hundreds there, narrowly escaped death. Korea had 77,000 Catholics in 1911 when the Vicariate Apostolic of Seoul was divided to create that of Taikyu. As the Church grew, other vicariates were erected. Paul Ro, who became bishop of Seoul in 1942, was the first native bishop. Another Korean, F. Hong, became bishop of P'yongyang in 1944. The Korean War seriously disrupted the Church. In sections that were invaded by Communists, persecutions occurred: bishops and priests were imprisoned and put to death; Bp. Patrick Byrne, one of the Maryknoll Missioners, perished during a forced march. In South Korea, the Catholic Church experienced tremendous growth after 1953. Very little is known about NEW CATHOLIC ENCYCLOPEDIA the Church in North Korea since then. In 1962, when the Korean hierarchy was established, three ecclesiastical provinces were created Kwangju, Seoul and Taegu. The Impact of Vatican II. The Catholic Church in Korea in the 1960s and 1970s was strongly influenced by the Second VATICAN COUNCIL. The use of the vernacular in the Mass and the liturgical reforms were eagerly embraced. The Catholic Conference of Korea had the documents of the council and many explanatory works translated quickly into Korean. Since there had been a lack of materials for religious education, these materials filled a vacuum. In the 1970s Korea became a sending Church. The Korean Foreign Mission Society was founded in 1975, and religious institutes of women began to send missionaries abroad. By 1992 Koreans had also joined such foreign missionary societies as the Columbans and Guadalupe Missioners. Koreans were serving as missionaries in Papua-New Guinea, Taiwan, and several countries of Africa and South America. In addition, many Korean priests and religious were serving Koreans living abroad, especially those living in the United States. This post-conciliar period coincided with a period of economic expansion in South Korea that had begun in the late 1950s. The rapid economic development, led by a strong central government that favored large monopolistic corporations (chaebols), involved much exploitation and injustice. To mobilize the population for this development effort, and to counter North Korea's strong military, the central government employed a strong anti-communist stance and pervasive control of the media and squelched opposition. Thus, the main challenges to the Church during the

corporations (chaebols), involved much exploitation and injustice. To mobilize the population for this development effort, and to counter North Korea's strong military, the central government employed a strong anti-communist stance and pervasive control of the media and squelched opposition. Thus, the main challenges to the Church during the 1970s and 1980s were issues of justice and human rights. Bishop Daniel Tji of Wonju and Cardinal Kim, Archbishop of Seoul, became outspoken critics of the regime and a group of clergy formed the Catholic Priests' Association for Justice. Changing Status. In the 1980s the Catholic Church enjoyed high prestige in South Korean society. It was considered urban and modern. Its churches and liturgies 239 KOREA, THE CATHOLIC CHURCH INorean population, and are strongly represented in all parts of society. This was the result of Christianity's rapid growth after religious freedom was granted in 1883. A sizeable proportion of Christians are Presbyterians and Methodists, followed by the Roman Catholics. Charismatic movements have attracted many Korean Christians. The Protestant charismatics have often formed around a charismatic leader, such as the case of Cho Yonggi, founder of the Full Gospel Central Church in 1958, which grew rapidly to over 250,000 members by the 1980s and eventually began sending out missionaries internationally. In other cases charismatic healers have set up prayer houses for faith healing, and have attracted huge numbers of the sick or of penitents. In the Catholic Church the charismatic movement is much more subdued and has for the most part been incorporated into the parish or diocesan structure. On the other hand, suspicious private revelations have influenced many of the Korean faithful, both Protestant and Catholic, and several Catholic priests have been suspended for promoting them. Ecumenical collaboration between Protestants and Catholics in Korea has been slow for a number of reasons. Catholics and Protestants use a different name for God. They have produced a common translation of the New Testament, but it has been adopted widely only in the Catholic Church. The Catholic Church is generally tolerant and open, but many Protestant groups attack the Catholic Church, and some even attack other Protestant churches. This divisiveness is often associated with competition for members. One of the few areas of ecumenical collaboration has been among Christians engaged together in the social movements for justice. gave Koreans a sense of awe and of the divine. The Koreanization of the clergy and visible involvement of Catholic priests and laity, especially young people, in the struggle for justice lent credibility to the whole Church. Priests in general became regarded as trustworthy persons, and Cardinal Kim was perceived by many as the most trustworthy person in the nation. Furthermore, the sense of insecurity following the Kwangju massacre helped turn many Koreans to religion. The Catholic laity, organized in the parishes into neighborhood groups or into lay organizations such as the Legion of Mary, were zealous in evangelizing the non-Christian Koreans. The Church enhanced its prestige by holding two huge events involving papal visits: the two hundredth anniversary of the birth of the Catholic Church in Korea, held in 1984, and the Eucharistic Congress in 1989. These large celebrations fitted in with the mood of the nation hosting the Asian Games in 1986 and the Olympic Games in 1988. Ecumenical Collaboration. From the 1990s onwards, Christians comprised almost half of the South Korean Bibliography: C. DALLET, *Histoire de l'Église de Corée*, 2 v. (Paris 1874). E. 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Kwangju Archdiocese Catholic Justice and Peace Research Institute, Hankuk Kat'olik Kyohoiwa Sowoichung Kurigo Sahoi Undong (Kwangju 1990). KWANG CHO, Hankuk Chunjukyo 200 Nyun (Seoul 1989). SOK WU CH'OI, Hankuk Chunjukyohoiui Yoksa (Seoul 1982). OK HUI KIM, Hankuk Chunjukyo Yosongsa (Masan 1983). [C. A. HERBST/M. S. PARK/EDS.] NEW CATHOLIC ENCYCLOPEDIA KOSICE, MARTYRS OF, SS. KOSICE, MARTYRS OF, SS. Melichar Grodziecký, Marek Krizín, and Stefan Ponrác; priests, martyrs; d. Sept. 7 and 8, 1619 at Kosice in the far eastern portion of Slovakia; beatified 1905; canonized by Pope John Paul II, July 2, 1995 at the airport of Kosice. Kosice was a Calvinist stronghold in the early seventeenth century. These martyrs came from three countries in order to offer the sacraments to Catholics who were otherwise without priests. The king's deputy petitioned the Jesuits to send priests to tend to the minority population and gratefully housed the two respondents in his official residence outside the city. Protestant antipathy toward Catholicism increased. Upon hearing that the Calvinist prince of Transsylvania was approaching Kosice under Georg I Rákóczi, the Jesuits hurried back to the city to be with their flock and were joined by the canon Krizín. On the morning of September 7, soldiers tried to force them into apostasy. Upon their refusal, the priests were brutally beaten and killed. Their bodies were thrown into a sewage ditch, where they remained for six months before a pious countess was given permission to bury them. Immediately after death, they became the objects of veneration. Their relics are now housed in the Ursuline church at Trnava, Croatia. Melichar Grodziecký, also known as Melchior Grodech or Grodecz, Jesuit priest; b. ca. 1584, in Grodziec (a village between Biesko and Cieszyn), Silesia, Poland. Melichar was born into a noble family and had Bishop John of Olomouc as an uncle. Melichar was educated by the Jesuits at Vienna, Austria. After joining the Society of Jesus at Brno, Moravia (1603), which was founded by his uncle John, he studied philosophy and theology, was ordained (1614), and worked as a teacher in Prague. At the outbreak of the Thirty Years' War, he passed through Moravia and Silesia, finally settling in Kraków. Following the initial battles, Melichar was captured and tortured, and finally he was mercifully beheaded. Marek Krizín, also known as Mark Krizín, Kosice, an Český Šternberk diocesan priest, administrator of ŠtítnáAbbey, b. 1588 at Královec, c.

outbreak of the Thirty Years' War, he passed through Moravia and Slovakia, finally settling in Kos'ice. Following the initial beating, Fr. Melichar was stripped, tortured, and finally he was mercifully beheaded. Marek Kriz'ín, also known as Mark Crisin, Korosy, or Kriz'evčanin, diocesan priest, administrator of Széplak Abbey; b. 1588 at Kriz'evčí, Croatia. Born into a noble Croatian family, he was educated by the Jesuits in Vienna and Graz, where he earned a doctorate in philosophy, and at the Germanicum (1611-1615) in Rome. Following ordination in Rome, he ministered for two years in his homeland. Then his former professor in Graz, Cardinal Pázmány, appointed him head of the Trnava seminary and a canon of the Esztergom Cathedral (Hungary). In 1619, he accepted assignment as administrator of the property of the former Benedictine abbey of Krásna near Kos'ice in the hope of stimulating the faith there. In the face of persecution he remained at the service of his NEW CATHOLIC ENCYCLOPEDIA flock, offering an example of fidelity to Christ. Kriz'ín, to whom the attention of the soldiers had first turned, suffered the same tortures as Grodziecky'. When Kriz'ín fainted from the pain, he was beheaded. Stefan (Stephen) Ponrácz, Jesuit priest; b. ca. 1582 at Alvincz Castle, Transylvania, Hungary. Born into a noble family, he studied classics in his homeland, then attended the Jesuit College at Cluj, Romania, and abandoned the prospect of a brilliant, secular career in order to enter the Society of Jesus at Brno, Moravia (1602), where he first met Grodziecky'. Following his studies in philosophy at Prague (Bohemia) and theology at Graz (Austria), he was ordained in 1615. He taught for a time at the Jesuit college at Humenné, Slovakia, before accepting the invitation to minister in troubled Kos'ice. Despite 241 KOSTISTK, GEREMIA OF VALACHIA, BL. fered heavy punishment; some were even put to death. How can we fail to acknowledge, for example, the spiritual greatness of the 24 members of the Evangelical Churches who were killed at Presov? To them and to all who accepted suffering and death out of fidelity to the dictates of their conscience the Church gives praise and expresses admiration. . . . May [the example of the three new saints] renew in their fellow citizens of today a commitment to mutual understanding. Feast: Sept. 7 (Jesuit calendar). Bibliography: L'Osservatore Romano, English edition, 27 (1995): 1-3; 28 (1995) 6, 11; 29 (1995) 9. J. N. TYLENDA, Jesuit Saints and Martyrs (Chicago 1998) 290-292. [K. I. RABENSTEIN] KOSTISTK, GEREMIA OF VALACHIA, BL. Exterior of The Immaculate Conception Cathedral, Seoul, South Korea. savage and prolonged torture, Ponrácz' was alive when the soldiers threw him into the sewage ditch with his dead companions. He suffered in pain for another 20 hours before giving up his spirit. During the canonization ceremony the Holy Father noted: "This canonization was also an important ecumenical event, as was evident both at my meeting with representatives of the Protestant denominations and during my visit to the place that commemorates the death of a group of the faithful of the Reformation." He prayed at the monument commemorating their death. On first glance it is difficult to reconcile Pope John Paul II's efforts toward Christian unity and this canonization of three martyrs of the Reformation. But as he explained it in his homily: Today's liturgy invites us to reflect on the tragic events of the early seventeenth century, emphasizing, on the one hand, the senselessness of violence relentlessly visited upon innocent victims and, on the other, the splendid example of so many followers of Christ who were able to face sufferings of every kind without going against their own consciences. Besides the three Martyrs of Kos'ice many other people, also belonging to Christian confessions, were subjected to torture and suf²⁴² Also known as Jeremiah or Jeremy of Valachia, and Jeremias Stoica, Capuchin; b. June 29, 1556, Zaro, Romania; d. March 5, 1625, Naples, Italy. Leaving his friary in Romania to travel to Naples, Geremia startled the locals by living in imitation of Christ for forty years. He was known for his spiritual wisdom and fraternal love for the poor and sick to whom he ministered selflessly. He fell ill while tending the sick and died at age sixty-eight. Pope John Paul II beatified him on Oct. 30, 1983, as the first Romanian so recognized officially. Feast: May 8. Bibliography: F. S. TOPPI, Spirito francescano nel hoto Geremia Stoica de Valacchia, Studia Bucarensia Franciscanae (1984) 127-42. Acta Apostolicae Sedis 76 (1984) 550-52. L'Osservatore Romano, Eng. ed., 46 (1983), 6-7. [K. I. RABENSTEIN] KOSTISTK, STANISLAUS, ST. Patron of Poland, b. Rome, Italy, Aug. 15, 1562. He was the second of seven children.

nel beato Geremia Stoica da Valacchia, Studi e Ricerche Francescane (1984) 127-42. Acta Apostolicae Sedis 76 (1984): 550-53. L'Osservatore Romano, Eng. ed. 46 (1983): 6-7. [K. I. RABENSTEIN] KOSTKA, STANISLAUS, ST. Patron of Poland; b. Rostkovo, Poland, Oct. 28, 1550; d. Rome, Italy, Aug. 15, 1568. He was the second of seven children, born into the high Polish nobility. His training at home was religious, exacting, and firm. At 14 he and his elder brother Paul enrolled in the Jesuit college in Vienna. Stanislaus's early desire for holiness intensified and he showed great constancy in his practice of prayer and penance. This annoyed Paul who treated Stanislaus with brutality. Stanislaus seemed to receive some unusual spiritual favors. On one occasion, when seriously sick, he saw angels, attended by St. Barbara, patron of his sodality at school, bringing him Holy Communion. He also beheld the Blessed Virgin, holding NEW CATHOLIC ENCYCLOPEDIA KOWALSKA, FAUSTINA, ST. the Christ Child and advising him to enter the Society of Jesus. The Jesuit superior at Vienna was reluctant to admit him into the society because of the possible wrath of his father, so Stanislaus decided to apply elsewhere. He left Vienna and, after successfully eluding his brother, who pursued him, he walked to Dillingen in Germany where he met St. Peter CANISIUS, the German provincial. Canisius sent him to Rome where he was admitted to the novitiate of St. Andrew on Oct. 28, 1567, by the General, St. Francis BORGIA. In the ten remaining months of his life all were impressed by his earnest and childlike fervor. In early August of 1568, he seemed to foresee his death. On the tenth he became ill and died within the week. He was canonized in 1726. Feast: Nov. 13. Bibliography: D. BARTOLI, Compendio della vita del B. Stanislao Kostka, ed. C. GROSSI (Turin 1925). J. E. KERNS, Portrait of a Champion: A Life of St. Stanley Kostka (Westminster, Md. 1957). J. MAJKOWSKI, Saint Stanislaus Kostka. A Psychological Hagiography (Rome 1972). U. UBALDINI, Analecta Bollandiana, 9 (1890) 360-378. [W. V. BANGERT] KOUDELKA, JOSEPH MARIA Bishop; b. Chlistovo, Bohemia, Dec. 8, 1852; d. Superior, Wis., June 24, 1921. At 13, after education at the college at Klattau, Bohemia, he immigrated with his parents to the U.S. and settled near Manitowoc, Wis. He continued his studies at St. Francis Seminary, Milwaukee, Wis., became a naturalized citizen, and was ordained Oct. 8, 1875. After pastoral work at St. Prokopius Church, Cleveland, Ohio, until 1882, he served (1882-83) as editor of *Hlas*, a Bohemian magazine published in St. Louis, and then returned to Cleveland as pastor of St. Michael's (1883-1907), where he built the parish church and school. He prepared the first, second, and third readers (in German) for Bohemian schools (1882), wrote a short history of the Catholic Church for Catholic schools (1905), and compiled prayer books for adults and children. He spoke German, Polish, Bohemian, and English and had a command of the classical languages. When Bp. Ignatius Horstmann asked for an auxiliary bishop in Cleveland to care for the foreign populace, especially the Slavic peoples, Koudelka was appointed Nov. 29, 1907, and consecrated bishop of Germanicopolis Feb. 25, 1908. He was the first auxiliary bishop of special jurisdiction appointed in the U.S., and he served in Cleveland until Sept. 4, 1911, when he was transferred to Milwaukee as auxiliary to Abp. S. G. Messmer. On Aug. 1, 1913, Koudelka was appointed second bishop of the Diocese of Superior, where, during his eight-year administration, ten parish churches, 22 missions, and six schools were founded or greatly enlarged. The Catholic population increased from 52,129 in 1911 to 57,511 in 1920. After the transfer to Milwaukee, Koudelka was succeeded in Superior by St. Ignatius O'Conor.

22 missions, three hospitals, two high schools, five elementary schools, two industrial schools, and one orphanage were built. The Catholic population increased from 53,130 to 57,514; the number of priests serving the diocese, from 86 to 98. Among the most noted buildings erected under Koudelka was the St. Joseph Orphanage in Superior, with its imitation baroque chapel, much of which was financed by the missions and retreats Koudelka gave across the nation. He was buried at St. Michael's, his former parish in Cleveland, and his remains are interred in St. Mary's cemetery there. [V. E. RUSH] KOWALSKA, FAUSTINA, ST. Baptized Elena (or Helena), in religion Maria Faustina (Polish: Faustyna), visionary, virgin of the Congregation of the Blessed Virgin Mary of Mercy; b. Aug. 25, 1905, at Głogowiec (west of Łódz), Poland; d. Oct. 5, 1938, at Kraków. Known as the apostle of Divine Mercy, Faustina was the third of ten children (six survived infancy) in a poor family. Although she had only two years of formal education, her diaries exhibit profound insight. She was baptized at St. Casimir's, Swinice Warckie; at age 7 (1912), she first heard Jesus in an inner locution inviting her to strive for perfection. In 1922, she expressed a desire to 243 KOWALSKA, FAUSTINA, ST. The embroidered drapery with an image of sister Faustina Kowalska hangs on the facade of St. Peter's Basilica April 30, 2000. Pope John Paul II made her his first canonization of the Catholic Jubilee year. (©APF/CORBIS) 244 NEW CATHOLIC ENCYCLOPEDIA KOZKA, KAROLINA, BL. enter the convent, but, because her parents needed her financial help, she worked as a housekeeper in Aleksandrów, Łódz, and Ostrówek. At age 29, she first attempted to enter a convent in Warsaw, but was turned away. Following a vision of the suffering Christ, she entered the Sisters of the Blessed Virgin Mary of Mercy Aug. 1, 1925, and changed her name. After her postulancy at a vacation house and novitiate in Kraków, she made her temporary vows April 30, 1928. Faustina professed her final vows in 1933 before Bishop Stanislaus Rospond of Kraków. Thereafter, she served her sisters as an unassuming cook, gardener, and porter in the congregation's houses at Kraków, Płock, and Vilnius. On Feb. 22, 1931, in Płock, Faustina had a vision of Jesus, asking her to promote the Second Sunday of Easter as a celebration of Divine Mercy and spread the devotion throughout the world. After a psychiatric assessment certified Faustina's mental health, Father Michael Sopocko, her spiritual director, arranged for artist Kazimierowski to render a painting of her vision of Jesus as the merciful savior with streams of red and white light shining from his heart. Faustina kept a journal of her mystical experiences. Only a few of her superiors, her confessor, and spiritual director knew of her visions, revelations, hidden stigmata, and gifts of ubiquity, reading souls, and prophecy. A poor translation of her nearly 700-page diary was condemned by the Vatican in 1958. However, when popular veneration of Faustina continued, Cardinal Karol Wojtyła had it re-translated, which resulted in the ban's removal April 15, 1978, six months before his election to the papacy. In visions Christ also asked the humble sister to propagate the Chaplet of Divine Mercy, veneration of the Divine Mercy image inscribed "Jesus, I trust in You," and the remembrance of his death each day at 3 P.M. Faustina, the inspiration for the Polish Apostles of Divine Mercy, died from tuberculosis. The movement comprised of priests, religious, and laity has spread to 29 countries. Pope John Paul II made a pilgrimage to Faustina's tomb at the Sanctuary of Divine Mercy in KrakówŁagiewniki June 7, 1997, where she died and which the young Wojtyła visited daily before work at the Solvay factory. Her cause for beatification was reopened in Rome Jan. 30, 1968. Faustina was both beatified April 18, 1993, and canonized April 30, 2000, by John Paul II, whose lifelong efforts to propagate devotion to the Divine Mercy (see DIVES IN MISERICORDIA, 1980) culminated when he officially declared April 30, 2000, that the Second Sunday of Easter would also be designated "Divine Mercy Sunday" throughout the Church. Feast: Oct. 5. NEW CATHOLIC ENCYCLOPEDIA Bibliography: Writings by St. Faustina: Diary: Divine Mercy in My Soul (3d rev. ed. Stockbridge, Mass. 2000); Revelations of Divine Mercy: Daily Readings from the Diary of Blessed Faustina Kowalska, ed. G. W. KOSICKI (Ann Arbor, Mich. 1996). Literature about St. Faustina: J. BURKUS, Gaila minios (Hot Springs, Ark. 1983). G. W. KOSICKI, Now Is the Time for Mercy (Stockbridge, Mass. 1991); Meet Saint Faustina (Ann Arbor, Mich. 2001). MARIAN FATHERS, The Promise (Stockbridge, Mass. 1987). S. MICHALENKO, The Life of Faustina Kowalska (Ann Arbor, Mich. 1999). C. M. ODELL, Faustina: Apostle of Divine Mercy (Huntington, Ind. 1998). S. URBANSKI, Zycie mistyczne błogosławionej Faustyny Kowalskiej (Warsaw 1997). [K. I. RABENSTEIN] KOZAL, MICHAŁ, BL. Bishop, martyr of Dachau; b. Sept. 27, 1893, Ligota (now Nowy Folwark near Poznán), Poland; d. Jan. 26, 1943, Dachau Concentration Camp. Kozal was born into a devout peasant family. Following his ordination to the priesthood (1918), he held parish assignments while teaching in Catholic secondary schools. In August 1939, Kozal was appointed by Pope Pius XII auxiliary bishop of Włocławek, Poland, then named bishop. During the short time between his consecration and arrest in which he could celebrate only a single Mass, Kozal was responsible for sending to safety Stefan Wyszyński. Kozal was arrested by the Gestapo on Nov. 7, 1939 as part of the Nazi drive to eradicate the Polish intelligentsia and elite. He was held for a time in a Włocławek prison, then sent to a convent in Ład. Following stops in Szczeglin and Berlin, Kozal was interned at Dachau (April 25, 1941). For the next two years he secretly celebrated Mass whenever possible and ministered to his fellow prisoners. He was killed with an injection of carbolic acid. Bp. Kozal was beatified at Warsaw, Poland, by John Paul II, June 14, 1987. Feast: June 14. Bibliography: S. BISKUPSKI, Męczennikami biskupstwa kieleckiego Michała Kozala; bararzynstwo hitlerowskie w walce z Kościolem Katolickim w Polsce (2d. ed. Warsaw 1955). T. BOJARSKA, Cierniowa mitra (Warsaw 1971). W. FRATCZAK, Biskup Michał Kozal: zycie-meczeństwo-kult (Warsaw 1987). F. KORSZYNSKI, Un vescovo polacco a Dachau (Brescia 1963). Nuremberg War Crimes Trial Proceedings, v. 4, 511. L'Osservatore Romano, Eng. ed. 23 (1987): 12. [K. I. RABENSTEIN] KOZAKA, KAROLINA, BL. Virgin martyr for purity, lay woman; b. Aug. 2, 1898, Wal-Ruda, Poland; d. there Nov. 18, 1914. The fourth of the eleven children of the farmers Jan Kozka 245 KÓZMIŃSKI, HONORAT, BL. and Maria Borzecka, vivacious Karolina developed an intense prayer life at an early age. She was dragged into the woods and killed by one of the occupying Russian soldiers after she rejected his advances. When her body was found nearly three weeks later, it was interred in the churchyard at Zabawa (Dec. 6, 1914). Her relics were translated in November 1917 and a cross erected at the execution site. Pope John Paul II beatified her at Tarnów, Poland, June 10, 1987. Bibliography: Acta Apostolicae Sedis L'Osservatore Romano, Eng. ed. 29 (1987) 3-5. (1987) 739. [K. I. RABENSTEIN] KÓZMIŃSKI, HONORAT, BL. Baptized Florence Wenceslaus John Kózmiński (or Kózmínskigo), also known as Honorat a Biala, architect, Capuchin, founder; b. Oct. 16, 1829, Biala Podlaska, Poland; d. Dec. 16, 1916, Nowe Miasto, Poland. Kózmiński was the second of four children of an affluent architect and his pious spouse. Following in his father's footsteps, he studied architecture at the Warsaw School of Fine Arts. Kózmiński's faith failed at his father's death in 1845, but was reinvigorated during his internment (1846-47) on a false charge of treason against the Russian occupation and subsequent illness. He became a Capuchin December of 1848, received the name Honorat, and was ordained Dec. 8, 1852. Thereafter he preached and served as spiritual director in Warsaw. Under the Russian occupation, he founded more than 20 associations and congregations, including the Circles of the Living Rosary and the Sister Servants of Mary Immaculate (1878). Most of these groups were reorganized by the Polish hierarchy in 1908. Among the surviving organizations is the Franciscan Sisters of Saint Felix of Cantalice (FELICIANS), founded by Mother Angela TRUSZKOWSKA under the spiritual direction of Blessed Honorat, who witnessed the dedication of the initial Felician sisters on Nov. 21, 1855. Although Honorat was placed under house arrest at Zakroczymski monastery during the Russian period of suppression, he continued to provide spiritual direction. From 1892 to 1895, Kózmiński ministered at Nowe Miasto until he was appointed commissary for the Polish Capuchins. He died following a painful illness. Pope John Paul II beatified Honorat Oct. 16, 1988. Bibliography: Dziedzictwo bl. Honorata Kózmińskiego, ed. H. I. SZUMIL and G. BARTOSZEWSKIEGO (Sandomierz 1998). C.-C. BILLOT, Honorat Kozminski (Blois, France 1982). W. KLUZ, Ziarnko gorczycy: o Honorat Kózmiński OFM Cap (Warsaw 1987). F. DA RIESE PIO X, Onorato Kózmiński da Biala Podlaska: un polacco che visse sempre in piedi (Rome 1976). M. SZYMULA, Duchowósć zakonna: duchowósć zakonna wedlug nauczania bl. Honorata Kózmińskiego (2d. ed. Warsaw 1999). M. A. WERNER, O. Honorat Kóz- 246 mínski, kapucyn (Poznań 1972). Acta Apostolicae Sedis (1988) 1173. [K. I. RABENSTEIN] KRAMP, JOSEPH Liturgist; b. Kerpen, Rhineland, June 19, 1886; d. Frankfurt, June 14, 1940. He joined the Society of Jesus in 1905. During World War I he served as a chaplain in German army hospitals. For a short while he taught in Bombay but returned to Germany because of poor health. From 1928 to 1940, though he lived the life of a quiet scholar in Frankfurt, he exerted an especially strong influence on the Catholic German youth movement. In the field of his special competence, pre-Tridentine theology, he published ten major and minor works, several of which have been translated. He won international recognition for his work *Eucharistia* (Freiburg 1924; English tr. St. Paul, Minn. 1926). In it he offers the first analysis of the late medieval changes of attitude toward the Eucharist. His published writings also include: *Die Opferanschauungen der römischen Messliturgie* (Regensburg 1920), *Mess. liturgie und Opfergedanken* (Regensburg 1921), and *Messliturgie und Gottesreich* in three volumes (Freiburg 1921). A great part of his endeavor was given to a study of the Liturgical Year. Avoiding the then prevalent tendency to moralize, his method consisted in a careful analysis of the liturgical texts. His books also show a remarkable eschatological tendency long before this became common in the writings of other liturgists. Unfortunately, because of his daring interpretation of the sacrificial character of the Mass, he was excluded from academic offices. [H. A. REINHOLD] KRAUS, FRANZ XAVER Church and art historian; b. Trier, Germany, Sept. 18, 1840; d. San Remo, Italy, Dec. 28, 1901. He was ordained in 1864; he became professor of the history of Christian art at Strassburg in 1872, and of Church history at Freiburg im Breisgau in 1878. As a leader of the liberal wing of Catholic scholars, he criticized the centralization of Church government and the Ultramontanes (see ULTRAMONTANISM) and attempted to provide a reconciliation between Catholicism and modern culture, as well as between Church and State in the KULTURKAMPF difficulties. He was a Dante scholar and essayist who raised Christian archeology and art history to independent disciplines in Germany. His diaries are important for the history of the Church in the 19th century. His *Lehrbuch der NEW CATHOLIC ENCYCLOPEDIA KREISLER*, FRITZ Kirchengeschichte went through four editions (Trier 1872-96) during his lifetime. He produced the two volume *Realencyklopädie der christlichen Altertümern* (Freiburg 1883-86); the *Geschichte der christlichen Kunst* in two volumes (Freiburg 1895-1900), and several studies of ancient Christian art and inscriptions in Alsace-Lorraine and the Rhineland. His diaries (*Tagebücher*) were published by H. Schiel (Cologne 1957). Bibliography: C. BRAIG, Zur Erinnerung an F. X. Kraus (Freiburg 1902). H. SCHIEL, Im Spannungsfeld von Kirche und Politik: F. X. Kraus (Trier 1951); F. X. Kraus und die Katholische Tübinger Schule (Ellwangen 1958). H. TRITZ, "F. X. Kraus und P. M. A. Hughes," *Spicilegium Historicum Congregationis SS. Redemptoris* 11 (1963) 182-232. [H. SCHIEL] KRAUTH, CHARLES PORTERFIELD Lutheran leader and theologian; b. Martinsburg, Va., March 17, 1823; d. Philadelphia, Pa., Jan. 2, 1883. After education at Gettysburg College and Theological Seminary, Pa., where his father, Charles Philip Krauth, was professor, he became pastor of churches in Maryland, Virginia, and Pennsylvania. In 1859 he moved to Philadelphia, where he was made editor of the Lutheran, and in its weekly columns he championed the conservative teachings and practices that were characteristic of the confessional revival of the mid-19th century. Krauth was a man of great learning and contributed to a variety of theological journals. When the Lutheran Theological Seminary was founded in Philadelphia (1864), he was elected professor of systematic theology. He was the leading organizer and first president of the General Council (1867), into which he hoped to gather all the conservative synods of English-, German-, and Scandinavian-speaking Lutherans in North America. Although his hope was only partially realized, his leadership was widely respected. His position was set forth in his major work, *The Conservative Reformation and its Theology* (1872). Besides teaching theology, Krauth was professor of philosophy at the University of Pennsylvania, Philadelphia, during his last 15 years. Bibliography: A. SPAETH, Charles Porterfield Krauth, 2 v. (v.1 New York 1898; v.2 Philadelphia 1909). [T. G. TAPPERT] KREISLER, FRITZ Composer and violin virtuoso; b. Vienna, Feb. 2, 1875; d. New York City, Jan. 29, 1962. He was a musical wonder child whose talent was fostered by his parents, NEW CATHOLIC ENCYCLOPEDIA Fritz Kreisler. (©Hulton-Deutsch Collection/CORBIS) Anna and Samuel

in Bourges. He soon abandoned teaching for ambitious projects of research, many of which remained unfinished at the time of his death. Many of his works were compilations, dealing with a variety of disciplines and comprising numerous volumes. Every year he produced one or more works, Labbe, like other of his contemporaries, was given to stating controversial opinions and to defending them vigorously in print. He spoke of Protestants and the intolerance typical of his century. De scriptoribus ecclesiastis quos attigit card. Robertus Bellarmineus (Paris 1660) is a criticism of a bibliography of ecclesiastical authors in which Labbe censured certain Protestant writers. Labbe's learning was extensive. His scholarly interests included hagiography, ecclesiastical and secular history, heraldry, antiquities, geography, and Greek prosody. In some fields his learning was sound, and certain of his works have been useful to subsequent generations of scholars. For a complete list of his publications (some 80 titles), see C. SOMMERVOGEL et al., *Bibliothèque de la Compagnie de Jésus*, 11 v. (Brussels-Paris 1890-1932). In Pharus Galliae Antiquae (Moulins 1644), Labbe bitterly criticized a similar account by Sanson. The dispute that ensued reached such proportions that the Chancellor of France, Pierre Séguier, Due du Villermot, had to intervene and pacify the irate scholars. Labbe was responsible for the first plan of a history of Byzantium. De Byzantinae historiae scriptoribus (Paris 1648). This work was his most precious contribution to historical studies and the most useful to posterity. Aristoteles et Platonis graecorum interpretationes tactae haec editorum (Paris 1657) is the plan of a work devoted to the history of Greek and Roman philosophy. Claudio Galeni Vita (Paris 1660) and Claudio Galeni chronilogium eloquum . . . (Paris 1671-72). This basic work comprised eight volumes and was completed by G. Cossart. Bibliography: H. HURTER, *Nomenclator literariorum theologiae catolicae* 5 v. in 6 (ed. Innsbruck 1903-13) 4:190-190. C. SOMMERVOGEL et al., *Bibliothèque de la Compagnie de Jésus*, 11 v. (Brussels-Paris 1890-1932) 4:1295-1238; 9:561-563. L. KOCH, *NEW CATHOLIC ENCYCLOPEDIA* Jesuit-Lexikon: Die Gesellschaft Jesu eins und jetzt (Padernborn 1934) 2:105-54. [C. HOLMES] LABERTHONNIÈRE, LUCIEN French Modernist philosopher and theologian, b. Chazelet (Indre), Oct. 5, 1860; d. Paris, Oct. 6, 1932. After ordination (1886) as a member of the ORATORIANS, he became a professor of philosophy at the College of Juilly (1887). He came under the influence of BOUTROUX, at the Sorbonne, where he continued his studies. In his preoccupation with reconciling philosophy and religion, his thinking was influenced by BLONDÉL, PASCAL, and MAINE DE BIRAN. He was appointed superior at the École Massillon in Paris (1898) and of the college of Juilly (1900). From 1905 until 1913 he edited *Annales de la philosophie chrétienne*. As a follower of Blondel's immanence theory and a severe critic of Church authority and of SCHOLASTIC PHILOSOPHY but not that of ST. THOMAS AQUINAS, he developed a pragmatic personalism view of religion called moral dogmatism. His *Essais de philosophie religieuse* (1903) and *Le Réalisme chrétien et l'idéalisme grec* (1904) were put on the Index in 1906. The *Annales* and two of his other works, *Le témoignage des martyrs* (1912) and *Sur le chemin du Catholicisme* (1913), were placed on the Index in 1913. When he was subsequently forbidden to publish his writings, he obeyed but continued to write. His *Etudes sur Des cartes et Etudes de philosophie cartésienne*, published posthumously, were placed on the Index in 1936 and 1941, respectively. His private life was exemplary, and he died at peace with the Church after receiving the Last Rites. Bibliography: M. M. D'HENDECOURT, *Essai sur la philosophie du Père Laberthonnière* (Paris 1947). F. CASTELLI, *Laberthonnière* (Milan 1927). J. P. GOLINAS, *La Restauration du Thomisme sous Louis XIII et les philosophies nouvelles: Etudes de la pensée de M. Blondel et du Père Laberthonnière* (Washington 1959). I. DANIELLE, *Encyclopédia filosofica*, 4 v. (Venice-Rome 1957) 2:1760-62. [F. M. O'CONNOR] LABORNS Cardinal, canonist and theologian; b. Pontorna, Italy, d. most likely Rome, c. 1190. He studied at Frankfort and received the rank of magister at the University of Paris. He held the post of canonicus at Capua before 1160. In 1173 he became cardinal deacon of S. Maria in Portico and in 1180 cardinal priest of S. Maria in Trastevere. He belonged to the school of canonists known as the DECRETISTS, in that their main concern was to comment on the Decretum of GRATIAN. He is the au26 LABOREM EXERCENS that of several works, the most famous being his *Codex Compilations*. This work, finished in 1182, was the result of 20 years of labor on his part. It is an attempt at rearranging Gratian's *Decretum* in a more logical order, with the addition of new materials such as decreta of Innocent II, Eugene III, Alexander II, and the canons of the Third Lateran Council. Laborns is also the author of three theological treatises: *De vera libertate* (1144-51); *Contra Sabellianos* (1180-90); and *De relativa praedicatione personarum in diuiniis* (1180-90). He was apparently influenced by the school of Gilbert of Poitiers in his theological work. Bibliography: S. KUTTNER, *Repositorium der Kanonistik* (Rome 1937) 267-268. G. LEBRAS, *Dictionnaire de théologie catholique*, ed. A. VACANT, 1 v. (Paris 1903-50; Tables générales 1951) 8:2,238. [J. M. BUCKLEY] LABOREM EXERCENS Pope John Paul II's encyclical on labor, dated Sept. 14, 1981. The intermediate occasion for the encyclical was the ninthieth anniversary of RERUM NOVARUM, Pope Leo XIII's social encyclical of 1891—the start of what has come to be known as "papal social thought." Laborem exercens defined the human being as "worker." Humans differ from animals because humans alone must create the conditions of their survival and well-being by labor. The encyclical significantly expanded the notion of work. John Paul II indicated that labor does not refer principally to industrial labor, as it tended to do in previous encyclicals, but included agriculture, clerical, scientific, service-oriented and intellectual work (nn. 1, 4). The encyclical presented Catholic social teaching as a radical critique of communism and capitalism. Oppression and inequality in the world are caused by a disorder in the organization of labor. While capital (including the mechanical means of production and the natural resources made available for production) is "the result of labor" (n. 12), i.e., accumulated labor, and therefore should be united with labor and serve labor, in actual fact capital has organized itself against labor in Western society. The encyclical formulated the fundamental principle of the priority of labor over capital. In today's world in which industries are interconnected and related to public institutions, capital is meant to serve the entire laboring society. State ownership of the industries in itself offers no guarantee that the priority of labor over capital will be respected. The encyclical defended private ownership of productive goods, but added that ownership, 266 whether private or public, is always conditional. "Isolating the means of production as separate property in order to set it up in the form of capital in opposition to labor—is contrary to the very nature of these means . . . because the only legitimate title to these possessions is that they should serve labor" (n. 14). Laborem exercens argued that the dignity of labor is such that laborees are entitled to co-own the goods they produce and thus share in the decisions regarding the use of these goods. Workers are also entitled to share in the decisions concerning the work process. According to John Paul II, workers are meant to be "the subjects, the fully responsible agents, of production. The encyclical encouraged all movements that seek to extend workers' participation in ownership and management. (At the time the encyclical appeared there still was hope that the union movement Solidarity would transform Polish society.) What strategy must be adopted to transform the economic systems of West and East so that the priority of labor be respected? To achieve social justice in the various parts of the world, in the various countries and in the relationship between them, it is necessary to find ways to help the poor. The church is firmly committed to this cause, for it considers it to be its mission to serve the poor, to bring the福音 to the poor" (n. 8). The doctrinal teaching was reinstated in the "Instruction on Christian Freedom and Liberation" (March 1981) published by the Congregation for the Doctrine of the Faith. The encyclical's social-economic problems which preoccupy today cannot be solved unless the frontiers of solidarity are crossed, including those between themselves, solidarity with the rich, the poor, the weak, the disabled, solidarity among the workers and with the workers" (n. 89). Bibliography: For the text of Laborem exercens see Acta Apostolicae Sedis (1981) 57-647 (Latini). October 11, no. 15 (Sept. 24, 1981) 223, 227-244. (English) The Pope Speaks (1981) 289-336 (English). For commentaries and analyses of the encyclical, see G. BAUM, *The Pope Speaks* (New York 1982). P. DOHR, *Option for the Poor* (Maryknoll, N.Y. 1983). J. W. HOUCK and O. F. WILLIAMS, eds., *Cooperation and Capitalism: John Paul II's "Laborem exercens"* (Washington, D.C. 1983). University Press of America, 1983). J. G. BAUM, LABOURE, CATHERINE ST. Mystic, inauguratrix of the MIRACULOUS MEDAL, devotio in Fair-lez-Moutiers, Burgundy, France, May 2, 1800. NEW CATHOLIC ENCYCLOPEDIA LABOURE, BENEDICT JOSEPH ST. 1806 d. Enghien-Beaulieu Convent, Paris, Dec. 31, 1876. Zeé as she was baptised, the ninth of 17 children of Pierre Laboure, a prosperous tailor, and Madeleine Louise Contet (d. 1911). She received no formal education but frequented Communions, daily Mass, and hours of prayer nurtured her desire to enter religious life. From the age of 12 she managed the household for her father and brothers. In 1828 her father died. To discourage her vocation by sending her to a convent in his brother's care, Unhappy there, she fled to relation in Châtillon-sur-Seine where she entered the Daughters of Charity of Villefranche de Paul (Joinville 1828) and took Catharine as her name. As a novice at the novitiate in Rue du Bac, Paris, she experienced visions of St. Vincent de Paul's heart. 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encouraged. In 1934 Jeannard welcomed the first Black priests ordained by the Society of the Divine Word. Bishop Maurice Schexnayder, who had been consecrated auxiliary Feb. 22, 1951, succeeded Bishop Jeannard on May 24, 1956. Upon his resignation in 1972, Bishop Gerard L. Frey was transferred from Savannah, Georgia, and appointed the third Bishop of Lafayette. The Rev. Harry J. Flynn was appointed coadjutor to Bishop Frey in 1986 and became the fourth Bishop of Lafayette in 1989. When Bishop Flynn was elevated to Coadjutor Archbishop of Minneapolis-St. Paul in 1994, Bishop Edward J. O'Donnell was installed as the fifth bishop in 1994. Bibliography: J. LAFARGE, op. cit.

America 109 (Dec. 7, 1963) 27-28. R. HECHT, *An Ordinary Man: A Life of John LaFarge*, S.J. (Metuchen, N.J. 1996). M. W. NICKELS, *The Federated Colored Catholics: A Study of Three Perspectives on Racial Justice as Represented by John LaFarge, William Markoe, and Thomas Turner* (Ph.D Dissertation, Catholic University of America 1975). Bibliography: Archives, Diocese of Lafayette; The Catholic Church in Louisiana (New Orleans 1939). [P. S. HURLEY] (R. E. TRACY/M. G. GUIDRY) 278 NEW CATHOLIC ENCYCLOPEDIA LAFACHE, LOUIS FRANCOIS RICHER LA FERTE, ABBEY OF First abbey of CITEAUX (Latin: Firmatia), founded in 1113 in the Diocese of Chalon-sur-Saône (now Autun) by the counts of Chalon, who donated a fourth of the forest of Brugny. Under the administration of the first abbot, Philibert, the domain was enlarged by donations from noblemen of the region. In 1120 the number of religious was large enough to enable the abbot, Opizo, to found the first Cistercian house outside France, the abbey of Aigle, located south of the Alps at Cluny. The general chapter of Citeaux in 1119 learned that the abbey of Tarasne, that same year the abbey of Locedio was founded from La Ferte in Piedmont in the Diocese of Verceil. In 1132 the abbey of Maizière was founded in Burgundy in the Diocese of Châlons (modern Diocese of Dijon). When the general chapter of Citeaux in 1119 learned that the abbey of Tarasne had held a separate chapter, it required that the Abbey of La Ferte make an inquiry into summing all the abots in order to forbid such reunions. A struggle for power within the Cistercian Order continued between the abbot of Citeaux and the first four daughters abbeys, La Ferte, PONTIGNY, CLAIRVAUX, and MORIMOND (all founded by St. STEPHEN HARDING); in 1134 Innocent III checked the controversy (1215), but it flared up again in 1265, to be settled by Clement IV's bull *Parvus fons* (P. Cousin 375). In 1260 the abbey of Barone was founded in Lombardy in the Diocese of Pavia. The last daughter abbey, Saint-Serge, was founded in Syria 1235. The monasteries were built on the abbey Simon (1208-29). Several of the daughter abbeys founded in the general chapter descended from La Ferte, even though it had a filiation of 16 abbeys. When the Peas of Bretigny (1360), between Prince of Aquitaine and King of France, La Ferte was confirmed with a man and woman to the abbey. In 1439 the general chapter descended from La Ferte, along with many other abbeys, to the Augustinian Council of the order from France. In 1562 Abbot Claude de la Ferte was elected abbot and was killed and burned. Abbot Claude Petit (1567-1710) rebuilt the monastery, preserving the 13th-century church, adding to it a more contemporary facade. At the beginning of the French Revolution there were only about 15 religious left at La Ferte. The buildings were scattered, sold, and the library was scattered. The remains of the monastery is the 13th-century abbey palace. NEW CATHOLIC ENCYCLOPEDIA. Bibliography: Sources, G. DUBUY, Recueil des parrainages de l'abbaye de la Ferte-sur-Grosne, 1113-1178 (Paris 1953). T. HUMPERINCK, "Exordium Cisterci cum summa cartae caritatis et fundatio primarum quatuor filiarum Cisterci," *Annales Sacri Ordinis Cisterciensic* 2 (1946) 119-145. Statuta capitulo generalis ordinis cisterciensis, ed. J. M. CANIVET, 8 v. (Louvain 1932-41). Literaturé, J. L. BAZIN, "Notice historique sur l'abbaye de la Ferté-Grosne," *Mémoires de la Société d'histoire et d'archéologie de Châlons-sur-Saône* (1895) 1-70. A. KING, Citeaux and Her Elder Daughters (London 1954) 106-147. B. STURZER, "La Ferté-Grosne," *Cistercienser-Chronik* 7 (1995) 225-231, 257-264, 289-296, 321-334, 353-360. K. SPAHR, Lexikon für Theologie und Kirche, ed. J. HOFER and K. RAHNER, 10 v. (2d, new ed. Freiburg 1957-65) 6729. [M. A. DIMIERI] LAFITAU, JOSEPH FRANCOIS RICHER, Jesuit author and missionary in New France (Bordeaux Jan. 1, 1681 d. there July 3, 1746). He entered the Society of Jesus in 1659 and in 1711 he was sent to New France (Canada), where for several years he labored among the Iroquois at Sault Saint Louis. After his recall to France in 1717 he spent his remaining years as a professor and writer. One of his better-known works, familiar to historians and anthropologists, is the two-volume *Treatise Mœurs des sauvages Américains comparés aux mœurs des premiers temps* (Paris 1724), which went through several editions and translations. This is an excellent source work and contains penetrating observations on the liquor traffic of the French traders with the natives. Shortly after his return to France he published also a work on ginseng, species of which had been found in Canada, and was responsible for spreading knowledge of this medicinal root among Europeans. Another major work, *Histoire des débouvetes et conquêtes des Portugais dans le Nouveau Monde* (Paris 1733), was later translated into Portuguese. This work is a disappointment to an Americanist hoping for contemporary and historical insights into the story of colonial Brazil; the author interprets the "Nouveau Monde" as including the Orient and devotes his study primarily to Portuguese enterprise in that area, rather than to the New World of the Americas. Laftau was also one of the contributors of the day to the important Jesuit periodical of the 18th century, *Mémoires de Trévoux*. Bibliography: L. KOCH, Jesuit-Lexikon: Die Gesellschaft Jesu einst und jetzt (Louvain-Herzliere 1962) 1056-57. [J. F. BANNONI] LAFLECHE, LOUIS FRANCOIS RICHER Canadian bishop; b. Ste. Anne de la Pérade, Quebec, Sept. 4, 1818; d. Three Rivers, Quebec, July 14, 1979. LAGNY-SUR-MARNE, ABBEY OF Attended Nicolet College, Quebec; was ordained in 1844; and went as a missionary to the Northwest. In 1846 he accompanied Rev. (later Abp.) J. A. TACHÉ to La Crose island, where he distinguished himself by his rapid mastery of the native languages and was the first to reduce the language of the Mantagnas to a grammatical form. After being named titular bishop of Arath (1849), he was ill for five years and begged for a release from the episcopate, suggesting that Tauché take his place. In 1851 at Turtle Mountain, N.Dak., he directed the defense of 60 people of mixed native and European descent against 2,000 Sioux who kept them under siege for two days (July 13 and 14). The Sioux finally withdrew, convinced that the Great Spirit was guarding the small band. He returned to Canada (1856) and taught at Nicolet, where he was named president of the college (1859). In 1866 he was appointed coadjutor of Three Rivers and in 1870, succeeded to the see. He was an able administrator and an eloquent orator, whose weekly sermons dealt with the great social and politicreligious questions of the time. His writings include five volumes of pastoral letters as well as *Quelques considerations sur les rapports de la société civile avec la religion et la famille* (Montreal 1866) and *Conferences* (Three Rivers 1885). He is considered as one of the fathers of French Canadian nationalism. Bibliography: Généalogie des familles. Richer de LaFleche et son temps (Montreal 1938). R. RUMILLY, *Monseigneur Lafleche et son temps* (Montreal 1938). A. G. MORICE, *Dictionnaire historique des Canadiens et Métis français de l'Ouest* (Quebec 1908). J. P. A. BENOIT, *Vie de Mgr. Taché*, 2 v. (Montreal 1904). IC. W. WESTFALL] LAGNY-SUR-MARNE, ABBEY OF former royal BENEDICTINE abbey in the canton of Lagny, arrondissement of Meaux (Seine-et-Marne, France); in the old Diocese of Paris, present-day Meaux (Lat. *Linacum*). It was founded c. 644 by St. FURSEY, a noble Irishman, on land belonging to Archambaud, mayor of the palace under Clovis II. Burned by the NORMANS, it was restored during the 10th century. In 933 the abbots became the counts of Lagny. Thanks to the protection of the counts of Champagne and Brie, which were held in Lagny, the abbey became very prosperous. In 1396 Abbot Peter II started the construction of a new abbey church, of which only the choir was erected. In 1485 the abbey was placed in COMMENDATION. In 1512, under the cardinal of Narbonne, it underwent the reform of Saint Martin des Champs. In 1562 it was plundered by the Huguenots. The MAURIST reform of 1641 included Lagny among its member abbeys. When the abbey was suppressed in 1790 the monastic buildings have been appropriated for municipal use. Bibliography: BEAUNIER, La France monastique, v. 1. Abbayes et prieurés de l'ancienne France, ed. J. M. L. BESSE, 12 v. (Paris 1905-41). L. H. COTTINEAU, Répertoire topobibliographique des abbayes et prieurés, 2 v. (Mâcon 1935-39) 1:1538-39. [H. TARDFIF] LAGRANGE, MARIE JOSEPH Outstanding Scriptor scholar, b. Bourg-en-Bresse (Ain), France, March 7, 1855; d. Saint-Maximin (Var), France, March 10, 1938. After attending the minor seminary at Albert, Luberon, he studied in Paris, where he obtained a doctorate in law in 1878. He spent one year at Saint-Sulpice and then joined the Dominicans, receiving the habit in 1879 and the religious name MarieJoseph at Saint-Maximin. Because the Dominicans were then expelled from France, he finished his studies at Salamanca and was ordained at Zamora on Dec. 23, 1883. He taught history and philosophy at Salamanca and Toulouse, and four years later (1888) he took up oriental studies at the University of Vienna. When he had been there two years, he was sent to Jerusalem to set up a Biblical school. He arrived in Jerusalem on March 10, 1890. The Ecole Pratique d'Etudes Biblique opened its doors on November 15 of that year (see *ÉCOLE BIBLIQUE*). His articles on inspiration (1895-96) in the *Revue biblique*, founded in 1892, showed him to be a rare combination of theologian and Biblical scholar. In 1900 a new project, the *Études bibliques*, was announced; Lagrange's own contribution (*Juges*, 1903) was the first to appear in this series. A paper on the sources of the Pentateuch, read to him at an international congress held in Fribourg (1897), and the publication of his *Louise lectures* under the title of *La Méthode historique* (1903) led to such bitter criticism that in 1907 he turned to work on the New Testament; his S. Marc appeared in 1911. The mention of his name in a consistorial decree—a disciplinary measure and not a doctrinal censure—resulted in his leaving the Holy City, but in Paris he saw to the regular appearance of the *Revue biblique*. His commentaries on Romans and Galatians were written in this period. His commentaries on Luke, Matthew, and John appeared at regular intervals (1921, 1923, 1925), and his NEW CATHOLIC ENCYCLOPEDIA LAJCISM most popular work, the *Gospel of Jesus Christ*, in 1928. In 1935 ill health forced Lagrange to leave Jerusalem for France where he died three years later at the age of 83. He was buried at Saint-Maximin, but in 1967 his body was brought back to Jerusalem where it was interred in the Basilica of Saint Stephen. A complete bibliography of Father Lagrange's writings contains 1,786 items. Some of his other important books are: *Etudes sur les séminaires religieux* (1903), *Eclaircissement sur la méthode historique* (1905 pro manuscripto), *La Genèse* (1906 pro manuscripto), *La Messianisme chez les Juifs* (1909), *Synopsis evangelica graeca* (1926), *Le Judaïsme avant Jésus-Christ* (1931), *Histoire ancienne du canon du NT* (1933), *Critique historique—Les mystères: L'Orphéisme* (1937). His last article, entitled "L'Authenticité mosaique de la Genèse et la théorie des documents," was completed on his deathbed. The name Lagrange is rightly associated with the twentieth century revival of Catholic interest in the Bible and almost alone lifted Catholic Biblical studies out of mediocritiy. The encyclical DIVINO APFLANTE SPIRITU (1943) mentions his *École Biblique* with approval. Marie Joseph Lagrange. Bibliography: F. M. BRAUN, *The Work of Pére Lagrange*, tr. R. T. A. MURPHY (Milwaukee 1963). F. L. CROSS, *The Oxford Dictionary of the Christian Church* (London 1957) 779. M. LAGRANCE, Pére Lagrange, Personal Reflections and Memoirs, tr. R. T. A. MURPHY(EDS.) LAJCISM Etymologically and historically, the term "laicism" suggests a movement wherein the laity seek to take over clerical functions and to comport themselves in civil life without taking into account the Church's prescriptions and teachings. This concept ill accords with laicism as it is known nowadays. Among the contemporary partisans of laicism are men who have never belonged to the Catholic Church and who are sometimes strangers to all religious affiliation. Yet these men are called "laymen." While remaining outside the Church and even while rising up against it, they retain a name borrowed from the ecclesiastical vocabulary. Thereby laicism avows its origins: it can be born only in Catholic countries. Often it is confused with ANTLICERICALISM, which anteceded it and is a negative and popular form of it. "Laicism" and "laicist" are terms belonging to the Catholic armory of combat; the opposing camp speaks only of "laicite" and laïque. To give precision to these vague notions, distinctions are necessary. NEW CATHOLIC ENCYCLOPEDIA Early Manifestations. The various forms of laicism can be grouped and examined from two viewpoints, institutional and political. Institutional. The distinction between clerics and laity in the Church is of divine institution. To deny this or to try to dilute it is to adopt a laicist position. Such happened in MONTANISM, which accorded mere authority to prophets and to priests and bishops. Although they separated from the Roman Church, the Montanists retained, from the third to the fifth centuries, a hierarchy of unusual kind, since it probably included women. Among the numerous medieval heresies, those of the CATHARI and WALDEMARIDES exalted those Christians whom they termed "spiritual" and regarded as priests to priests and bishops. Although they separated from the Roman Church, the Montanists retained, from the third to the fifth centuries, a hierarchy of unusual kind, since it probably included women. Among the numerous medieval heresies, those of the CATHARI and WALDEMARIDES exalted those Christians whom they termed "spiritual" and regarded as priests to priests and bishops. 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597-636. G. F. LYTHE, Lambeth Conferences Past and Present (Austin, Texas 1989). V. K. SAMUEL, and C. SUGDEN, Lambeth: A View from the Two Thirds World (London 1989). [W.H. HANNAH/C. E. SIMCOX/EDS.] LAMBETH QUADRILATERAL The four articles stating, from the Anglican point of view, the essentials for a reunited Christian Church: acceptance of Scripture, the Apostles' and Nicene Creeds, the two Sacraments of Baptism and the Eucharist, and "the historic Episcopate." It was first proposed by the 306 Protestant Episcopal Church in the U.S. in its General Convention held in Chicago in 1886, and adopted by the LAMBETH CONFERENCE of 1888. There have been some variations in the wording of these points. The Lambeth Conference of 1888 declared that Scripture contained "all things necessary to salvation" and that the two Sacraments were ordained by Christ himself; the Chicago declaration of the Protestant Episcopal Church in the U.S., its general convention of 1886, had omitted these qualifications. The four points must be understood in connection with other Anglican statements, among which was the report of the Joint Commission on Approaches to Unity in the American Episcopal General Convention of 1949. It contained declarations on the Eucharistic sacrifice and on the other Sacraments as "sacramental rites of mystery." Some Anglican statements also interpret acceptance of the Nicene Creed as involving recognition of the first six ecumenical councils. The subject of episcopacy has been discussed at subsequent Lambeth Conferences and other church unity gatherings. Bibliography: R. T. DAVIDSON, The Five Lambeth Conferences (New York 1920). R. M. BROWN and D. H. SCOTT, eds., Challenge to Reunion (New York 1918). J. R. WRIGHT, ed. Essays on the centenary of the Lambeth Quadrilateral at One Hundred (London 1988). [B. LEEMING/EDS.] LAMBING, At the third challenge to Reunion (New York 1918). P. J. R. WRIGHT, ed. Essays on the centenary of the Lambeth Quadrilateral, PA, in 1863, and was ordained on Aug. 4, 1869, by Bl. Michael Domenec CM, of Pittsburgh, Pa. First assigned to St. Michael Seminary, Cleveland, PA, in 1863, and was ordained on Aug. 4, 1869, by Bl. Michael Domenec CM, of Pittsburgh, PA. First assigned to St. Francis College, Loretto, PA, he later held appointments in Pennsylvania at Pittsburgh (1873-85) and Wilkinsburg, PA, Dec. 21, 1878. He was the third child of Michael Anthony and Anne (Shields) Lambing. He entered St. Michael Seminary, Cleveland, PA, in 1863, and was ordained on Aug. 4, 1869, by Bl. Michael Domenec CM, of Pittsburgh, PA. 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He wrote *A History of the Catholic Church in the Dioceses of Pittsburgh and Allegheny* (1880), which, with an introductory essay on the formation of the American Catholic Church, is the first history of the Catholic Church in the state of Pennsylvania. His *History of the First American Catholic Diocese* (1880) is another important historical work. He also wrote *Our Catholic Responsibility* (1886). He also translated *Le Prieuré de l'Assomption* (1886). He wrote *Sketches of St. James' Roman Catholic Church, Wilkinsburg, Pa.* (n.d.) and *Foundation of a Great Diocese* (1912). Lambing was elevated to the rank of domestic prelate. Bibliography: M. M. HAMMILL, *The Expansion of the Catholic Church in Pennsylvania* (Pittsburgh 1960). [M. C. SCHROEDER] LAMBURUSCHINI, LUIGI Cardinal, papal secretary of state, b. Sestri Levante (Genoa), Italy, May 16, 1776, d. Rome, May 12, 1854. After completing his early studies at S. Margherita Ligure, he joined the BARNABITES and took his vows (Nov. 18, 1794). His philosophical studies were made at Macerata and his theological course at Roma, but the installation of the Roman Republic caused him to transfer to Genoa. Subsequent to his ordination (Jan. 1, 1799), he taught in various colleges of the Barnabites. In 1814 he began a career of intense activity in the Roman Curia. He was appointed consultor (August 1814) and then secretary (March 1816) in the Congregation of Extraordinary Ecclesiastical Affairs. As theological consultant he collaborated with the secretary of state Cardinal Francesco Fontana, he helped restore Barnabite colleges suppressed during the Napoleonic epoch in Italy. He was appointed archbishop of Genoa (1819) and nuncio to France (November 1826), while retaining the See of Genoa until 1830. In the Pope's nunciature (1827-31) he demonstrated decisively his opposition to LIBERALISM and to popular sovereignty. He was opposed to the July Revolution and remained loyal to the Bourbons, but he was hostile toward the house of Orléans. The new French government demanded his recall (1831). Upon returning to Rome, Lamburuschini, who had meanwhile been named titular archbishop of Beirut (July 5, 1830), was created a cardinal (Sept. 30, 1831). He became prefect of the Congregation of Studies (1835). From 1832 he served also in the Congregation of NEW CATHOLIC ENCYCLOPEDIA Andrew Arnold Lambing, (Archive Photos, Inc.) Extraordinary Ecclesiastical Affairs. In January 1836 GREGORY XVI appointed him secretary of state, a post he held until the pope's death (June 1, 1846). At the papal conclave in 1846 Lamburuschini received 15 votes in the first ballot. PIUS IX selected him as a member of the Congregation of State. Lamburuschini also conducted the diplomatic arrangements with Russia for the concordat signed Aug. 3, 1847. Toward the end of 1848 he fled Rome for Naples, where he was often consulted by Pius IX, who was at exile in Gaeta. After the fall of the short-lived Roman Republic, Lamburuschini returned to Rome and served as prefect of the Congregation of Rites, secretary of briefs, librarian of the Roman Church, and bishop of Porto and S. Rufina, and of Civitavecchia. His role was very important in the preparation of the decree defining the Immaculate Conception (1854). Lamburuschini's knowledge of philosophy and theology was vast. He showed himself always an intransigent conservative and a strenuous defender of the Church's 307th LAMBTON, JOSEPH, BL documents and of the Holy See's rights. He did not, however, comprehend contemporary problems. He realized that the need for better education of the clergy, but he did not understand how the clergy could be dedicated to the instruction and education of all the faithful. 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the bishop affixed his signature. The relics of St. Landry were preserved in the church of Saint-Germain-l'Auxerrois in Paris, where they had been deposited in 1171. These relics, enclosed in a silver reliquary, were destroyed in 1798. Feast: June 10. Landry of Soignies, abbot; d. c. 730. He was the son of St. VINCENT MADELGARIUS and St. WALDETRUD. He became abbot of Soignies (Hainaut, Belgium) and of Hautmont (Nord, France). He was a missionary bishop in the region of Brussels, particularly "in Melitis castellum," now Melsbroek, Belgium. The lists of bishops of Metz or Meaux either are very inaccurate or outrightly contradict any attempt to insert his name within their lists. Landry is very probably the person to whom Marculfus dedicated his *Formulae*. His relics are in the collegiate church of Soignies. There is a local cult to him there as well as at Melsbroek. His vita was written in Soignies in the 11th century or earlier. Feast: April 17. Bibliography: *Acta sanctorum Junie 2:289-291*; *Gallia Christiana 7:24-25*; U. CHEVALIER, *Répertoire des sources historiques du moyen-âge*. Bibliographie (Paris 1905-07) 2:2752. L. DUCHESNE, *Festes épiscopales de l'ancienne Gaule* (Paris 1907) 2:472. A. BUTLER, *The Lives of the Saints* (New York 1956) 2:518-519. Acta sanctorum Oct 24:483-488. L. VAN DER ESSEN, *Étude critique . . . des saints merovingiens* (Louvain 1907) 288-291. A. M. ZIMMERMANN, *Kalenderkundliche Benedictinum: Die Heiligen und Seligen des Benediktinerordens und seiner Zweige* (Mettern 1933-38) 2:64, 66. J. L. BAUDOT and L. CHAUSSIN, *Vies des saints et des bienheureux* (Paris 1935-56) 4:413-414; 6:177-179. Feast: March 19. (E. BROUETTE) Bibliography: *Bibliographica hagiographica latini antiquae et mediae aetatis* 2:4700-10. Acta sanctorum Sept 3:35-47. *Monumenta Germania Historica Scriptores* (Berlin 1826-27) 2:254, 272-273, 286, 322, 337. *Vies des saints et des bienheureux sous l'ordre du calice* 3:424-425. L. VAN DER ESSEN, *Étude critique . . . des saints merovingiens de l'ancienne Belgique* (Louvain 1935-36) 1:634-635. [C. P. LOUGHRAN] *LANDRY (LANDRICH)*, SS. Landry of Paris, *DÉ DU PARIS* 350 to c. 656; d. c. 660. He succeeded Abundus and distinguished himself by his charity during the famine of 651. The foundation of the HOTEL-DIEU DE PARIS is attributed to him. The only known charter of his episcopate concerning the abbey of Saint-Denis-en-France, this document is lost, but it is mentioned in the privilege of Clovis II dated 322 LANDULF A member of the capitanei (the Italian noble class) in 11th-century Milan, leader of the Patariens from 1056 through the early 1060s. Milan, the area 1060s (exact date unknown). When ARJALDO reached in the country, Landulph covered the city. Together, they formed a powerful team, exhibiting sincerity, efficiency, gentleness and most of all, a good strategic plan for their quest of reclaiming the church. Milan, dressed sharply, with a peaceful voice, presented reform to the people as a dragon. After eight flights down, a blind and fierce Landulph was captured by the Patriarch of Aquileia and banished to Italy. Lombardy, especially at one of its farthest points, Parma, where Bishop Diocletian tried to drive them from his city, thus it can be assumed that Landulph received his wound (one of the skirmishes there). Shortly afterward, his strength was weakened further by consumption. Thus, he had to withdraw from the Patriarch's effort. After his death, his brother, ERICLBALD, replaced him in the reform movement. Bibliography: ARNULFE, "Gesta archiepiscoporum Mediolanensis," *Monumenta Germania Historica Scriptores* (Berlin 1826-27) 8.1-31. U. BALZANI, *Le cronache italiane nel medio evo* (ed. 2d. Berlin 1900). S. M. BROWN, "Movimenti politico-religiosi a Milano ai tempi della Patriarchia," *Archivio storico Lombardi*, ser. 59, 63 (1931) 227-228. H. E. 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According to these accounts even before becoming bishop, Landulph had been informed by heavenly voices about the relics of his holy predecessor. After Landulph assumed the episcopal office, a great ray of light reportedly indicated the very spot where he was to seek for the body of St. Taurinus. In spite of these uncertainties, the local cult of Landulph is one of the earliest. Feast: Aug. 13. Bibliography: *Gallica Christians 11:567*. Acta sanctorum Aug. 3:96. J. L. BAUDOT and L. CHAUSSIN, *Vies des saints et des bienheureux* (Paris 1935-56) 8:62-80. E. JARRY, *Catholicoisme 4:848-849*. C. DUCHESNAY, *Dictionnaire d'histoire et de géographie ecclésiastiques* (Paris 1912) 16:210. [H. DRESSLER] LANFRANC, Archibishop of CANTERBURY, b. Pavia, c. 1005; d. Canterbury, May 18, 1089. 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Missionaries of Our Lady of La Salette had their origin in the group of diocesan priests organized in 1852 by Bp. Philibert de Bruillard of Grenoble, France, to serve at the church being erected on the mountain of La Salette, on the spot of the apparition of the Blessed Virgin Sept. 19, 1846. The first three members, P. Burnoud, M. Sibillat, and A. Denaz, began their work in May 1852 and were joined the following spring by P. Bonvalot and P. Archier. Although Denaz was the first to express a desire for religious life, he died before the first profession, when six of his companions took their 337 LA SALETTE, MISSIONARIES OF OUR LADY OF Exterior of pilgrimage church. La Salette, southeast France, wobs on Feb. 2, 1858, the foundation day of the congregation. The first rule was merely an outline drawn up by the vicar-general of the diocese; however, Revs. Sylvain Giraud and Pierre Archier soon crystallized the nature, purpose, and spirit of the congregation. Giraud, who had entered the congregation in November 1858 and was appointed novice master 1862, wrote La Pratique de la Dévotion à Notre Dame de la Salette (1863) and De la Vie d'Union avec Marie (1864). His books embodied the spirit and spirituality of the congregation. Between 1858 and 1876, however, two tendencies developed within the community—one for a contemplative, Trappist-like life, and the other for an active apostolate. A chapter in 1876, which elected Archier as Superior de dame, firmly oriented the congregation toward the active apostolate. Development. In 1876 Archier opened a minor seminary and sought the approval of Rome for the congregation. Leo XIII gave the first order of approbation in May 1879; the rule was finally approved in December. In June 1880 the first band of missionaries were ordained, the first in Rome since the Reformation. In 1881 the major seminary was moved to Switzerland and in 1896 to Hartford, Conn.; in 1899 missionaries departed for Madagascas. In 1901, when no French foundations were left, to the congregation through governmental legislation, the care of the basilica and the pilgrimage on the mountain of La Salette was entrusted to the bishop. After World Wars I and II, however, the former foundations were reestablished and new ones begun; the fathers returned to La Salette in 1943. The first foundation in Roman dates from 1896, when some seminarians were sent there to complete their studies. American Foundations. In 1902 at the request of Fr. Thomas Heavens of Springfield, Mass., the Swiss priests were sent to Cracow, Poland, to learn the language to prepare them to minister to Polish immigrants in the U.S. This led to Polish province and foundations in the U.S. and Argentina. Bp. Lawrence McMahon welcomed the two priests who were sent to Hartford, where a number of priests, seminarians, and lay brothers joined them. Encouraged by the hierarchy, the U.S. province also entered actively into parish work. In 1937 the mission territory of Arakan, NEW CATHOLIC ENCYCLOPEDIA LA SALLE, ROBERT CAVELIER DE BEAUMONT (eventually also the Promoteur-Théâtre de la Salette) was given to its care. In 1924 the basis for a new province was laid with the purchase of property in Enfield, N.H., so as to form a new seminary for French-speaking New England and Canada. In 1958 the western part of the province became the Province of St. Louis, the Province of the Holy Cross, and the Province of the Immaculate Heart of Mary. The Province of St. Louis, the Province of the Immaculate Heart of Mary, and the Province of Mary Queen of Peace (1959) with its headquarters in St. Louis, Mo., and the Province of Mary Queen of Peace (1967) with its headquarters in Toulon, Wis., Bishop Jean-Jacques J. JAOUET, L'Ordre Missionnaire Notre-Dame de la Salette (Les Grands Ordres Monastiques et Instituts Religieux), Paris 1953). J. P. O'REILLY, The Story of La Salette (Chicago 1953). L. BASSETTE, Le Faït de la Salette (Paris 1955). J. A. LEFRANCQ/EDS/1, Bp. Philibert de Bruillard, LA SALLE, ROBERT CAVELIER DE FRANC Explorateur, b. Rouen, France, Nov. 22, 1843 d. Texas, March 19, 1867. In 1658 he went to Paris, where he became a Jesuit novice, and finding himself unsuited to this kind of life, he left the society. He sailed for New France (1666), arriving at Montreal, where the Sulpicians founded him a seigniory on the island of Montreal, which he named Sainte-Suzanne in honor of his benefactors. Sainte-Suzanne later became the town of La Chine. La Salle's curiosity was aroused by the natives' tales of a great river to the southwest that flowed, no one knew how far, in a southerly direction. He spent two years learning eight Native American dialects and gaining practical experience with French homesteaders and native hunters in the Canadian terrain. In 1668 he approached Gov. René Courcelle and the intendant, Jean Baptiste Talon, who authorized a trip for exploration, but advanced no funds and delegated no authority to draw upon state resources for any assistance. Unlike J. Cartier, La Salle had to finance his own exploring ventures; he obtained funds for the journey by selling to the Sulpicians the land they had given him earlier. At Courcelle's suggestion, the Sulpicians under D'Uillon de Gasson sent a few of their number with La Salle to preach to the Native Americans. After exploring the Ohio River, the French penetrated into Lake Michigan and discovered the upper Illinois River. In 1672 La Salle was sent out by L. de B. Frontenac, governor of New France, to arrange a meeting NEW CATHOLIC ENCYCLOPEDIA with the native tribes. It was held the following summer on the site of present-day Kingston, Ontario, where Frontenac advised the tribes of his intentions to build a fort and trading post. La Salle was made commandant (1673) of the fort, named after Frontenac, and, after receiving a patent of nobility from Louis XIV, began (1675) to develop it as a trading post. In the autumn of 1677 he returned to France to obtain sanction for a proposed expedition in search of the Mississippi; he received authorization to erect at his own expense two forts, one at the mouth of the Niagara and one at the southern extremity of Lake Michigan. In return for these efforts, Louis XIV granted him exclusive right of the buffalo hide trade in the Mississippi region. After his return to Fort Frontenac (1678), La Salle set out on his second trip of exploration, during which he succeeded (1682) in descending the Mississippi from its junction with the Illinois to the Gulf of Mexico at present-day New Orleans. He took possession of the whole area, which he named Louisiana. When he returned to France (1683) and discovered that war between Spain and France was imminent, he recognized that, since Spanish-controlled Mexico was relatively close to the regions he had recently penetrated, New Orleans could serve as a strategic base for military operations against Mexico. 339 LASANCIE, FRANCIS XAVIER Moreover, the northern portion of Mexico contained rich gold and silver mines that would greatly increase French wealth. At Versailles, on April 14, 1684, Louis XIV sanctioned La Salle's plan and gave some state aid to the enterprise, which, however, met with trouble from the outset. La Salle was unsuccessful in his attempt to locate the mouth of the Mississippi by sailing from France directly to the Gulf of Mexico, and his four ships carrying potential settlers finally landed on the southern coast of Texas. The captains of the ships refused to cooperate with the unfortunate La Salle, who was shot and killed on March 19, 1687. The settlers fell victims to the natives, who spared only the children, who later were adopted by the Spaniards in Mexico. Of the 300 people who had set out from France on July 24, 1685, only five escaped the natives and made their way to New France. La Salle's expeditions did not enjoy the full support of the French government, which was more interested in a thorough development of the St. Lawrence area and felt that exploration took men away from this goal. Despite this, the famous explorer added to European knowledge of North America and greatly extended French sovereignty there. Bibliography: P. CHESNEL, History of Cavelier de La Salle, 1643-1687: Explorations in the Valleys of the Ohio, Illinois and Mississippi, tr. A. C. MEANY (New York 1932). W. J. ECCLES, Frontenac: The Courier Governor (Toronto 1959). The Encyclopedia of Canada, ed. W. S. WALLACE, 6 v. (Toronto 1935-37) 6:75-76. L. V. JACKS, La Salle (New York 1931). F. PARKMAN, The Discovery of the Great West (Toronto 1962). Royal Fort Frontenac, comp. and tr. R. A. PRESTON (Toronto 1958). J. L. RUTLEDGE, Century of Conflict: The Struggle between the French and British in Colonial America (Can. Hist. Ser. 2; Garden City, N.Y. 1956). [F. BOLAND] LASANCIE, FRANCIS XAVIER Writer of Catholic devotional works; b. Cincinnati, Ohio, Jan. 24, 1860; d. there, Dec. 11, 1946. After education at Xavier College, Cincinnati, and St. Meinrad Abbey, Ind., he was ordained May 24, 1883, by Abp. William Henry ELDER of Cincinnati. During the next seven years Lasance served as curate and pastor at Kenton, Reading, Dayton, Lebanon, and Monroe—all in the Cincinnati archdiocese. Poor health forced him to give up parish work in 1890; from then until his death he lived a retired, semi-invalid existence, writing numerous devotional works on the Mass and the Eucharist; editing and compiling several missals; and publishing numerous spiritual books, especially for religious and children. He was the author of about 30 works, including Thoughts on the Religious Life (1907), My Prayer Book (1913), Refugees 40s for Religious (1912), Our Lady Book (1924), and New Missal for Every Day (1932). J. Q. FELLER LAS CASAS, BARTOLOME DE Spanish Dominican author and "Apostle to the Indians"; b. Seville 1474; d. Madrid, 1566. The son of a merchant who had accompanied Columbus on his second voyage, Las Casas himself went to America in 1502 with Governor Ovando, and was ordained in España. After his own experience as an encomendero in Cuba, he gave up colonization to undertake the reform of a colonial system whose inhumanity disgusted him. From 1515 to 1522 both in Spain and in America, he tried to win approval for a series of projects that, without ignoring the just interests of the Crown and of good colonists, would lead to the elimination of the disastrous practices of the encomienda system and military conquest and would foster peaceful colonization and the Christianization of the native tribes. These results hardly came up to his hopes and when his last attempt, thwarted by the intendante, Juan Baptiste Talon, who authorized a trip for exploration, but advanced no funds and delegated no authority to draw upon state resources for any assistance, Unilite J. Cartier, La Salle had to finance his own exploring ventures; he obtained funds for the journey by selling to the Sulpicians the land they had given him earlier. At Courcelle's suggestion, the Sulpicians under D'Uillon de Gasson sent a few of their number with La Salle to preach to the Native Americans. 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rule reiterated by Innocent III and recorded in the decretals (*Corpus iuris canonici* [Leipzig 1879-81; repr. Graz 1955] X 1.1.7). Another measure taken by the pope was equally conducive to the strengthening and the extension of the centralizing power of Rome in disciplinary matters. By the 368 institution and the establishment of *legati a latere* (*legati missi*, *legati nati*, *legati nulli*) in different areas of Christendom with the power to act in the name of the pope, the bishop of Rome intervened directly in the affairs of local Churches. Several of these legations, originally called vicariates apostolic, go as far back as the sixth century, and many were added in the following centuries. During the great crusade undertaken by the popes in the eleventh century for the reformation of the clergy and the faithful, these vicars were used to apply the program of reformation and further the interests of the Roman see. Later Development. By the end of the twelfth century, the Latin Church already possessed an imposing and very comprehensive disciplinary system, built up gradually over the years since Constantine and his reign granted full liberty to Christianity. A vast arsenal of laws, enacted by local synods, by general and particular councils, and by the popes in their decretals constituted a huge collection of juridical rules adapted to the needs of a large society and provided the Western Church with a powerful and effective instrument of government. One thing remained to be done: Such a massive conglomeration of canonical rules, accumulated during centuries, needed unification, coordination, and systematization to clarify the existing law and to eliminate repetitions, contradictions, and useless or obsolete prescriptions. This was the work of Gregory IX (1227-41), who appointed St. Raymond Penafort to codify the ecclesiastical canons and prepare a new edition of the *Decretales GREGORII IX*, which would be the only authentic, even after the changes decreed by Vatican Council II, in the present Code of CANON LAW. Apart from its liturgy, which is the same as that of the Eastern Church, the Latin rite differs considerably from the others in its canonical discipline. The more striking and more commonly noted differences are the celibacy of the clergy, the use of unleavened bread at the Eucharist, and the distribution of Holy Communion under one species. But there are more fundamental and broader differences, which touch on practically all the aspects of ecclesiastical discipline and government. Many of the powers reserved to the bishop of Rome and exercised by him in the Latin Church are within the ordinary jurisdiction of the metropolitans or the patriarchs of the Eastern Churches. See also: ROME; PAPACY. 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LATINA THEOLOGIA) (Paris 1939); A. MICHLER, *Normae iuris canonici*, 2 vols. (2d ed. Parma 1939); H. DAUSEND, *Die generalitat als einheitliches Organ der Kirche* (Tübingen 1939); F. X. WEINER, *Die Kirche im Mittelalter* (1st ed. Paris 1931) (1st CA. ED. LATINA THEOLOGIA) (Paris 1939); A. MICHLER, *Normae iuris canonici*, 2 vols. (2d ed. Parma 1939); H. DAUSEND, *Die generalitat als einheitliches Organ der Kirche* (Tübingen 1939); F. X. WEINER, *Die Kirche im Mittelalter* (1st ed. Paris 1931) (1st CA. ED. LATINA THEOLOGIA) (Paris 1939); A. MICHLER, *Normae iuris canonici*, 2 vols. (2d ed. Parma 1939); H. DAUSEND, *Die generalitat als einheitliches Organ der Kirche* (Tübingen 1939); F. X. WEINER, *Die Kirche im Mittelalter* (1st ed. Paris 1931) (1st CA. ED. LATINA THEOLOGIA) (Paris 1939); A. MICHLER, *Normae iuris canonici*, 2 vols. (2d ed. Parma 1939); H. DAUSEND, *Die generalitat als einheitliches Organ der Kirche* (Tübingen 1939); F. X. WEINER, *Die Kirche im Mittelalter* (1st ed. 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bishop was aware of the disorders caused by the traffic of alcohol in the colony, particularly its tragic consequences among the natives. He energetically fought the abuses of the traders, who were often protected by the governor and his counselors, and even by the French court, and on three different occasions he went directly to the king to plead for the spiritual and temporal interests of the colony. He supported existing religious communities, helped in new foundations in the cities and countryside, and tried to manage the Recollect Franciscans, who returned to Canada through the intervention of the civil authorities. His great concern for education led him to consolidate the Seminary of Québec, which was already providing several Canadian priests. After securing for it a beautiful plot of land, he generously contributed to the construction of its buildings, one of which, dating from 1678, still exists. To ensure its future he acquired vast seigneuries and ceded to it all their goods. He also founded the School of Arts, Trades, and Agriculture of St. Joachim, eight leagues from Québec, and helped to open primary schools. On orders from the court he even tried instructing natives in his minor seminary. By visits and ordinances he stimulated individual and community piety. Devotions to the Virgin and St. Anne de Beaupré (the well-known pilgrimage spot dates from his time) flourished, as well as to the Holy Angels and the Holy Family, whose confraternity and feast were instituted by his mandate. New France was the first country in the world to have an Office of the Holy Family. The fervor of the French establishments was remarkable and was imitated by some of the natives, among whom high mysticism was discovered, as with the young Iroquois maid Kateri TEKAKWITHA. Laval himself solemnly baptized Daniel GARAKONTIHE, Onondaga chief. In 1688, weakened by cares, labors, and infirmities, Laval resigned and was replaced by Jean B. de Saint-Vallier. The old "bishop" retired to his seminary, begun in 1683 and dedicated to the memory of praveres de M. François de Montmorency Laval. (Archive Photos) 1878, introduced in Rome in 1890, and reached a decisive stage in the 1960 decree proclaiming the heroic nature of his virtues. He was beatified by John Paul II June 22, 1980. Laval's remains lie in a funeral chapel in the Seminary of Québec, a pilgrimage site. Feast: May 6 (Canada). Bibliography: La postio de la cause (Rome 1956), a collection of known letters. Quebec beatifications et canonizations, vén. serv. Del Francisc de Montmorency-Laval. Episcopat de Québec 1708-1780: altera nova positio super virtutibus ex officio critico disposita (Rome 1956). N. BAILLARGEON, Le séminaire de Québec sous l'épiscopat de Mgr de Laval (Québec 1972). E. BEGÎN, François de Laval (Québec 1959). G. E. MERCIER, Mgr. de Laval (Montreal 1951). E. GERVAIS, Le Vén. François de Montmorency-Laval (Montreal 1952). A. H. GOSELIN, Vie de Monseigneur de Laval, 2 v. (Québec 1890; new ed. 1906). Au pays de Mgr de Laval: lettres de voyage (Québec 1910). H. HOUSSART, Mgr de Laval vu par son serviteur (Québec 1961). C. DE LA ROCHEMONTEIX, Les jésuites à la Nouvelle-France au XVII^e siècle, 3 v. (Paris 1895-96). A. VACHON, François de Laval (Montreal 1980). Acta Apostolicae Sedis (1981) 235-58. L'Observateur Romano, Eng. ed. 26 (1980) 10-11. HR. PROVOST! K. I. RABENSTEIN LAVAL, JACQUES DESIRE, BL. Doctor, priest of the Congregation of the Holy Heart of Mary (now merged with the Holy Ghost Fathers); 383 LAVAL, MARTYRS OF apostle of Mauritius; b. Sept. 18, 1803, Croth, Diocese of Evreux, Normandy, France; d. Sept. 9, 1864, Portlouis, Mauritius, Laval, the son of a lawyer with extensive land holdings and a pious mother who tended the needy, owned his own farm by age 13. After attending local schools, he completed his secondary studies at Evreux, then studied the humanities in Paris, theology at Saint Stanislaus College in Evreux, and medicine in Paris, where he earned a doctorate at the Sorbonne Aug. 21, 1830. He opened a successful medical practice in Saint-André near Evreux, while serving as captain of the national guard and maintaining a large household. He returned to the practice of the faith following a riding accident in 1835. That summer he decided to continue his theological studies at Saint-Sulpice Seminary in Paris, where he became acquainted with François Libermann. Laval was ordained a priest in 1838 and decided to join Libermann in a single mission for the welfare of black slaves. Until they established their mission, Laval administered the parish of Pinterville, Evreux Diocese. During the summer of 1841, Laval donated his entire wealth to Libermann, joined the Congregation of the Holy Heart of Mary, and accompanied the newly appointed bishop to the island of Mauritius. Thus, on Sept. 11, 1841, Father Laval, whose companions remembered him as "the saint who always says he does nothing," began his 23 year ministry to a parish of 80,000. He is responsible for baptizing 6,000 emancipated slaves and instituting works for economic, social, and technical development on the island. Laval's cause for canonization was opened in 1916, the first beatification ceremony presided over by John Paul II April 29, 1979, he was raised to the altars as a blessed. Patron of slaves. Bibliography: Works. J. DAVAL, Extraits de sa correspondance, ed. J. LECUYER (Paris 1978); Le serviteur de Dieu, Jacques-Désiré Laval, de la Congr. du St. Esprit et du St. Coeur de Marie (Paris 1912). Literature. J. ACKING, Pére Laval (Port Louis 1968). B. BOCAUT, Le Père Jacques Laval: un saint de chez nous (Pacy-sur-Eure, France 1989). F. DELAPLACE and M. PIVAUXT, Le Père Jacques-Désiré Laval, Apôtre de l'île Maurice (Paris 1932). FTZSIMMONS, Father Laval (London 1973). J. MICHEL, Les auxiliaires laïcs du bléreauqueur Jacques Laval, apôtre de l'île Maurice (Paris 1988). J. T. RATH, Jakob Laval, der Apostel von Mauritius (Dormagen 1978). Acta Apostolicae Sedis 72 (1980) 154-57. L'Observateur Romano, Eng. ed. 19 (1979) 6-7. one religious priest, three religious women, and one lay woman) were among the many who the revolutionaries put to death for religious reasons in the area of the present département of Mayenne in western France, whose capital is Laval. At Laval 14 priests, arrested at various times in the preceding months, were guillotined (Jan. 21, 1794) for refusing to subscribe to the CIVIL CONSTITUTION OF THE CLERGY, to which two of them had previously subscribed with restrictions. They were: René Ambroise (b. 1720), Jacques André (b. 1763), François Duchesne (b. 1736), André Duhou (b. 1722), Jean Gallot (b. 1747), Louis Gastineau (b. 1727), Julien Morin de la Giraudière (b. 1733), Jean Moule (b. 1716), Joseph Pelli (b. 1720), Augustin Philippot (b. 1716), Pierre Thomas (b. 1729), Jean Baptiste Turpin du Cormier (b. 1732), and Jean Baptiste Triguier (b. 1737). A conventional Franciscan, Jacques Burn (b. 1756) was imprisoned in 1791 after reading publicly with approval, Plus VI's condemnation of the Civil Constitution, to which he had subscribed with reservations a few months previously. After his release he returned to his studies at the Sorbonne. His murder is related when a chalice, found on Burn's person, indicated that his victim was a priest. François Métezeau (b. 1745), a very pious laywoman and teacher, was guillotined at Laval Feb. 5, 1794, after being condemned while caring for wounded Vendean soldiers. At Ernée the guillotine made martyrs of two sisters belonging to the congregation of the Chartre de la Charité-aux-Réves. For refusing to take an oath precluding her from the priesthood, Françoise Trejet (b. 1765) was executed March 13, 1794, and Jeanne Veron (b. 1766), seven days later. On June 25, St. MARIE (Marie Lullier, b. 1744), an illiterate lay sister belonging to the congregation of the Hospital Sisters of the Mercy of Jesus, was executed at Laval for refusing to take an oath condemning the Church. All 19 were beheaded June 13, 1795. Bibliography: E. CESBRON, Les Martyrs de Laval (Reims 1975). J. L. BAUDOUIN and L. CHAUSSIN, Les dévots de l'ordre des Templiers, Ordre de la Bretèche et de l'ordre du Temple, 12 v. (Paris 1935-56) 13:105-12. In LAWOR, [M. RABENSTEIN] LAVAL, MARTYRS OF the Knights of St. John of Jerusalem (Paris 1920) also KNIGHTS OF MALTA after 1523. In TOUNIER, CATHOLIC ENCYCLOPEDIA LAVAL, OUR LADY OF lous 1494. St. Valette, member of a group of noble families, entered the Order of the Knights of St. John and fought the Muslims in North Africa and on the Sicilian coast. After numerous actions as grand master of the order in 1557, he was sent to the viceroy of Sicily as an apostol to capture Tripoli. Mismanagement of the expedition by the viceroy resulted in disaster from which La Valette contributed to save some of the expeditionary force. He also built up the Maltese fleet and secured official recognition for Malta as a kingdom. The Turkish Sultan Suleyman II determined to destroy the remaining fortresses taken for the strengthening of Malta. As a result of La Valette's indomitable leadership, the cavaliers and mercenary soldiers of the island were brought to a high degree of seamanship. The Turkish attack began on May 18, 1565, with the arrival of 150 vessels of war carrying at least 30,000 Janissaries and Saracens, with artillery and food supplies, to oppose the some 9,000 members of the island garrison. The invaders however laid siege to the fortress of San Elmo but the Grand Master for a time defeated their efforts. La Valette invented a new weapon made up of wooden circles soaked in alcohol and oil, which were then covered with cotton, saltpeter, and gunpowder. These circles, lighted and flung amid the attackers, burned them alive. Despite heroic resistance the fort fell on July 23. The Muslims then besieged San Angelo, the main citadel of the island. The Turkish commander planned an attack on the island fortress of St. Michael where the cavaliers of the order had withdrawn, left the thousands, and the fortress successfully resisted the attack. Finally, with the Sicilian viceroy as commander, a substantial force came (September 1) to La Valette's assistance. The Turkish commander fled with the besieging army but changed his mind and returned. However, La Valette had acted promptly and in the interval had destroyed the siege machines and trenches the Muslims had constructed. Plus IV offered La Valette a cardinal's hat, which he refused. Later, the Turks planned another invasion but ships from Malta destroyed the Turkish arsenal at Constantinople. La Valette rebuilt the fort of San Elmo and started the construction of a new city (modern Valletta). When contributions for this enterprise from western Europe failed, copper coins were struck to carry on the work so that there would be no delay; these coins appropriately carried the device non sibi sed fidei. In his later years La Valette's vigorous administration was troubled by rebellion among the Spanish cavaliers on the island and by what he considered to be imprudence on the part of Pope Pius V, who, instead of permitting La Valette to nominate his own candidate for the leadership of the order's grand priory in Rome, appointed a papal nephew to the post. NEW CATHOLIC ENCYCLOPEDIA Bibliography: J. A. THIOT, Historia sui temporis (Paris 1604). J. P. E. JURIEN DE LA CRABIÈRE, Les Chevaliers de Malte et la Marine de Philippe II, 2 v. (Paris 1887). R. A. VERTOT, Histoire des Chevaliers Hospitaliers de St. Jean de Jérusalem, 5 v. (Paris 1864-82). E. W. SCHICHERLHORN, Malta of the Knights (London 1923). R. COHEN, Knights of Malta 1523-1798 (New York 1920). [S. J. T. MILLER] LA VANG, OUR LADY of La Vang, in Vietnam, also known as Our Lady of Vietnam. Located in the Ha Lang district in the Quâng Ngâ region, La Vang is about 60 km north of Hu^{nh}. On Aug. 17, 1798, King Cat th^{nh} nh issued an edict ordering the immediate execution of all Catholics in his realm. As persecution erupted, a group of Catholic refugees from neighboring villages escaped into the jungles of La Vang. According to the received tradition, one night, a beautiful and radiant lady with a compassionate countenance appeared to the frightened and starving refugees by a huge, old tree as they were praying for deliverance from their persecutors and protection from wild beasts. Calling herself the "Blessed Mother" (Bu^m Me^o), she comforted and encouraged them to keep their faith in Jesus Christ, taught them how to collect herbs in the forest as medicine, and promised to intercede to her Son on their behalf. When the persecution subsided, a cult to the Blessed Virgin grew at the spot of the tree, drawing Catholics and non-Catholics alike. In 1820, a small shrine was built at the foot of the tree by her devotees. In 1825, the first church of Our Lady of La Vang was built at the spot of her apparition from the nearby villages of Thach H^an, C^o Thanh, and Ba Tr^ú. In 1866, the local church rebuilt and enlarged the church. Destroyed by anti-Catholic radicals in 1885, construction of a new church began in 1896, and the church was consecrated in 1901. By the 1920s, this building proved too small. In 1923, construction began on a new edifice which was consecrated on Aug. 22, 1928 with 20,000 pilgrims in attendance. In 1959 La Vang was officially declared the National Shrine of Our Lady of Vietnam, marking 300 years of the Church's presence in Vietnam. On Aug. 21, 1961, Pope John XXIII elevated this shrine to a minor basilica. In 1972, at the height of the Vietnamese War, the basilica was completely destroyed by Communist bombardment, save for the shrine of Our Lady of La Vang, which miraculously survived intact. On Aug. 15, 1993, in his address to Vietnamese youth during World Youth Day in Denver, Colorado, Pope John Paul II intruded the Vietnamese Catholic Church under the protection of Our Lady of La Vang. Despite repeated requests, the Communist authorities refused permission to rebuild the destroyed basilica. Nevertheless, the triennial Marian Days pilgrimage celebration every August, mirrored after the traditional Marian Days pilgrimage to La Vang, drew an estimated 50,000 Vietnamese Catholics to Carthage, Missouri each year. IV. T. PHAM LAVANOUX, MAURICE EMILE Paul II, critic, editor, b. New York, N.Y., June 10, 1894; d. New York, N.Y., Oct. 21, 1974. He received a bilingual education, studying in Montreal (1906-11), at Columbia University (1912-17), and at Atelier Lalauze (Paris 1919-20). A volunteer for military service in World War I, he worked in the offices of Gustav Steinbeck and of Maginot and Walsh, Boston, as draftsman and researcher, acquiring vast experience in the planning and construction of churches. In 1928 he invited a group of architects, artists, and clergymen interested in liturgical arts to several meetings at Portsmouth Priory, Newport, R.I.; from this emerged the Liturgical Arts Society. In 1932 he launched Liturgical Arts Quarterly with Harry Lorin Binso as managing editor. Lavanoux served as editor and scholar until the magazine was discontinued in 1972 for lack of funds. During the 40 years that he published the Quarterly Lavanoux became internationally respected among artists and scholars associated with the liturgical movement. He lectured on church art and architecture in universities and seminaries throughout the United States, Canada, and in Europe. His world travels were constantly geared to the study of new developments in the field and the establishment of personal contacts that might enrich editorial contributions to the Quarterly. It gradually took on an international character that provided leadership throughout the Church. Early, too, Lavanoux associated his work with the ecumenical movement, and he became highly respected in Protestant and Jewish circles. While almost all of his publishing energies were focused on the Quarterly, itself, 386 Lavanoux also edited A. Henze's and T. Fullerton's Contemporary Church Art (1936) and contributed an important introduction to A. Christ-Janer and M. M. Foley's Modern Church Architecture (1962). He served on juries for competitions sponsored by the American Institute of Architecture, the Cardinal Lercaro Awards, and Columbia and Princeton Universities' schools of architecture. He also served as advisor to many ecclesiastical buildings and contributed articles to many magazines. While his years of enforced retirement following the discontinuance of the Quarterly were fraught with disappointment, he continued to work for the improvement of standards in liturgical art and assumed the editorship of Stained Glass magazine. Following his quiet death at home, tributes appeared in many journals, both religious and secular. While many stressed that Vatican Council II and its Constitution on the Sacred Liturgy to which he had substantially contributed had put the seal on his life's work, he himself had felt that the work was just beginning. IC. J. MCNAULY LAVATER, JOHANN KASPAR SWISS theologian, philosopher, and poet; b. Zurich, Nov. 15, 1741; d. there, Jan. 2, 1801. He attended schools in his native town and began Protestant theology in 1759. As early as 1763, however, he was turning from the ENLIGHTENMENT's rationalistic conception of religion to the ideas of the Sturm und Drang period. He became pastor at the church of St. Peter, Zurich, in 1766. A writer of deep feeling and vivid imagination, he won wide fame by his religious writing, his Schweizerlieder (1767), and especially his four-volume Physiognomische Fragmente zur Beförderung der Menschenkenntniß und Menschenliebe (1775-78), in which he attempted to analyze the character of man through interpretation of bodily structure. This occasioned his reputation throughout Europe and led to extensive correspondence with great contemporaries such as GOETHE, Johann HERDER, and Johann HAMANN. Lavater first sympathized with the French Revolution but later protested its excesses. Ironically, he died of wounds sustained while acting as stretcher-bearer at the battle of Zurich (Nov. 26, 1800). Lavater's belief in Christ was manifested in an undogmatic and emotional plenit, as is evident in Christliche Lieder (1776-80), the four-volume Ausichten in die Ewigkeit (1782-85), and the four-volume Pontius Pilatus NEW CATHOLIC ENCYCLOPEDIA subjects. The real, in his thought, gradually merged with cosmism and spiritualism and his passion for detecting miracles. He rebutted atheism with untiring clerical fervor; he was generally tolerant of Catholics, and his friendship with Bp. J. M. SAILLER led some to believe that he was a crypto-Catholic. Bibliography: Ausgewählte Schriften, ed. K. JANENTZKY, Johann Caspar Lavater (Frauenfeld 1928). M. LAVATER-SLAMON, Genie des Herzens: Die Lebensgeschichte Johann Caspar Lavaters (Freiburg 1937-65) 6:840-841. [J. KELLER] LAVELLE, LOUIS cardinal de Villemer (et-l-Garonne), July 15, 1883; d. there, Sept. 1, 1951. An agrégé in philosophy in 1909, he taught at the Lycée Fustel de Coulanges at Strasbourg and defended his thesis for the doctorate of letters in 1921. Shortly thereafter he started teaching at the Sorbonne, and in 1930 edited the philosophy chronicles of Le Temps. 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Moses, recalling God's guidance of the people in history and inculcating the scope and general meaning of the Law: to serve God as his chosen people, distinguished and separated from all the peoples of the earth. The Greek name Deuteron'mion (second law), based on a faulty translation of mis' ne'h hattôrâ (copy of the law) in Dt 17.18, was taken to mean that the book contains the second legislation of Moses given to the people at the end of the 40 years of wandering through the desert. Though no convincing argument can be produced to disprove the fact of a second legislation by Moses, the book in its present form is certainly of a much later date, probably of the 6th or 7th century B.C., and may have received even later additions. Most likely Deuteronomy is the book of the Law found in the temple in 622 B.C. (2 Kgs 22.3-23). In its present form it is a code, clearly with reform tendencies, for a sedentary people living in towns and villages, in which the rights of various groups of socially weak people are defended. The paragraphs are given without much order; systematically reviewed, they NEW CATHOLIC ENCYCLOPEDIA may be said to contain: religious precepts, especially the law of centralization of the cult; laws that regulate institutions of public interest, such as kingship, prophecy, Levites, justice, war; measures taken to protect common interests of the nation, the town, and the family; measures to protect easily oppressed persons and even animals. In the discourses of Moses, the Decalogue and some other precepts of a general nature, such as the love of God (Dt 6.4), are quoted. Priestly Code. Large portions of Exodus and Numbers and the whole of Leviticus have received the modern name Priestly Code from the supposedly priestly character of its legislation. This is for the greater part concerned with sacrifices: the most ancient, the cult, purity and impurity, etc. As a whole it is not a true code, but the names given to it are ancient, others date from the time of the EXILE (587-538 B.C.) or even later. Special mention should be made of the Law of HOLINESS (ch. 17-26), which is the greater part concerned with the ritual tabernacles, the most ancient character, promising rewards, and meting with punishments. (See PRIESTLY WRITERS, PENTATEUCHAL.) Utile importum est, that is, the law is greater than by some scholars to the so-called Code Decalogus (Ex 34:1-12). It presents a problem, exegesis, apparently consists of extracts from older laws. The Pentateuch does not contain all the laws and customs observed in Israel. From other Biblical passages, several other laws may be reconstructed [see J. J. BENZINGER, *The Catholic Biblical Quarterly* 13 (Washington 1951) 42]. Bibliography: J. VAN DER PLOEG, "Studies in Hebrew Law," The Catholic Biblical Quarterly 15 (Washington 1950) 248-259, 306-427; 13 (1951) 28-43, 146-151, 296-307. T. M. SMITH, *The Origin and History of Hebrew Law* (Chicago 1931). G. OSTBORN, *Iura in the Old Testament: A Semantic Study*, tr. C. HENTZSCHEL (Leipzig 1945). H. R. ROWLEY, "Mosaic Law and the Decalogue," *The Bulletin of the John Rylands Library* 34 (March 1951) 521-81; 118 (1952) 38-52. W. M. MORGENSTERN, *The Book of the Covenant: Hebrew Union College Series* 5 (1951) 27-81. H. CAZELLES, *Le Decalogue dans la Bible*, ed. L. PIROT, et al. (Paris 1928) 5-497-530. M. NOTH, *Die Gesetz im Alten Testamente* (Halle 1940). A. ALT, *Die Urtypen der israelitischen Rechtsschrift* (Leipzig 1924). W. STÖGER, *Die Urtypen des israelitischen Rechts* (Leipzig 1925). V. KORNBLUTH, *Studien zum Heiligkeitstheorem im Alten Testamente* (Leipzig 1930). JI. P. M. VAN DER PLOEG, 307 LAW, PHILOSOPHY OF. The part of philosophy that studies the nature of law with particular reference to the origins and ends of civil law and the principles that should govern its formulation. The study may be elaborated systematically in the context provided by a particular philosophical school, or it may be elaborated historically in light of the teachings of various schools. This article adopts the former method and discusses, from the viewpoint of Christian (or scholastic) philosophy, the following topics: law and force, authority and law's origin, inadequate theories of the nature of law, justice and law, the end of law, historical sources of the realist conception of law, and present needs in legal theory. LAW, Law and Force. Law is addressed to persons for the purpose of directing their conduct. It develops as one aspect of human culture and tends to become significant with the expansion of commerce. Because it functions as a directive, its subject matter involves the respect due to the person whom property is apportioned for man's use. At times throughout history the priorities have become inverted, and law has tended to become so identified with property that persons who have been dispossessed by a prevailing property distribution have revolted against the law. Although its appeal is primarily to human reasoning power and its technique relies chiefly on persuasion, law has often been associated with the implementation of state power and spoken of as if it were identical with force. Properly, law is the alternative to force; resort to force usually signifies the failure of law to persuade. Again, resort to force, especially when applied in the protection of property, tends to associate the notion of law with fear rather than with confidence. Observance of law is thereby reduced to avoidance of punishment. The statement of the rule shifts from "do right," to "do what you will, but do not get caught"; and payment of a prescribed penalty is accepted as the equivalent of fulfilling the law. The result obviously is not the same, and may be neither desired nor desirable. Traditionally law and liberty were spoken of together, not law and fear. To ascertain the sequence of events that caused freedom to be displaced by conformity, one must examine the relationship of law to authority. In this turn raises questions about the origin and source of law. Authority and Law's Origin. Repeatedly Sacred Scripture is cited for the observation that all AUTHORITY is from God. Kings anointed with ecclesiastical blessings, after solemn promises to rule "under God and the law"—in Bracton's phrase, who adds, "for the law makes the 399 king" (fol. 5b, ed. T. Twiss, *Rerum Britannicarum medi aevi scriptores* 1:39)—have sometimes presumed to translate the inspired words into terms of their own, such as "the divine right of kings," with the Stuarts in England, or "l'etat, c'est moi," with Louis XIV of France. The people, unable to reconcile arbitrary royal decisions with the scriptural admonition, revolted against the kings and left the exegesis of the words to the Church, as if the Church were outside the realities of human experience. Those who have subsequently aspired to govern in place of the kings have often widened the breach instead of reconciling their assumption of authority with Holy Writ. The question not yet satisfactorily answered, for governors and governed alike, is basically epistemological, viz. In what form can the authority that is from God be recognized? The unanswered question is philosophical, and not merely doctrinal or theological, for those outside the organized Christian Church are equally affected by authority and are equally subject to the conditions of life as to a universal law. The Code of Hammurabi, the Mosaic Code, the customary law of India and of China, the laws of Solon and Dracor among the ancient Greeks, the highly developed early law of the Romans—which retained its significance centuries later in the Code of Justinian—all indicate that law itself is closer to the essence of man. When Justinian began his Code in the name of the Blessed Trinity, he added a Christian sanction to the work of the Roman jurists, without thereby excluding much that was formulated by pagans before the Christian Era began. The fact that the specific forms of law differ in various times and places is evidence of different conditions and degrees of comprehension, not of enclaves exempt from the universal law. The task of philosophy is to examine the relationship between human conduct and the observed universal order, and to give a satisfactory account of that relationship. It may begin with the theory of knowledge, with the question of how the natural law becomes known, but it ultimately must extend to the actual situation of man in his universe. Natural Law, Truth, and Being. The notion of NATUH has become less clear the more it has been discussed. Indeed so contradictory are some of the theories attributing authority to the natural law that the term has become divisive. Repudiated though it may be on this account, the notion of natural law has survived through so many centuries that some reconsideration of its underlying signification is needed. RAL LAW AS the pursuit of TRUTH is the primary motivation in scientific discourse, so it is primary in ascertaining how the human mind participates consciously in the universal law. Human laws may be created, i.e., formulated or NEW CATHOLIC ENCYCLOPEDIA LAW, PHILOSOPHY OF given shape, by men as a result of observations, inferences, and conclusions, and expressed not in stone or paint but in determinations, decisions, and judgments. To the extent that these judgments conform to the actually existent order of NATURE, they are acceptable as an expression of truth, but to the extent that some elements may not conform, they are subject to revision in a manner similar to the conclusions of physical scientists. Truth is in the judgment, but not the whole truth, unless the judge is omniscient. Inventiveness and resourcefulness in utilizing findings of fact can enrich the creativity of judgment, but excesses of imaginative construction must be brought into agreement with the actual conditions of human existence. As truth is the ultimate criterion of the way things are, and therefore is interchangeable with BEING as known by the intellect, the GOOD is the criterion of choice at the level of the will, and therefore is interchangeable with being as the ultimate goal of motivation and desire. Again, as truth is interchangeable with being in one aspect and as good is interchangeable with each other (see TRANSCENDENTALS). Yet human comprehension of truth is prior to knowledge of the good, since one cannot choose what he does not know. To act in accordance with CONSCIENCE, then, means to make a decision consistent with the degree of knowledge of being one has attained; this, in fact, is indicated in the etymology of the term, *con* (or *cum*) and *scientia*. Nature and Person. The point of view from which a human being observes reality is necessarily personal. By definition, adopted from BOETHIUS, a PERSON is an individual substance of a rational nature. Without investigating the quantitative implications of INDIVIDUALITY or the metaphysical significance of SUBSTANCE, attention may be focused on nature and the qualification of rationality. The term incorporates persons into the totality of existence, since nature refers to the essence of things that exist in the universe. The most important element in the notion of person, therefore, is being; nothing that lacks existence, no matter what its potentialities, can be a person. Beyond this, a person is distinguishable from other things by his ability to reason. Personality acquires a unique dignity or value because of its essential rationality. It is this quality of reasonableness, limited though it may be, in each individual substance, that is primary. To it all evidence, argument, and proof are directed; from it every conclusion, determination, and judgment is derived. Indeed, it is the distinction of the rationality of persons that the similarities and differences between universal law and its human formulations are based. The universal law unceasingly challenges man to new discoveries of its essence and manifestations. How NEW CATHOLIC ENCYCLOPEDIA LAW, PHILOSOPHY OF given shape, by men as a result of observations, inferences, and conclusions, and expressed not in stone or paint but in determinations, decisions, and judgments. To the extent that these judgments conform to the actually existent order of NATURE, they are acceptable as an expression of truth, but to the extent that some elements may not conform, they are subject to revision in a manner similar to the conclusions of physical scientists. Truth is in the judgment, but not the whole truth, unless the judge is omniscient. 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requirements of charity, and the urgency of its claims depends upon the fact that charity demands that they be responded to. When justice and charity are opposed in a context such as this, the sense is that a claim based upon justice (and charity) is more exigent than a looser claim based only upon charity. Bibliography: B. HARING, *The Law of Christ: Moral Theology for Priests and Laity*, tr. E. G. KAISER (Westminster, Md. 1961) 1:227-285. R. F. BEGIN, *Natural Law and Positive Law* in Catholic University of America *Canon Law Studies* 393; 1959). K. FUCHS, *Lex naturae: Zur Theologie des Naturrechts* (Dusseldorf 1955). J. FUNK, *De iure naturali transiectu jus positivum* (Kalenkirchen 1947). J. A. MCFLUGH C. and C. J. CALLAN, *Moral Theology*, rev. E. P. FARRELL, 2 v. (New York 1958) 1:284-294. (P. K. MEACHER) LAXISM The moral system according to which a person in a doubt of conscience about the morality of a certain course NEW CATHOLIC ENCYCLOPEDIA LAY CONFESION OF action may safely follow the opinion for liberty provided that it possesses any probability whatsoever. This system, or certain individual solutions logically following from it, found favor with a number of 17th-century theologians, such as Juan SANCHEZ, Tommaso TAMBURINI, and Juan CARMUEL. The fundamental principle of this system was condemned by Innocent XI in 1670. The condemned proposition read: "Generally, when we do anything relying on probability, whether intrinsic or extrinsic, however slight, provided it is not beyond the bounds of probability, we are always acting prudently" (Denz 2103). Many particular errors of laxism also were condemned by the Holy See in the 17th century (Denz 2021-25; 2101-67). No PRINCIPLES. Bibliography: D. M. PRUMMER, *Manualis theologiae moralis*, ed. E. M. MUNCH (Barcelona 1945-46) 1:343. J. AERTNYS and C. A. DAMEN, *Theologia moralis*, ed. A. SCHMITT, 3 v. (Barcelona 1945) 1:101. H. NOLDIN, *Summa theologiae*, ed. A. SCHMITT, 3 v. (Barcelona 1945) 1:234. (F. J. CONNELL) LAY CONFESION An avoidance of sins, made to a layman (one in no sense of Orders), in order to obtain forgiveness. As a practice, it existed in certain areas and at certain times in the Church. Doctrinally, however, no authoritative teacher has ever held that the layman has the power to absolve sacramentally. Yet the practice showed high esteem for the value of confession in the process of repentance, that was still developing in those times. As a religious fact, lay confession pertains historically to three different periods, and to both the Greek and Latin Churches, although in different fashions. 1st to 4th Centuries. Not only deacons, but Christians without hierarchical rank sometimes acted as confessors. The laymen belonged to a class called "saints" (les spirituels); it was a kind of charismatic order, enjoying special graces and gifts, including the power to hear confessions, even to absolve (among many witnesses are Tertullian-Montanist, Clement of Alexandria, and Origen). This class, functioning alongside the hierarchy, was involved in an abusive practice, that may have developed out of a faulty interpretation of Jn 20:22-23. It at least paralleled a practice in some of the monasteries of the NEW CATHOLIC ENCYCLOPEDIA time, where the "saints" filled the role of confessors. However, during this period, for grave sins, the penitent was obliged to submit to the bishop in public penance. 4th to 13th Centuries. The proximate origin of lay confession in this period was twofold: originally, it was an extension of the monastic practice of confession, prescribed by both SS. Basil and Columbanus; later, it accompanied the doctrinal development of penance: the obligation of confession gradually increased, as the burden of external penances gradually diminished. The Greek Church, the bishop, always the principal director of souls, the confessor par excellence, delegated ordained priests to assist in the work. Oriental Christians added the requirement of clairvoyance and holiness to constitute a true director of souls. Confessors without priestly Orders began when the monks extended their work as spiritual fathers and confessors beyond the cloister. Probably earlier, but surely in the eighth and ninth centuries, the monks moved out among the people. Impressed by the monkly distinctive garb, celibacy (which the secular clergy had refused at Niecaza), and asceticism, the people turned to the monks enthusiastically for direction, confession, and even remission. The monks were judged the "saints" par excellence, and soon they completely replaced the secular clergy in the ministry of penance. This abuse was complained of by Emperor Baldwin IV (13th century) and opposed doctrinally by Balsamon, but the monk confessors without Orders multiplied from the tenth to the 12th centuries at Alexandria, Constantinople, and Antioch. The Latin Church, here the practice dates from the 11th century. Previously, mortal sins were confessed to bishops and priests only. Although they always remained the only official ministers of the Sacrament, confession to laymen, in cases or necessity, was in general usage by the 13th century. Prime sanction came from Liber de etate et falsa poenitentia 102. So great is the power of confession, that if no priest is available, confess to your neighbor" (Patrologia Latina, ed. J. P. Migne [Paris 1878-90] 40:1122). With the prestige of Augustine's name, the opinion won acceptance. Where previously the penitent was permitted (Lanfranc) to confess lesser sins (St. Bede, Raoul Ardent) to laymen, now he was said to be obliged to confess both lesser and grave sins (Lombard, Alain de Lille, St. Thomas in early writings) to a layman. St. Bonaventure held such a confession to be permitted, but not obligatory. To this period belong several abuses that grew out of the practice. For example, Innocent III, in an apostolic letter, condemned and ordered the excommunication of the practice of certain Cistercian abbesses who preached publicly and heard the confessions of their subjects. 411 LAY CONGRESSES, AMERICAN CATHOLIC 13th Century and After. Theologians asked, What is the value of a confession to a layman? Is it a Sacrament? And schools agreed that it was not formally sacramental, because it was made to laymen could not absolve. With this reservation, it may be noted that the Augustinian school inclined to a sort of sacramental value; for St. Thomas, it was sacramental in one way, but not completely; and for the Franciscans, not at all. Schools, teaching that priestly absolution is the essence of penance, asked whether lay confessors were worthy. Its Disposition. Lay confession disrupted because of three factors: (1) the nature of the Sacrament was better grasped and made explicit; (2) heretical attacks on the power of remission for all sins; (3) doctrinal schism. The first came from the definition of the Council of Trent, that can be seen as a sacramental character of confession made to a layman (Enchiridion symbolum, 1684, 1701). By the middle of the 16th century, the practice had already disappeared in Spain, although it continued to be mentioned in other places (England, for example). See Also: PENANCE, SACRAMENT OF, CONFESSOR. Bibliography: P. GALTIER, *De paenitentia inquisita et confessione* (Rome 1560) 1:86. VAGANAND, *Enchiridion symbolum*, 1684, 1701. For the purpose of considering the social problems affecting the Church, The Catholic Congress of 1889 was held on November 11 and 12 at the Concordia Opera House, Baltimore, in conjunction with the annual meeting of the American hierarchy. The suggestion for such a convention of laymen came from Rev. H. F. Brownson, and despite the initial opposition of Cardinal James GIBRON, who doubted the wisdom and timeliness of a congress, the idea quickly won the support of several hundred of 412 the hierarchy, including Abp. John TRELAWND of ST. PAUL, Minn., William J. O'NAHAN, chairman of the committee on organization, was assisted by the historian John Gilmary SHEA. Brownson was chairman of the committee on papers to be read at the congress. After a solemn opening in the Baltimore cathedral, about 1,500 delegates reassembled at the Concordia to hear 14 papers, including Sheas' "Catholic Congresses." Brownson's "Lay Action of the Church," and Charles L. Bonaparte's learned address on "The Independence of the Holy See." Among the resolutions adopted at the congress were those denouncing Mormonism, divorce, secret societies, socialism, and communism. Catholic social and benevolent societies, the Catholic press, and Catholic education were commanded, and the delegates pledged their loyalty to the pope and demanded temporal freedom for the Holy See. Finally, they agreed that a second lay congress should be held in Chicago during the Columbian celebration (1892-93). The second Catholic Congress, which met in Chicago in early September 1893, was organized by Abp. Patrick FEEHAN of Chicago and William J. O'Naah. During the three-day gathering, 19 papers touching on a variety of subjects, including capital and labor, Church and State, the independence of the Holy See, temperance, and Catholic education were read, but without discussion. The more prominent speakers at the congress included Gibbons, Abp. F. Sotoli, Edgar H. Gans, Maurice Francis Egan, and George Parsons Lathrop. Resolutions similar to those of 1889 were adopted, but no planks were made for a third congress. These two Catholic congresses, both of which were looked on with favor by the Holy See and a majority of the American hierarchy, foreshadowed a closer cooperation between the clergy and the laity in the U.S. Archibishop Ireland stated at the conclusion of the Baltimore congress that he hoped the hierarchy, heretofore unaware of the laity's potential, would put "so much talent, so much strong faith," to good use. Seven years later, the bishops assembled at Vatican Council II debated Ireland's suggestion and through legislation reemphasized the interdependence of the clergy and laity within the Church's structure. Bibliography: Souvenir Volume of the Centennial Celebration and Catholic Congress (Detroit 1889), J. T. ELLIS, *The Life of James Cardinal Gibbons*, 2 v. (Milwaukee 1952). II. Q. FELLER) LAY SPIRITUALITY Describing lay spirituality is a formidable task, not least because the very concept is in doubt. It has been as NEW CATHOLIC ENCYCLOPEDIA LAY SPIRITUALITY that lay spirituality is simply basic Christian spirituality since additio and thus ought not be treated as a separate subject. Some have argued that there is not just one lay spirituality but many reflecting the diverse contexts of the lay vocation. For example, might not the married require a different spirituality than the single, the worker than the professional, the member of a lay ecclesial movement than a tertiary? Still others are hesitant to delineate a lay spirituality as second class citizens and their spirituality as somewhat inferior to that of clerics and religious. Despite these concerns, a convergence of ideas regarding lay spirituality has emerged since the Second Vatican Council. While any resolution adopted at the congress were those denouncing Mormonism, divorce, secret societies, socialism, and communism. Catholic social and benevolent societies, the Catholic press, and Catholic education were commanded, and the delegates pledged their loyalty to the pope and demanded temporal freedom for the Holy See. Finally, they agreed that a second lay congress should be held in Chicago during the Columbian celebration (1892-93). The second Catholic Congress, which met in Chicago in early September 1893, was organized by Abp. Patrick FEEHAN of Chicago and William J. O'Naah. 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The royalist army recognized Navarre as heir to the throne; all patriotic elements acclaimed him as the national leader. He soon fostered an alliance between the Huguenots and the moderate Catholics against the Leaguers. The latter, refusing to recognize him as Henry IV, proclaimed the aged Cardinal de Bourbon as Charles X (1590). A division within the League followed: some wanted Mayenne as successor to the throne; others backed Philip II, who claimed the throne on behalf of his daughter Isabella, offspring of his marriage with Elizabeth of Valois; some supported NEW CATHOLIC ENCYCLOPEDIA Charles Emmanuel, Duke of Savoy. The League vigorously opposed Henry IV while he was reconquering the country and, despite Henry's victories—he defeated Mayenne at Arques (September 1589) and at Ivry (March 1590)—had some successes. Decline in Power. Henry IV's final victory at the siege of Paris was delayed by Alexander Farnese, Duke of Parma, one of Philip II's generals. Combining forces with Mayenne, Farnese managed to break the blockade and bring provisions into the city. During Mayenne's absence in Paris, the government of Sixteen took violent measures, killing some members of the parliament and terrorizing the politiques by drawing up proscription lists. Upon his return, Mayenne had four of the Sixteen executed; others went into hiding and the revolutionary government of the League in Paris came to an end. Cardinal de Bourbon died in 1591. At the States-General in 1593, an attempt was made to deal with the question of succession. The assembly rejected the candidature of Isabella of Spain on the ground of the Salic law. The solution was offered by Henry IV, who abdicated the reformed religion at Saint-Denis (July 25, 1594). The great majority of Catholics declared themselves on his side; among the first towns to do so were Meaux, Pontault, Poitiers, Orléans, Bourges, and Joyeuse. The League melted away. In September 1595 Henry IV was granted the Cossé, Count of Brissac, title of Duke of Parma, having received a gift of 200,000 livres and a pension of 15,000. Bibliography: M. WILKINSON, *A History of the League of Sainte Union* 1576–1593 (Glasgow 1926); V. LUCHETTI, *Dокументs inédits pour servir à l'histoire de la Réforme et de la Ligue* (Paris 1875); P. LE ROY ET AL., *Satyre Méprisante de la vertu du Catholicon d'Espagne . . .* (Paris 1594), a contemporary pamphlet of the States-General of 1593; H. DE L'EPINOIS, *La Ligue et les papas* (Paris 1866); P. ROUBILLE, *Paris et la Ligue sous le règne de Henri III* (Paris 1866); C. LABITTE, *De la défaite chez les prédictaires de la Ligue* (2nd ed., Paris 1865); S. GOULARD, *Le Mépris de la Ligue . . . rev. C. P. GOULET*, 6 v. in 4 (Amsterdam 1758); I.W. STANKIEWICZ, LEANDER OF SEVILLE, St. Bishop and organizer of the Spanish Church; b. probably in Cartagena, Spain; d. Seville c. 600. Leader (Leandro) under three other names: GREGORIUS, GREGORIUS OF ECCLIA, and ISOBELLA. Educated in Sicily; chosen as bishop in 572 to be archbishop of 425 LEBANON, THE CATHOLIC CHURCH IN THE SELESTE. For 20 years he labored in the important seaport of Spain. He was succeeded by his brother, GREGORIUS (587), an episcopate of 15 years. His tomb is in the cathedral of Toledo, where he died. Legend has it that he wrote the *Epistles to Jesus* (Epistles 57–80) in the course of the job. The two corresponded in later years, and Gregory sent the pallium to Leander, the first bishop in Spain to receive this privilege, emperors for building palaces, temples and boats in their treeless lands. The offshore waters of Tyre and Sidon yielded murex, the source of the precious purple dye that gave the Phoenicians ("purple red") their Greek name. Only two of Leander's writings are extant: the sermon he preached at the Third Council of Toledo, in which he expressed the joy of all at the end of religious dispute in the country, and De institutione virginum, written at the request of his sister Florentina. The latter is concerned with the virtues that nuns should practice and the dangers they should avoid. It is one of the gems of medieval ascetical literature. Early History. While maintaining their Semitic identity under Egyptian, Assyrian, Neo-Babylonian and Persian suzerainties, the Lebanese became Hellenized [c. 350 B.C.]. Christianity reached southern Lebanon during Jesus' lifetime, and Christ Himself reached the district of Tyre and Sidon [Mt. 15,21]. Returning from Greece c. A.D. 56, St. Paul landed at Tyre, where stood an established church that some consider to be the earliest church in Lebanon. That of Sidon, where Paul stopped on his way to Rome, evidently came next. Books of martyrs abound with names of Lebanese victims of persecution. Emperor Constantine's conversion to Christianity resulted in the demolition of the temple at Afagh and the conversion of the temple of Hadad (Jupiter) at Baalbek (Heliopolis) into a church. Throughout the RomanByzantine period Lebanon enjoyed relative peace and security under the Pax Romana, while benefiting from participation in a worldwide market. This was reflected in increased population—hitherto limited to the maritime lowlands, which spread inland and attained a new density. Feast: Feb. 27. Bibliography: LEANDER OF SEVILLE, De institutione virginum, ed. A. C. VEGA (Escorial 1948); U. DOMINGUEZ, Leandro de Sevilla y la lucha contra el arrianismo (Madrid 1981); L. NAVARRA, Leandro di Siviglia: profilo storico-letterario (L'Aquila 1987); Leandro Hispanensis epis. 12. De institutione virginum et contemptu mundi: léxico latino-español, ed. M. MARTINEZ PASTOR et al. (Hildesheim 1998). B. 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NAB vocabulary and phrases in the translation of titles (*tituli*) found above readings and in the first lines (incipits) of all readings, the editors attempted to develop consistent biblical-liturgical terms. Certain changes to the base text were made both for increased precision and in the interest of accurately conveying a horizontally inclusive scriptural term as well as for greater ease in proclamation. In the first category may be included the following kinds of examples: "their holocausts" was changed to "their burnt offerings" (LFM 118); "a smoking brazier" was changed to "a smoking fire pot" (LFM 27); "seals of flour" was changed to "measures of flour" (LFM 108C). Two concerns were raised in a second category of inclusive language: the problem in the English language for a true generic term when referring to humanity, and the preponderance of masculine images and pronouns in reference to God. With attention to the principle of demonstrating maximum possible fidelity to the sacred text, the working group adopted three base versions for the lectionary. First, the 1966 Revised New Testament of the NAB was chosen as a translation whose primary concern was fidelity to what the text says. When the meaning of the Greek is inclusive of both sexes, the translation seeks to reproduce such inclusivity insofar as this is possible in normal English usage, without resort to inelegant circumlocutions or neologisms that would offend against the dignity of the language. Second, the working group adopted the 1970 Old Testament of the NAB, which was 439 LECTONARIES, III: ECUMENICAL then modified for accuracy in rendering certain collective nouns and for the particular demands of public proclamation. Third, the working group adopted the 1970 translation of the NAB Psalter consistently than the 1961 revision of this work. Because of previous critiques by Roman ecclesiastics of the 1991 translation, the working group concluded that the 1991 Psalter was unacceptable for liturgical use. The 1989 NCCB Criteria for the Evaluation of the Use of Inclusive Language in Scriptural Translations recommended the use of the word "God" consistently rather than the word "Gospod" for the sake of clarity. Hence, the working group avoided any use of vertical inclusivity in rendering scriptural texts. The introduction to the revised edition of the lectionary for Mass was considerably expanded and opens with an extended theological reflection, based on conciliar and postconciliar teachings on the significance of the Word of God in liturgical celebration. Following the example of Christ, who used read and proclaimed the Word of God and sustained by it, though a variety of liturgical celebrations and other gatherings, the Word of God enriches the Church through the unfolding mystery of Christ's life. In the liturgical year, the word itself enriches the people with new meaning and power. In this process all of Christ's faithful through the liturgy respond collectively and individually to the working of the Holy Spirit. See also: LECTONARIES I: HISTORY; LECTONARIES III: ECUMENICAL. BIBLIOGRAPHY: A. GRININI, *Lectionaries of the Roman Missal*, The Liturgy of the Hours (1944-75) (Città del Vaticano: Misericordia, 1946-42); C. PALAZZI, *A History of Liturgical Books* (Rome: The Thirteenth Century, Città del Vaticano, 1993); P. DE ROBERTIS, *Medieval Liturgy: An Introduction to the Sources*, trans. and rev. by J. STORRY and S. RASMUSSEN (Washington, D.C., 1986); C. WILHELM, *The Roman Catholic Eucharistic Lectionary*, *Sainte Liturgie* 21, 1 (1991) 241-252; G. BONATI, *La Liturgia Romana* (Milan 1998); F. NUBOLI, *Entscrytung und Erneuerung neuer Papstlektiorien* (de Ressources, Rennes, 1998); Sonnleitner, F. (ed.), *DRISCOLLI LECTONARIES*, III: ECUMENICAL. In 1969 the Roman Catholic Church issued its *Ovdo lectionarium Missae* (see LECTONARIES II: CONTEMPORARY). This lectionary provided a three-year cycle of Scripture readings for use during liturgical worship on the Sundays of the Catholic liturgical year, a two-year 440 cycle of readings for the weekdays, readings for the Proper and Common of saints, and a selection of readings for ritual and votive Masses and Masses for various occasions. This system of readings was prepared in order to fulfill a mandate of the Second Vatican Council, which called for the provision of a richer share of God's word through the use of a more representative portion of Scripture during worship than had previously been the case. The effect of the Sunday lectionary in particular is that in the course of three years Catholics experience virtually the entire New Testament and a substantial selection of the Old Testament in their weekly worship. Ecumenical Adoption. In the years immediately following the appearance of the Roman Lectionary, a number of churches in the United States and Canada adopted and adapted the Sunday portion of this lectionary to their particular denominational needs. Before the end of the 1970s the three-year lectionary (as it came to be called) existed in several major denominations. In addition to the Roman Catholic, Episcopalian, Lutheran, Presbyterian, and United Methodist, Each of these was constructed essentially upon the principles of selection and arrangement of the 1969 Roman Catholic system of readings. Differences, where they existed, were for the most part the result of calendar questions or editorial matters, for example, the question of where to begin and end specific readings. In the decade that followed, North American Christians benefited from an ecumenical development that has perhaps been insufficiently recognized. On a given Sunday and in different denominational assemblies largely similar and frequently identical passages of the Bible were proclaimed and preached. Interest in ecumenical lectionaries went beyond North America. The Joint Liturgical Group (JLG), an ecumenical association of eight churches in Great Britain, developed a lectionary that uses a two-year cycle of readings and that divides the Sundays of the year into a threefold thematic scheme: Common Liturgical Year; at the request of the conference participants, the CCT established a project committee of biblical and liturgical experts to carry out several specific recommendations to produce a common calendar for the Christian year that would include common terminology for the days of the year; to produce a consensus table of readings NEW CATHOLIC ENCYCLOPEDIA LECTONARIES, III: ECUMENICAL and psalms for the Sundays of the three-year lectionary and for a few special days or feasts; and to include in this table a more representative selection of readings from the Old Testament in order to balance the nearly exclusive use of prophetic and narrowly topographical psalms in the Roman Lectionary. Pentateuch (beginning with Abraham's call and concluding with Moses' death); for Year B, 14 Sundays of the Davidec narrative (beginning with Solomon's dedication of the Temple and concluding with Elisha's death). In 1983 the CCT released the fruits of this labor under the title Common Lectionary. The Lectionary Proposed by the Consultation on Common Texts. This proposal was recommended to the churches and interested individuals for a period of trial use and study. On the basis of recommendations received, the CCT was to revise its proposed system of readings and calendar and then make it available in a final version for the churches. The U.S. National Conference of Catholic Bishops voted overwhelmingly to participate in the trial use of the Common Lectionary in selected parishes, but this action did not receive the necessary Vatican approval. Revised Common Lectionary. In 1983 the CCT, JLG, and other ecumenical liturgical associations joined with the INTERNATIONAL COMMISSION ON ENGLISH IN THE LITURGY (ICEL) to form the ENGLISH LANGUAGE LITURGICAL CONSULTATION (ELL). From its inception, the ELLC played an active role in fostering the development of an international ecumenical lectionary based on feedback received from the use of the Common Lectionary. The fruit of its endeavors was a revised edition published under the title Revised Common Lectionary (RCL), which incorporated much of the feedback and suggestions received from the trial use of the Common Lectionary. The Common Lectionary was an order of readings, not a printed lectionary, for use on Sundays and a few special days of the Christian liturgical year. The following were its major principles: (1) It incorporated the basic calendar and structure of three readings and psalm in the Roman lectionary; (2) the Gospel pericopes were maintained as given in the existing versions of the three-year lectionary (this was the area of least divergence between denominational systems of readings); (3) The New Testament pericopes of the existing three-year lectionaries were largely accepted, with some lengthening and minor textual arrangement; (4) the principle of semi-contiguous reading, already present in the second readings and Gospel readings on the Sundays following Pentecost, was extended to the Old Testament reading on a number of the Sundays following Pentecost. This made possible the reading of major narratives from the Old Testament; (5) more selections from the minor prophets and from Wisdom literature were included. The RCL retained the foundational three-year cycle of the Roman Lectionary, with a virtually identical liturgical calendar. The NT epistle and gospel readings are almost always the same. There are two major differences between the RCL and the Roman Lectionary. First, in the OT readings in ordinary time, the RCL abandons the Roman typological model in favor of a broader system which links the Patriarchal and Mosaic narratives (i.e., from Genesis to Judges) for Year A (Matthew), the Davidec and Wisdom narratives for Year B (Mark), and a broad selection of Major and Minor Prophets (Elijah, Elisha, Amos, Hosea, Isaiah, Jeremiah, Joel and Habakkuk) for Year C (Luke). Second, an attempt was made in the RCL to include women and their role in salvation history by providing texts about women never heard on Sunday before. In the Roman Lectionary these readings are found in the two-weekend lectionary cycle, and not in the three-year Sunday cycle. The Common Lectionary was for the most part a careful harmonization of the slight variations in readings that existed in the major versions of the three-year lectionary. The semi-continuous reading of the Old Testament readings on some of the Sundays following Pentecost was the only real innovation in this lectionary proposal. Its extension to the first reading in this part of the lectionary had not meant, however, the abandonment of the typological relationship between the first reading and the Gospel, a major premise of the three-year lectionary on Sundays. A broad harmony between the two has been maintained and thus the topological principle retained, though not on a Sunday-by-Sunday basis. The narrative material that this arrangement made possible, included, for Year A, 20 Sundays of selections from the NEW CATHOLIC ENCYCLOPEDIA. The RCL was widely adopted by major Protestant churches worldwide, making it a truly ecumenical lectionary. Some of the churches that officially adopted the RCL include the American Baptist Churches in the United States of America, the Anglican Church of Australia, the Anglican Church of Canada, the Christian Church (Disciples of Christ), the Christian Reformed Church in North America, the Church of England, the Evangelical Lutheran Church in America (ELCA), the Evangelical Lutheran Church in Canada, the Presbyterian Church in the United States of America, the United Church of Canada, the United Church of Christ, and the United Methodist Church. Bibliography: The Revised Common Lectionary (Nashville, Tenn., 1992); C. J. SCHLUETER, "The Gender Balance of Texts from 441 LECTONARIES FOR MASSES WITH CHILDREN: The Revised Common Lectionary and the Lutheran Book of Worship," *Currents in Theology and Mission* 23 (Feb. 1996) 29-37. Part Four treats "Particular Issues" connected with the liturgy of the word celebrated with children. It examines the place of celebration, objects used in celebration, the importance of the use of music, and the need to preserve the common format of the full assembly in the liturgy for children. U. M. SCHELLMAN/EDS.) LECTONARIES FOR MASSES WITH CHILDREN (LMC) adapts the Roman Lectionary for Mass (1981) to the needs and capacities of pre-adolescent children. The aim of the LMC is to nourish the faith of children and lead them to full participation in the worship of the whole assembly. The translation of the scriptures used is the Contemporary English Version (CEV), a translation from the original languages prepared specifically for children by the American Bible Society. The publication of a LMC follows the recommendation of the Directory for Masses with Children published by the Congregation for Divine Worship (no. 43) and approved by Pope Paul VI in 1973. The National Conference of Catholic Bishops of the United States approved the Lecitonary for Masses with Children in November 1991 and the Apostolic See granted permission for an experimental use of the lectionary in 1992. The LMC is best understood within the broader context of the Directory, the General Instruction of the Roman Missal, and the Introduction to the Lecitonary for Mass. Principles and Directives. Part One of the Introduction of the LMC reflects on the importance of the celebration of the word of God for the formation of the community. Part Two provides basic principles for liturgies of the word with children: 1) the Gospel is always read; 2) a liturgical dismissal is used when children occasionally celebrate a separate liturgy of the word; 3) and a homily by the priest or an explanation of the readings by one of the adults is given at Masses with children. Part Three discusses the purpose and provides foundational principles. This section also underlines some basic principles of liturgical catechesis such as the formative influence of liturgy; the need to involve children in the actions of the liturgy as well as to appeal to the intuitive nature of children through the use of ritual elements and symbols; and the liturgy of the word is ritual prayer and not an instructional exercise. The final section of part three includes catechetical notes on the relationship of the lectionary to the liturgical year and on the way in which the Church's calendar expresses and shapes Christian identity. 442 The LMC may be used at Sunday Masses when there are larger numbers of children present along with adults (although proportionality and consideration for the entire assembly requires that the LMC should not be used exclusively or even preferentially), at a separate liturgy of the word with children, or at other liturgical celebrations within the context of the liturgical year. On Christmas Day, Epiphany, Sundays of Lent, Easter Sunday, Ascension, and Pentecost, the LMC follows the traditional three-year cycle of the Roman Lectionary. First, in the OT readings in ordinary time, the RCL abandons the Roman typological model in favor of a broader system which links the Patriarchal and Mosaic narratives (i.e., from Genesis to Judges) for Year A (Matthew), the Davidec and Wisdom narratives for Year B (Mark), and a broad selection of Major and Minor Prophets (Elijah, Elisha, Amos, Hosea, Isaiah, Jeremiah, Joel and Habakkuk) for Year C (Luke). Second, an attempt was made in the RCL to include women and their role in salvation history by providing texts about women never heard on Sunday before. In the Roman Lectionary these readings are found in the two-weekend lectionary cycle, and not in the three-year Sunday cycle. 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travelled for the first time to Western Europe NEW CATHOLIC ENCYCLOPEDIA to make contacts with emigré Marxists who had established themselves in Geneva as the "Liberation of Labor" group. He returned to Russia in September of 1895 and united most of the existing Marxist groups in St. Petersburg into one organization, the "Union for the Struggle for the Liberation of the Working Class." In December of that year he was arrested and jailed, and in February of 1897 he was exiled for three years to Eastern Siberia. There he continued to write and to discuss the problems of the Russian Marxists with other exiled revolutionaries. He wrote pamphlets for his followers at home and prepared a monumental work, *The Development of Capitalism in Russia* (1897). To hide his identity he adopted in 1900 the pseudonym N. Lenin, Foundation of the Bolshevik Party. After emigrating to Western Europe in July 1900, Lenin began in December the publication in Germany of his first newspaper, *Iskra* (The Spark), which was smuggled to the Russian empire. It was at his insistence that the second congress of the Russian Socialist Democratic Labor Party was convened in Brussels and London during the summer of 1903 (the founding congress had been held at Minsk in 1898). A bitter discussion about the structure of the party led to a split between the Bolsheviks, (i.e., majority, hence, Mensheviks) and the Menshinstvo,(i.e., minority, hence, Mensheviks). The next year Lenin started his own Bolshevik newspaper, *Vpered* (Forward). The Bolsheviks played only a very small role during the Russian revolution of 1905. Lenin returned to the Russian 466 LENT Capital in November of that year but, realizing the weakness of the Marxists, he eventually fled again to Switzerland and later moved to Paris. His main opposition from 1907 to 1912 was with polemics against the Mensheviks and all other elements that opposed his views. In 1912, the Bolshevik party was formed as an independent political organization at a conference in Prague. Later in the year Lenin moved to Cracow, Poland, where he convened the Bolshevik Central Committee. It was at this meeting that he intended to utilize the national enmity between the Russians and the non-Russians for revolutionary Bolshevik strategy. At the outbreak of World War I he was arrested by an Italian police but managed to return to Switzerland where, together with G. Zinoviev, he established the headquarters of Bolshevik agitation. The Soviet Revolution. When the czarist empire collapsed, during the revolution of February and March of 1917, Lenin returned to Russia and immediately demanded "All Power to the Soviets." He called for an immediate end to the war, distribution of land to the peasants, and the right of all nations of the former Russian empire to self-determination, including secession from Russia. In July he provoked a revolt against the provisional government but the Bolsheviks were quickly defeated. Lenin went into hiding in Switzerland. By September, however, the St. Petersburg Soviet (elected 4-5) was under Bolshevik control. Trotsky, who had joined Lenin's forces earlier, became its chairman. During the night of November 7, "the Bolsheviks gathered around the Council of People's Commissars" and Lenin was its chairman. The secret police, the Cheka, was created. Lenin became the Minister of Peace and Finance. In March of 1918, he dissolved the Constituent Assembly. In March of 1921, however, he reversed his policy of integral socialism ("war communism") and initiated the New Economic Policy, interpreted by many as a retreat from Marxist principles and return to private ownership. On May 26, 1922, he suffered a stroke, and only temporarily maintained his health. One of his last major concerns was the role of Joseph Stalin, whom he wanted removed from his position as general secretary of the Party. Bibliography. V. I. LENIN, Selected Works, 2 v. in 4 (Moscow 1952), D. SHUB, Lenin (New York 1950), D. W. TREADGOLD, Lenin 468 and His Rivals (New York 1955), a Revolution (New York 1948), B. D. WOLFE, Three Who Made IM, S. PAPAI LENIN From the Anglo-Saxon Lenten, meaning springtime, Lent is the 40-day period of prayer, penance, and spiritual endeavor in preparation for Easter. Lent is not an end in itself; it exists only to lead to the paschal feast and so can be rightly understood only in the light of Easter. Easter gives meaning to Lent and shows it for what it is: the great paschal retreat of the Church. "The season of Lent has a twofold character: primarily by recalling or preparing for the celebration of Christian Initiation and by penance, it disposes the faithful, who more diligently hear the word of God and devote themselves to prayer, to celebrate the Paschal Mystery" (Constitution on the Sacred Liturgy 109). History. In the first three centuries, the period of fasting in preparation for the paschal feast did not exceed a week at the most; one or two days was the usual limit. Irenaeus of Lyons declare that in some places the faithful fasted only on one day, in others two days, and in still others, for 40 consecutive hours (Eusebius, Ecclesiastical History 5:24; Patrologie Graeca, ed. J. P. MIGNE (Paris 1857-66) 20:503). The third or fourth century Apostolic Tradition prescribes a two-day fast (33; B. BOTTE, ed., *La Tradition apostolique de saint Hippolyte*; *Essai de reconstitution (Liturgiegeschichtliche Quellen und Forschungen*, Münster 1909-41 [1963] 79). The first mention of a period of 40 days occurs in the fifth canon of the Council of Nicæa (325), although some scholars dispute whether Lent is meant there. There is no question about the existence of the 40-day fast later on in the century, however, for St. ATHANASIUS often alluded to it in his festal letters. The Council of Laodicea (360) expressly commanded its observance, and by the end of the fourth century the 40-day fast, called tessarakoste in Greek and quadragesima in Latin, was observed everywhere throughout both East and West. Fasting. The custom may have originated in the prescribed fast of candidates for Baptism; it is certain that the catechumenate had a great deal to do with the formation of Lent. The number 40 was suggested no doubt by Christ's 40-day fast in the desert. The manner of reckoning the 40 days, however, varied in the different Churches. As a rule, the East spread Lent over seven weeks with both Saturday and Sunday exempt from fasting, whereas in the West there was a six-week period with only Sundays exempt. As a result there were only 36 actual fasting days. In the fourth century, however, the concern was not so much about whether there were 40 actual fasting days or not; the approach was to the season as a whole. The emphasis was not as much on the fasting as on the spiritual renewal that the preparation for Easter demanded. It was simply a period marked by fasting, but not necessarily one in which the faithful fasted every day. However, as time went on, more and more emphasis was laid upon fasting, and consequently there is a more precise calculation of the 40 days. During the early centuries (from the fifth century on especially) the observance of the fast was very strict. Only one meal a day, toward evening, was allowed; flesh meat and fish, and in most places even eggs and dairy products, were absolutely forbidden. Meat was not allowed even on Sundays. However, from the ninth century on the practice began to be considerably relaxed. The time for the one evening meal was anticipated so that by the 15th century it was the general custom even for religious to have this meal at noon. Once that was generally accepted, the way was opened for a collation in the evening, which by the 13th century included some light food as well as drink. The prohibition against fish was removed during the Middle Ages, while dispensations permitting the use of dairy products came to be more general. In the course of the last few centuries the Holy See has granted other more substantial mitigations of the law of fasting. Meat was allowed at the principal meal on Sundays, then gradually on the weekdays, Friday always excepted. The trend to greater emphasis on other forms of penitential works than fasting and abstinence, particularly on exercises of piety and the works of charity, found legislative expression in the apostolic constitution *Poenitentiæ* of Pope Paul VI (Feb. 17, 1966). According to this constitution, abstinence is to be observed on Ash Wednesday and on all Fridays of the year that do not fall on holy days of obligation, and fasting as well as abstinence is to be observed on Ash Wednesday and on all Fridays of the year that do not fall on holy days of obligation. The popular idea of Lent, which prevailed until well into the 20th century was that it was a time of prolonged meditation upon the Passion, with special emphasis upon Christ's physical sufferings. This view finds little support in the texts of the Lenten liturgy. As a rule, the East spread Lent over seven weeks with both Saturday and Sunday exempt from fasting, whereas in the West there was a six-week period with only Sundays exempt. 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HODGES and B. HIBBLEY, CBA Research Reports 68 (London 1988) 33-42. J. FRIED, "Ludwig der Fromme, das Papsttum und die fränkischen Kirche," in Charlemagne's Heir. New Perspectives on the Reign of Louis the Pious (814-840), ed. P. GODMAN and ROGER COLLINS (Oxford, 1990) 231-273. L. D. ERMINI, "Renovatio murorum. Tra programma urbanistico et restauro conservatorio: Roma e il duca Romano," in Committenti e produzioni artistico-olitoriole della tarda antichità: VIII secolo, 2. Settimane di studio del Centro italiano di studi sull'alto medioevo 39 (Spoleto 1992) 2: 485-530, and figures 1-36. P. LELWELLIN, Rome in the Dark Ages (London 1993) 141-172, especially 150-156. P. ENGELBERT, "Papstresins ins Frankenreich," Römische Quartalschrift für christliche Alterskunst und Kirchengeschichte 88: 77-113. IR. E. SULLIVAN NEW CATHOLIC ENCYCLOPEDIA The Assumption of the Virgin, Pope St. Leo IV at left, detail of a 9th-century fresco in the basilica of S. Clemente, Rome. LEO IV AT ST. POPE Pontificate: Jan. 847 to July 17, 855. Of Roman origin, Leo became a Benedictine monk as a youth. Pope GREGORY IV called him to service in the Lateran administration, and Pope SERGIUS II made him a cardinal priest. At the time of his election the Papal State was in dire need of strong leadership. It was recovered from a Saracen raid in 846, which witnessed the sack of the basilica of St. Peter and the ravaging of countryside surrounding Rome. As a consequence of the Treaty of Verdun in 843, which divided the previously unified Carolingian Empire into three competing kingdoms, it remained to be seen who would serve as St. Peter's protector. The new Pope's response to these challenges opened the way for a remarkable expansion of papal prestige. This project, requiring four years (848 to 852) and a vast outlay of money and labor, created the Leonine city (Civitas Leonina), a stronghold which for centuries to come served as a place of safety for the papacy. Leo took steps to improve the fortifications of port cities guarding the 481 LEO IV, ST. POPE papal states, especially those at the mouth of the Tiber. He even built a new city, Leopolis, as a refuge for the inhabitants of Centumcellae (Civitas Leonina) who were in danger of Saracen attack. In 849 the Pope was instrumental in organizing a naval campaign by the combined fleets of the cities of Naples, Amalfi, and Gaeta that, with aid of a small fleet of Saracens, inflicted a major defeat on a Saracen fleet preparing to attack Rome. All of these efforts played an important part in elevating papal prestige and marked a significant contribution to a larger effort that during the middle of the ninth century, presented by Leo IV, to expand the influence of the Papal States beyond Italy to the Mediterranean. Leo IV's relationship with the Frankish protectors of the Papal States was not always cordial, but often marked by tensions. Within the already established framework of the papal state, Emperor LOTHAIR I as his chief, Lothair II, who resided in Asturias, had succeeded in losing the Papal States as emperor. In 846, Lothair had granted Leo IV the ecclesiastical jurisdiction of the imperial office. The authority of Lothair I and Louis II in Rome continued to be defined by the Constitutio Romana, as accord reached in 824 between Pope Eugenius II and the Carolingian government. In general, Leo IV respected its provisions, which defined for the Papal State a privileged position within the Empire. However, it also placed limits on papal sovereignty and allowed the emperor specific rights in the governance of the Papal State. He challenged unwarranted intrusions of his protec-tor's agents into affairs rightly belonging to the pope as governor of the Republic of St. Peter. Recent analysis of his benefactions in Rome reveal that he worked hard to keep the favor of nobles whose support was required to continue papal control over the Papal State, but who were increasingly resentful of the Frankish presence in Rome. He was especially concerned with instituting reforms; a Roman synod of 853 issued a series of canons aimed at limiting the involvement of the Roman clergy in secular affairs, defining and enforcing the spiritual responsibilities of clerics, improving clerical education and morals, and protecting church property. Leo's efforts to maintain control in the Papal State and to improve the quality of governance not only set him at occasionally odds with Emperor Louis II, but also met opposition from a circle of educated nobles centered around a certain Bishop Arsenius of Orte and his nephew, Anastasius the Librarian. Although Arsenius and his circle were primarily interested in personal power, they also nurtured aspirations of restoring Rome to its ancient role as political capital of the world. These nostalgic dreams inclined them toward Emperor Louis II as a more suitable ruler of Rome than Pope Leo IV. Anastasius reflected this inclination when he sought the protection of Louis II after Leo's dissatisfaction with his exercise of his priestly duties caused him to flee Rome. Despite Leo's repeated sentences of excommunication intended to force his return to Rome, Anastasius remained with Louis II and was widely viewed as the Emperor's choice to succeed Leo. Leo IV's activities extended beyond defense of the Papal State against external enemies and resistance to its absorption into the Carolingian Empire. A careful analysis of his correspondence, surviving only in fragments, suggests that by the middle of the ninth century the bishop of Rome was increasingly viewed as an authority to whom those seeking guidance in the conduct of religious life, broadly defined, might turn. Most often Leo IV was asked to intervene in cases involving the actions taken by powerful ecclesiastical potentates in the exercise of their offices. On the basis of complaints from various sources, he was forced to take firm action to curb the efforts of Archibishop John of Ravenna to escape Roman control. In response to appeals to Rome Leo challenged the actions of Archibishop Hincmar of Reims on various issues: excommunicating a vassal of Emperor Lothair I for violating his marriage vows; threatening to excommunicate Emperor Lothair I; and acting on decisions concerning the legality of episcopal ordinations reached in local councils held without papal participation or approval. In these cases the Pope ruled that Hincmar had exceeded his canonical authority and was subject to correction by the higher authority of the bishop of Rome. On the basis of appeals by the injured parties, Leo IV challenged the authority of Patriarch Ignatius of Constantinople for his action in depositing three Sicilian bishops. Leo died before the cases involving Hincmar and Ignatius were fully resolved, but his actions reflected an expanded definition of papal authority. On occasion Leo IV confronted secular rulers. Emperor Lothair I's request that Leo designate him as papal vicar of Gaul and Germany, Leo refused, stating that another already had that honor. In 853 Alfred, the young son of King Ethelwulf of Wessex, appeared in Rome as a pilgrim; Leo anointed him as future king and adopted him as his spiritual son by serving as his godfather. The Pope reprimanded the duke of Brittany for his treatment of the bishops of the West Frankish kingdom by establishing an autonomous Breton metropolitan see free from the jurisdiction of the archbishop of Tours. Leo IV responded to still other NEW CATHOLIC ENCYCLOPEDIA LEO VI, POPE appeals to Rome by sending instructions intended to provide proper direction in matters of ecclesiastical discipline to inquiring parties; such instructions went to a bishop in Africa, to bishops in England, and to bishops in Brittany. In the responses coming from Rome to an ever widening circle in the Christian world, a certain message began to emerge, a message by no means new, but articulated again in terms reflecting new realities. Ultimate authority in ecclesiastical affairs rested in the hands of bishops. Their decisions were subject to appeal to the bishop of Rome who had a right to render final, binding judgments on the issues at stake. So too were the decisions of bishops sitting in council subject to approval and correction by the pope. The judgments of the bishop of Rome became, in effect, additions to the body of canon law, thereby expanding Rome's right to legislate for the entire church. The bishop of Rome had the authority to ensure that God's will would prevail. Aside from his efforts to strengthen the defenses of Rome, Leo IV took a strong interest in rebuilding and embellishing churches in Rome and elsewhere in the papal state. In this respect he earned an important place among the late eighth- and early ninth-century popes who created the medieval city of Rome. His biography notes that he made important changes in the Roman liturgy, did much to encourage the development of Church music, and was famous as a preacher. Feast: July 17. Bibliography: Sources: Le Liber Pontificalis ed. L. DUCHESNE V, 2nd ed. (Paris 1955-1957); 2: 106-139. Eng. tr. The Lives of the Ninth-Century Popes (Liber Pontificalis) R. 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Damaso, who succeeded him as pope (antipope)? from September 903 to January 904. Christopher, in turn, was deposed and executed by SERGIUS II. Leo's only recorded act is found in a bull issued in the interest of the canons of the church of Bologna. A legend of Breton origin identifies him with a Benedictine, St. Tugdual, who as a pilgrim to Rome was reputedly elected pope BENEDICT IV; Bibliography: P. JAFFE, Regesta pontificum romanorum ab condita ecclesia ad annum post Christum natum 1198, ed. S. LÖWENFELD (2d ed. Leipzig 1881-88; repr. Graz 1956) 1:442-274; 2:746. Liber pontificalis, ed. L. DUCHESNE v. 1-2 (Paris 1886-92), v. 3 (Paris 1958) 2:234. H. K. MANN, The Lives of the Popes in the Early Middle Ages from 590 to 1304, v. 18 (London 1902-32) 4:111. J. HALLER, Das Papsttum, 5 v. 2d, (rev. ed. Stuttgart 1950-53) 2:193; 3:543-546. F. X. SEPPELT, Geschichte der Papste von den Anfangen bis zur Mitte des 20. Jh. (München 1955) 2:234; 4:234, 434. A. FAVE, "S. 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C. J. BLUM LEOP. VII, POPE Pontificate: June 936 to July 13, 939; b. Rome. A priest of St. Sixtus and probably a Benedictine, he was promoted to the papacy by Alberic II, on whose favor he was wholly dependent. Together they promoted the reform of GORZEL and the CLUNIAC REFORM. At Leo's invitation Abbot ODO OF CLUNY came to Rome, where he was effective both as a peasant and as a stimulator of spiritual revival. Leo's surviving letters indicate a keen interest in CLUNY and SUBIACO, whose rights he confirmed, and in the reformed Christian life in France. He sent the PALLIUM to ADALDAIG of Breten-Hamburg (c. 937) and appointed Abp. Frederick of Mainz apostolic vicar and legate for all Germany, sparing him with the reform of the clergy of every rank. His advice to Frederick regarding the Jews was somewhat less than permissible; he forbade their forced conversion but allowed Frederick to expel them from the cities unless they accepted the Christian faith. LEOP. VIII, POPE Pontificate: April 4, 963 to March 1, 965; B. RÖTER. A man of blessed character, Leo was still a layman holding the office of protonotary when Emperor OTTO II chose him to become pope. He was elected at the Roman court in 963, and the Roman legate invited by Leo to succeed him was chosen to be pope. Leo was promoted to all orders and was consecrated on Dec. 6, having been promoted to all orders in one day without observing the canonical interval. Leo was the first pope to be crowned according to the rite of the Western church. He was elected at the Roman court in 963, and the Roman legate invited by Leo to succeed him was chosen to be pope. Leo was promoted to all orders and was consecrated on Dec. 6, having been promoted to all orders in one day without observing the canonical interval. After Otto departed for Spoleto, John returned, took the city, and at a synod in St. Peter's (Feb. 26, 964) recaptured by excommunicating and deposing Leo, who had fled to Otto's court; John died suddenly on May 14, and the ineptuous Romans elected the cardinal deacon Benedict Grammaticus, who took the name BENEDICTV. On May 23, Otto reentered Rome and reinstated Leo, whose pontificate was thus farnevent uneventful after Benedict had been deposed, degraded, and deported to Hamburg (965). Three supposed Leonine documents, the Privilegium minus, the Cessatio donacionum (Monumenta Germaniae Historica: Constitutions 1:665-678), the last purporting to restore a number of papal territories to Otto and his wife, Adelinde, are forgeries of the period of the INVESTITURE STRUGGLE. Bibliography: P. JAFFE, Regesta pontificum romanorum ab condita ecclesia ad annum post Christum natum 1198, ed. S. LÖWENFELD (repr. Graz 1956) 357. 9. 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A man of blessed character, Leo was still a layman holding the office of protonotary when Emperor OTTO II chose him to become pope. He was elected at the Roman court in 963, and the Roman legate invited by Leo to succeed him was chosen to be pope. Leo was promoted to all orders and was consecrated on Dec. 6, having been promoted to all orders in one day without observing the canonical interval. After Otto departed for Spoleto, John returned, took the city, and at a synod in St. Peter's (Feb. 26, 964) recaptured by excommunicating and deposing Leo, who had fled to Otto's court; John died suddenly on May 14, and the ineptuous Romans elected the cardinal deacon Benedict Grammaticus, who took the name BENEDICTV. On May 23, Otto reentered Rome and reinstated Leo, whose pontificate was thus farnevent uneventful after Benedict had been deposed, degraded, and deported to Hamburg (965). Three supposed Leonine documents, the Privilegium minus, the Cessatio donacionum (Monumenta Germaniae Historica: Constitutions 1:665-678), the last purporting to restore a number of papal territories to Otto and his wife, Adelinde, are forgeries of the period of the INVESTITURE STRUGGLE. Bibliography: P. JAFFE, Regesta pontificum romanorum ab condita ecclesia ad annum post Christum natum 1198, ed. S. LÖWENFELD (repr. Graz 1956) 357. 9. LIBRARIEN, Die Münzen der Papste von der Early Middle Ages from 590 to 1304 (London 1902-32) 4:205-207. E. BOURGUET, Etude sur le Médiéval (Paris 1986) 88-93. Neues Archiv der Gesellschaft der Gesellschaft für ältere deutsche Geschichtskunde 10 (1985) 380-386. Liber pontificalis, ed. L. DUCHESNE (Paris 1896-92) 2:244. H. K. MANN, The Lives of the Popes in the Early Middle Ages from 590 to 1304 (London 1930-32) 4:224-25. E. BOURGUET, L'assemblée de Mersen 847, in Mélanges Paul Fabre. Études d'histoire du Moyen Age (Genève 1972) 72-100. P. 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HERBERS, Biographisch-Bibliographisches Kirchenlexikon, 4 (Herzberg 1992). S. SCHOLZ, Lexikon für Theologie und Kirche, 3d ed. 6 (Freiburg 1997). J. N. D. KELLY, Oxford Dictionary of Popes (New York 1988) 118-119. IO. J. BLUM LEOP. XI, POPE Pontificate: June 936 to July 13, 939; b. Rome. A priest of St. Sixtus and probably a Benedictine, he was promoted to the papacy by Alberic II, on whose favor he was wholly dependent. Together they promoted the reform of GORZEL and the CLUNIAC REFORM. At Leo's invitation Abbot ODO OF CLUNY came to Rome, where he was effective both as a peasant and as a stimulator of spiritual revival. Leo's surviving letters indicate a keen interest in CLUNY and SUBIACO, whose rights he confirmed, and in the reformed Christian life in France. He sent the PALLIUM to ADALDAIG of Breten-Hamburg (c. 937) and appointed Abp. Frederick of Mainz apostolic vicar and legate for all Germany, sparing him with the reform of the clergy of every rank. His advice to Frederick regarding the Jews was somewhat less than permissible; he forbade their forced conversion but allowed Frederick to expel them from the cities unless they accepted the Christian faith. LEOP. XII, POPE Pontificate: April 1 to June 10, 965; B. RÖTER. A man of blessed character, Leo was still a layman holding the office of protonotary when Emperor OTTO II chose him to become pope. He was elected at the Roman court in 963, and the Roman legate invited by Leo to succeed him was chosen to be pope. Leo was promoted to all orders and was consecrated on Dec. 6, having been promoted to all orders in one day without observing the canonical interval. After Otto departed for Spoleto, John returned, took the city, and at a synod in St. Peter's (Feb. 26, 964) recaptured by excommunicating and deposing Leo, who had fled to Otto's court; John died suddenly on May 14, and the ineptuous Romans elected the cardinal deacon Benedict Grammaticus, who took the name BENEDICTV. 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work is a synthesis of the history of the Oriental patriarchates and bishoprics with an account of the Latin bishops who occupied those sees after the Crusades. His ambitious plan to include in this work the Notitiae episcopatum and catalogues of the Eastern and African monasteries and of the African hierarchy had to be abandoned. Le Quien also wrote a monograph on Boulouge-sur-Mer and left unfinished an edition of the *Opera omnia Leontii Byzantini*. Bibliography: H. LECLERCQ, Dictionnaire d'archéologie chrétienne, 15 v. (Paris 1903-73) 8:2:2592-96; J. CARREYRE, Dictionnaire de théologie catholique, 15 v. (Paris 1903-50) 9:1:441-43; H. ENGEBERDING, Lexikon für Theologie und Kirche, ed. J. HOFER and K. RAHNER, 10 v. (Freiburg 1957-65) 6:974. S. VAILLÉ, The Catholic Encyclopedia, ed. C. G. HERBERMANN et al., 16 v. (New York 1907-14; suppl. 1922) 9:187-188. [J.] BEAUDRY, Tower of the Abbey of Lérins. (©John Heseltine/CORBIS) LERCHER, LUDWIG Theologian; b. Hall, Austria, June 30, 1864; d. Innsbruck, Aug. 5, 1937. He became a Jesuit in 1891 and professor of theology at the University of Innsbruck in 1899. Through his lectures and writings he exercised great influence on the formation of the clergy. His chief work, *Institutiones theologiae dogmaticae*, 4 vols. (Innsbruck 1924-34), combines a solid presentation of theology with an emphasis on its ascetical relevance. Bibliography: Lexikon für Theologie und Kirche, 10 v., ed. and K. RAHNER, (Freiburg 1957-65) 6:974. F. LAKNER, "Die dogmatische Theologie an der Universität Innsbruck 1917-1957," Zeitschrift für katholische Theologie 80 (1958): 101-141. J. HOFER [J.] BEAUMER LÉRINS, ABBEY OF Cistercian monastery on the island of St. Honoratus, one of a group of islands off the southeast coast of France, opposite Cannes. In about 410 HONORATUS and his CATHOLIC MONKS established a community settled on the abandoned and desolate monks as hermits. They were joined by other men with similar ideals, and soon a monastic community came into being, probably somewhat similar to a Palestinian laura. It was situated in a forest century of its existence. Among the visitors was Vincent of Lerins, Salvinius of Marseille, Patrick of Ireland, and Augustine of Canterbury. The early rule, possibly unwritten, in any case has not survived. There are some indications that it strongly influenced St. Benedict when he wrote his Rule, which in turn was officially adopted by Abbot Agilis (c. 660). A hermitage of the monks (c. 732), when the island was occupied by the Saracens, brought an end to the first period of monastic life at Lérins. A restoration took place when the invaders were driven out (795), and the 11th century was a time of great material and spiritual prosperity. Numerous foundations along the whole Medi-11:1000 LÉROUAIS, VICTOR MARTIAL, terranean coast and to the north spread the heritage of Lérins. The period of prosperity came to an end in 1464 when the papal legate replaced the regular abbot with a commendator. This was a death blow to the moral greatness of the abbey and also prepared its material ruin. One of these commendators, a abbot, A. Grimaldi, bishop of Venice, united Lérins to the Italian Congregation in 1515. The information that may have taken place because of the war waged against the papal legate by the French King Charles VIII over the foreign affiliation. The abbey was suppressed by royal decree in 1786; its buildings sold at auction in 1911. In 1918 Monsignor Joseph, bishop of Fréjus, purchased the island and gave it to the Cistercians. The congregation had been established in 1797 and its headquarters there are the remains of the old abbey church, a small cloister, and a refectory from the Middle Ages. Bibliography: H. MORIS, L'Abbaye de Lérins. Histoire et monuments (Paris 1909); H. MORIS and E. BIENC, Cartulaire de l'abbaye de Lérins 2 v. 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and had published two books of poetry in that vein, but his conversion to theism in 1929 and to Christianity in 1931 resulted in his first book on apologetics: *The Pilgrim's Progress* (1933). Using John Bunyan's classic as a model, Lewis enunciated one of his major themes: the idea of longing, disquietude, yearning, *Sehnsucht*, for the eternal which no earthly thing can satisfy since our hearts are restless for the Eternal. Following Saint AUGUSTINE, the PSEUDO-DIONYSIUS, and Pascal, Lewis asserts that earthly pleasures being unsatisfactory, can only point to an everlasting heavenly pleasure. This theme is repeated in the *Chronicles of Narnia* (1950-56), a series of children's books treating traditional topics but translating them into an imaginary kingdom of people and animals. Aslan, the lion and king of beasts, represents a Christ figure. LEWIS, CLIVE STAPLES LEWIS's two most popular works are *The Screwtape Letters* (1942), a series of letters from the devil to his undersecretary in hell, Wormwood, on how to win a Christian from the fold, and *Mere Christianity* (1952), a summation of talks from the British Broadcasting Series that made Lewis famous during World War II. Literary historian, Christian apologist, scholar, critic, writer of science fiction and children's books; b. Belfast, Ireland, Nov. 29, 1898; d. the Kims, Headington, England, Nov. 22, 1963. His father was Albert James Lewis, a solicitor; his mother Florence Augusta Hamilton. They had two sons, Warren and Clive, who at an early age changed his name to "Jack." Before he was 10 his mother died of cancer, and the two boys were on their own, being somewhat estranged from their father. In 1917 Lewis prepared for entrance into Oxford University but World War I found him commissioned as a second lieutenant in the Somerset Light Infantry. He arrived at the front line on the trenches on his 17th birthday Nov. 29, 1917, elsewhere, Lewis was with the impetuous of the raw recruits there. In *The Abolition of Man* (1943) asserts that ethical commands (the Tao) are not merely written in the heart, but into the very structure of the universe itself. The second *Divine* (1945) records a series of conversations between visitors from hell who are allowed to make an excursion to earth, and for the most part decide to remain there. The *Problem of Pain* (1940) contains some interesting analyses of the Tao, are primarily societies, animal pain, and the existence of hell. Various kinds of love (the *Tower of Love* 1960), prayer (Letters to Malcolm: Chiefly on Prayer 1964), insights into the Psalms (Reflections on the Psalms 1958), and *A. B. HAMILTON'S NEW CATHOLIC ENCYCLOPEDIA* S27 LEWIS, DAVID CHARLES BAKER, ST. theologian questions on sin and redemption arising on other plots not far or about to be tempted (God of the Silent Plane) 1943; and *That Hideous Strength* (1945), among a few of the many topics which Lewis dealt with. Some consider his best work to be his novel *Till We Have Faces* (1956), a study of the myth based on the Greek legend of Psyche. Lewis is considered not so much for his scholarly expertise in medieval and Renaissance literature (his *Old and New History of English Literature* 1966) but for his personal contribution to the field of traditional literature. Bellah, Queen orthodoxy in context of modernity in style it is the first direct and honest approach which has been used before so lasting in theological literature. WATSON, T. R. CHRISTOPHER AND J. K. OSTLING, *Annotations to the Works of Lewis* (London 1974). T. J. COMPTON, C. S. LEWIS at the Breakfast Table and other Reminiscences (New York 1979). C. DERRICK C. S. LEWIS and the Church of Rome (San Francisco 1980). W. HOOOPER, *Past Watchful Dragons. The Narnian Chronicles of C. S. Lewis* (New York 1979). C. G. MEILAENDER, *The Taste for the Other. The Social and Ethical Thought of C. S. Lewis* (Grand Rapids, Mich. 1979). R. L. PURTILL, C. S. LEWIS' Case for the Christian Faith (New York 1981). C. A. WALSH, *Apologists to the Skeptics* (New York 1949). *The Literary Legacy of C. S. Lewis* (New York 1979). W. L. WHITE, *The Image of Man in C. S. Lewis* (Nashville 1969). J. R. WILLIS, *Lewis* (Chicago 1983). U. R. WILLIS, DAVID (CHARLES BAKER), ST. Welsh martyr, b. Monmouthshire 1617; d. Usk, Wales, Aug. 27, 1679. His father, Morgan Lewis, was a Protestant; his mother, Margaret Pritchard, a Catholic; David was the only one of his parents' nine children to be brought up a Protestant. He was educated at the Royal Grammar School, Abergavenny, and from the age of 16, at the Middle Temple. After three years there he went abroad as tutor to the son of Count Savage. At Paris he became a Catholic, then entered the English College, Rome, on Nov. 6, 1639. He was ordained in 1642 and became a Jesuit novice two years later. In 1646 he was sent to England, but shortly afterward was recalled to become confessor at the English College. In 1648 he left again for South Wales, where he worked until his death, "a zealous seeker after lost sheep," and so charitable to his indigent neighbors that he was commonly called the father of the poor. "S28 He went about mostly at night and on foot. His headquarters were at Cwm, a small hamlet between Monmouth and Hereford; twice he was superior of this district. During the Oates persecution Cwm was sacked, and the library there taken to Hereford Cathedral, where it is now. Lewis hid at Llanfihangel Llanthony. He was betrayed by Dorothy James, the wife of his apostate servant; she boasted that she would "wash her hands in Mr. Lewis' blood and have his head to make porridge of, as a sheep's head." On Sunday, Nov. 17, he was found in his refuge as he was about to say Mass. He was committed to Monmouth jail, and kept there until Jan. 13, 1679, when he was taken to Usk. He was tried at the March assizes at Monmouth, and condemned for his priesthood, chiefly on the evidence of James and his wife. Before the sentence was carried out, he was made to ride to London with John KEMBLE, to be questioned on the OATES Plot by the Privy Council. On his return, he was executed on August 27, at Usk, close to the site of the present Catholic church. The official executioner refused to perform his task and fled; a convict, a bungling amateur, was bribed to take his place with a promise of freedom. When threatened with stoning by sympathetic onlookers, he too ran away, and a blacksmith was finally employed. On the scaffold Lewis made a stirring address in Welsh. He was buried in the Protestant churchyard at Usk, where his traditional grave, outside the west door of the church, is today a place of pilgrimage. He was beatified by Pope XI on Dec. 15, 1929, and canonized by Paul VI in 1970. Feast: Aug. 27. Bibliography: T. P. ELLIS, Catholic Martyrs of Wales (London 1933). H. FOLEY, ed., *Records of the English Province of the Society of Jesus* 7 v. (London 1877-82) 5.2.912-931. A. BUTLER, *The Lives of the Saints*, rev. ed. H. THURSTON and D. ATTWATER (New York 1956) 3.424-426. J. GILLOW, *A Literary and Biographical History of the English Catholics from 1534 to the Present Time* (London- New York 1885-1902) 4.205-209. R. CHALLONER, *Memoirs of Missionary Priests*; ed. J. H. POLLEN (rev. ed. London 1924). IG. FITZHERBERT LEWIS, EDWIN Methodist theologian and pioneer in mediating the European neo-orthodox movement to America; b. Newbury, England, April 18, 1881; d. Morristown, N.J., Nov. 28, 1959. At age 19 he went to Newfoundland, Canada, and entered the ministry. In 1904 he moved to the United States, where he served parishes in North Dakota, New Jersey, and New York. Lewis received his higher education at several schools; he earned his A.B. (1915) at NEW CATHOLIC ENCYCLOPEDIA LEXINGTON, STEPHEN DE York State College, Albany, and his Th.D. (1918) at Drew Theological Seminary, Madison, N.J. At Drew he was professor of systematic theology for 35 years. Lewis's first book, *Jesus Christ and the Human Quest* (1924), revealed him as an evangelical His. A Christian Manifesto (1934) indicated a shift; he proclaimed the gospel as understandable only in terms of revelation, comprehensible only as an act of faith. His reorientation developed from the influence of crisis theologians whom he both expounded and criticized. His persistent basic sympathy with the concerns of liberals, however, prevents his being identified with radical NEO-ORTHODOX. In retirement beginning in 1951, he lectured widely, wrote 60 articles for Harpers' Bible Dictionary, and completed his 12th and 13th books. [R. STOODY] LEWIS, FRANK J. BUSINESSMAN and philanthropist; b. Chicago, Ill., April 9, 1867; d. there, Dec. 21, 1960. He was the son of William and Ellen (Ford) Lewis, Irish immigrants. Before he was 20 he had not only learned the roofing trade but had also organized a tar products company that eventually became one of the nation's leading producers of roofing and paving materials and of coal tar chemicals as well. Later he served as chairman of the board of directors of the Federal Reserve Bank of Chicago; he also held directorships in several large corporations. At 60, Lewis withdrew from active participation in the business world and dedicated the following 33 years to philanthropy and Catholic charities. He made substantial contributions, totaling millions of dollars, to the Catholic Church Extension Society; to the Lewis Memorial Maternity Hospital, Chicago; to St. Ambrose College, Davenport, Iowa; and to De Paul University and Loyola University, Chicago. Lewis College, in Lockport, Ill., was named after him in 1934. His philosophy of life was expressed in his statement that "God gives a man money so that he will share it with others. Ownership of money is stewardship." He received many honorary degrees from colleges and universities and was honored by the papacy by being made a Knight of St. Gregory, a Knight Commander of the Order of Pius IX, and a Papal Count of the Holy Roman Empire. [P. KINIERI] LEXINGTON, DIOCESE OF The diocese of Lexington (Lexington) was established Jan. 14, 1988, by Pope John Paul II. At its in NEW CATHOLIC ENCYCLOPEDIA the diocese comprised fifty counties of central and eastern Kentucky that had formerly been part of the diocese of Covington and the archdiocese of Louisville. Eighty percent of the diocese is in the area of Kentucky designated by an act of Congress as "Appalachia." The Most Reverend J. Kendrick Williams, a native of Athertown, Kentucky, auxiliary bishop of the diocese of Covington, was installed March 2, 1988 as Lexington's first bishop. In the newly designated Cathedral of Christ the King, Bishop Williams took the lead in fostering good ecumenical relations. He served as an advisory committee member for the Bible Study conducted by the Catholic University of America, as a member of the American Board of Catholic Missions, and as episcopal representative to the Southern Baptist/Roman Catholic Conversation and the Bishops' Committee for Ecumenical and Inter-religious Affairs. The Lexington diocese with the support of the Extension Society and other agencies fosters a missionary outreach, especially in the mountains of eastern Kentucky, a region where historically Catholics are few and far between. The diocese supports a sizeable Catholic Center at the University of Kentucky in the city and promotes the Newman apostolate in several other cities where there are colleges and universities. In 2000 the diocese had 59 parishes ministering to some 45,000 Catholics. [M. K. SEIBERTC. F. CREWS] LEXINTON, STEPHEN DE Cistercian reformer, abbot, founder of the Cistercian College at the University of Paris; b. Lexington, Nottinghamshire, England, between 1190 and 1196; d. Ourscamp Abbey, Oise, France, March 21, 1260. He came from a distinguished family; his father, Richard of Lexington, had three other sons, Robert, a judge (d. 1250), John, a royal clerk and keeper of the great seal (d. 1257), and Henry, Bishop of Lincoln (d. 1258). Stephen was intended for the Church and was sent to study in Paris and then in Oxford under EDMUND OF ABINDON. In 1215 King John appointed him to a canonry in Southwell, Nottinghamshire, but in 1221 Stephen chose to become a CISTERCIAN monk at QUARR, Isle of Wight. In 1223 he was made abbot of Stanley Abbey in Wiltshire, and in 1227 he was sent to reform the Cistercian abbeys in Ireland. Finding them in a disgruntled state, he was forced to use the drastic remedy of suppressing the whole filiation of MELLIFONT, placing those abbeys under the visitation and supervision of a number of English houses, a system that lasted until 1274 when the filiation was restored. In 1229 S29 LEZANA, JUAN BAUTISTA DE he was appointed abbot of SAVIGNY, and in 1235 he played an important part in resolving the difficulties that had risen between the abbot of CITEAUX and the four abbots of CLAIRVAUX, LA FERTE, PONTIGNY, and MORIMOND. In 1241 he was summoned to Rome and narrowly escaped being captured with the other Cistercian abbeys by Emperor FREDERICK II. When Abbot William of Clairvaux died in captivity, Stephen was elected to succeed him (1243). In 1245 he undertook his most controversial action that of founding a Cistercian house of studies, the College St. Bernard, at the University of Paris. MATTHEW PARIS says that Stephen was deposed because of this action by the abbot of Citeaux in 1256. Paris's statement has been challenged, but C. H. Lawrence has recently proven that there can be no doubt but that Stephen was actually deposed, and furthermore, that despite the strong support of POPE ALEXANDER IV, who ordered that he should be restored to office and thought of promoting him to an English archbishopric (probably York), he returned to Clairvaux's daughter house of Ourscamp, where he died. A register book of his early letters up to 1241 has survived and is printed in *Analecta Sacri Ordinis Cisterciensis* 2 (1946): 1-18; 8 (1952): 181-378. Bibliography: A. B. EMDEN, *A Biographical Register of the University of Oxford* to A.D. 1500, 3 v. (1957-59) 2: 1140-1141. C. H. LAWRENCE, "Stephen of Lexington and Cistercian University Studies in the Thirteenth Century." The *Journal of Ecclesiastical History* 11 (1960): 164-179. embryonic religious, dedicated to the observance of the common life, and very assiduous in prayer and study. An indefatigable writer, he published works on asceticism, Canon Law, Mariology (he was an apologist for the Immaculate Conception), theology, and history, besides works of translation. His writings have been influential, highly respected, and widely disseminated. However, the first three volumes of his *Annales sacri*, proædicti, et Eliani Ordinis Beat. Virginis Marie de Monte Carmeli (4 v., Rome 1645-65) are concerned with the so-called history of the Carmelite Order up to the twelfth century, although the order was not founded until c. 1200. Nevertheless, these volumes were a witness of the thirteenth-century beliefs of the CARMELETES about their past. The fourth volume takes the history up to 1513 and contains some important documentation. An unfinished fifth volume, supposedly preserved in the archives of the order in Rome, can be traced in *Bibliography: C. DE VILLELIERS*. Bibliotheca campaniana, ed. G. WESSELIS, 2 v. in (Rome 1927) 1:772-904. A. DE SAINT PAUL, *Dictionnaire de théologie catholique* 2 (Paris 1903-50) 9.1:502-503. G. MESTERS, *Lexicon für Theologie und Kirche*, 10 v. (Paris 1927-37) 9.1:502-503. J. HOFER and K. RAHNER, *Handbuch der Theologie des 19. Jahrhunderts* 5 (1927) 1:502-503. H. ZIMMERMAN, *Catholicon* 16 v. (New York 1917-14) 9:209. [K. J. EGAN] [D. L. BETHELL] L'HOPITAL (L'HOSPITAL) MICHEL DE LEZANA, JUAN BAUTISTA DE Carmelite canonist, theologian, and historian; b. Madrid, Nov. 23 1586; d. Madrid, March 29, 1650. He made his profession as a monk of the order in 1602. After his studies in public law, he began his theological studies at Alcalá, and then at Salamanca, where he took his degree in law. He studied canon law at the University of Salamanca, and then at the University of Alcalá. He was a canon of the cathedral chapter of Alcalá, and then at the University of Salamanca. In 1625 he defended the general chapter in Rome, and he remained in that city the rest of his life. Again put in charge of studies, he lectured in theology at the Carmelite house of studies of Santa Maria in Trasmonza. He was made a counselor of the Congregation of Rites by INNOCENT X. He refused a bishopric. In 1658 ALEXANDER VII appointed him procurator general of his order, and he held various titular procuracies besides acting as counselor to a number of priors general, a position for which he several times received some votes. Lezana was an ex-p30 French statesman and advocate of religious toleration; b. Auvergne, near Agdeperse, 1507; d. Vignay, March 13, 1573. His father was a physician and served also as comptroller of accounts for Charles of Bourbon. His early education was at Toulouse until he was forced to flee France in 1523. For six years he studied law at Padua and then he joined his father in Rome, where he served as auditor of the rota. Upon his return to France in 1534, he practiced law, and he married in 1537. L'Hopital was appointed counselor to the Parliament of Paris from 1537 to 1547. In 1547 HENRY II sent him to Bologna as his representative to the first session of the Council of Trent. L'Hopital returned to France in 1549 and became chancellor to Princess Margaret, the king's sister. In 1553 he was appointed master of requests and in 1554 president of the Chambre des Comptes. In 1557 he became a member of the privy council. He reached the pinnacle of his career when, through the influence of CATHERINE DE MEDICIS, he was appointed chancellor of France (1560). He served in this position during a period of religious strife in France over the rise of the HUGUENOTS. A massacre of Huguenots by soldiers of ST. GREGORY, the Duke of Guise, took place in March of 1562. In protest, L'Hopital withdrew to his estates at Vignay until the civil strife was ended through the Edict of Amboise (March 1563), which provided protection for the rights of the Huguenots. Upon his return to court, L'Hopital undertook to strengthen the government of Catherine de Medici. In 1568 he was forced to resign his position as keeper of the seals as a result of papal pressure. In return, the papal Curia transferred control of certain Church property to the French government. Shortly thereafter L'Hopital withdrew from public life, believing that his vacating of his position was essential for the peace of France, although technically he did not resign the chancellery until forced to do so in February of 1573. Late Life. L'Hopital spent the last years of his life in seclusion at Vignay. Here he wrote poems and other short commentaries on his era. In 1570 he addressed to Charles IX a short memoir entitled *Le But de la guerre et de la paix, ou discours du chancelier l'Hopital pour exhorter Charles IX à donner la paix à ses sujets*. In 1585 a grandson published another of his works, entitled *Epistolarum seu sermonum libri sex. Although Michel de L'Hopital was accused of heresy in his own time, he remained a practicing Catholic to the end of his life. His enemies criticized him for the policy of placing the welfare of France above the welfare of a single group. Catherine continued her support of many years after his death, despite the fact that it was responsible for his fall from power. He deplored the excesses of the Massacre of ST. BARTHOMÉW'S DAY, which occurred less than a year before his death, and he so indicated in a letter to Charles IX. NEW CATHOLIC ENCYCLOPEDIA Bibliography: *Oeuvres inédites de Michel l'Hopital*, ed. P. 2 (Paris 1825). A. E. SHAW, *Michel de l'Hospital and his Policy* (London 1905). C. T. ATKINSON, *Michel de l'Hospital* (Paris 1900). A. F. VILLEMAIN, *Vie du chancelier de l'Hopital* (Paris 1943). A. KELLER, *Michel de l'Hospital et le Edict de Tolérance de 1562*. *Bibliothèque de l'Humanisme et Renaissance* 14 6:1030-31. A. BUSSON, *Michel de l'Hospital* (Paris 1950). BIBLIOGRAPHY: C. STOODY, *Liberallitati Christiani* 16 v. (New York 1917-14) 9:209. [K. J. EGAN] [D. L. BETHELL] L'HOPITAL (L'HOSPITAL) MICHEL DE LEZANA, JUAN BAUTISTA DE MEDICIS, his was appointed chancellor of France (1560). 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GREGORY, the Duke of Guise, took place in March of 1562. In protest, L'Hopital withdrew to his estates at Vignay until the civil strife was ended through the Edict of Amboise (March 1563), which provided protection for the rights of the Huguenots. Upon his return to court, L'Hopital undertook to strengthen the government of Catherine de Medici. In 1568 he was forced to resign his position as keeper of the seals as a result of papal pressure. In return, the papal Curia transferred control of certain Church property to the French government. Shortly thereafter L'Hopital withdrew from public life, believing that his vacating of his position was essential for the peace of France, although technically he did not resign the chancellery until forced to do so in February of 1573. Late Life. L'Hopital spent the last years of his life in seclusion at Vignay. Here he wrote poems and other short commentaries on his era. 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VILLEMAIN, *Vie du chancelier de l'Hopital* (Paris 1943). A. KELLER, *Michel de l'Hospital et le Edict de Tolérance de 1562*. *Bibliothèque de l'Humanisme et Renaissance* 14 6:1030-31. A. BUSSON, *Michel de l'Hospital* (Paris 1950). BIBLIOGRAPHY: C. STOODY, *Liberallitati Christiani* 16 v. (New York 1917-14) 9:209. [K. J. EGAN] [D. L. BETHELL] L'HOPITAL (L'HOSPITAL) MICHEL DE LEZANA, JUAN BAUTISTA DE MEDICIS, his was appointed chancellor of France (1560). He made his profession as a monk of the order in 1602. After his studies in public law, he began his theological studies at Alcalá, and then at Salamanca. In 1625 he defended the general chapter in Rome, and he remained in that city the rest of his life. Again put in charge of studies, he lectured in theology at the Carmelite house of studies of Santa Maria in Trasmonza. He was made a counselor of the Congregation of Rites by INNOCENT X. He refused a bishopric. In 1658 ALEXANDER VII appointed him procurator general of his order, and he held various titular procuracies besides acting as counselor to a number of priors general, a position for which he several times received some votes. Lezana was an ex-p30 French statesman and advocate of religious toleration; b. Auvergne, near Agdeperse, 1507; d. Vignay, March 13, 1573. His father was a physician and served also as comptroller of accounts for Charles of Bourbon. His early education was at Toulouse until he was forced to flee France in 1523. For six years he studied law at Padua and then he joined his father in Rome, where he served as auditor of the rota. Upon his return to France in 1534, he practiced law, and he married in 1537. L'Hopital was appointed counselor to the Parliament of Paris from 1537 to 1547. In 1547 HENRY II sent him to Bologna as his representative to the first session of the Council of Trent. L'Hopital returned to France in 1549 and became chancellor to Princess Margaret, the king's sister. In 1553 he was appointed master of requests and in 1554 president of the Chambre des Comptes. In 1557 he became a member of the privy council. He reached the pinnacle of his career when, through the influence of CATHERINE DE MEDICIS, he was appointed chancellor of France (1560). He served in this position during a period of religious strife in France over the rise of the HUGUENOTS. A massacre of Huguenots by soldiers of ST. GREGORY, the Duke of Guise, took place in March of 1562. In protest, L'Hopital withdrew to his estates at Vignay until the civil strife was ended through the Edict of Amboise (March 1563), which provided protection for the rights of the Huguenots. Upon his return to court, L'Hopital undertook to strengthen the government of Catherine de Medici. In 1568 he was forced to resign his position as keeper of the seals as a result of papal pressure. In return, the papal Curia transferred control of certain Church property to the French government. Shortly thereafter L'Hopital withdrew from public life, believing that his vacating of his position was essential for the peace of France, although technically he did not resign the chancellery until forced to do so in February**

fail to influence the rationalistic tendencies of 19th-century liberalism. Liberal Catholicism, considered as a new humanism in thought and action, had very close affiliations with Modernism. MENNAIS, led equally in the same direction. By endeavoring to impose knowledge at the behest of the external object, it approached Kantian subjectivism, which appeared to make knowledge something internal, something which emerged from itself. POSITIVISM Types. These diverse origins resulted in a great variety of forms of religious liberalism, some orthodox, some heterodox. Liberal Catholicism can be classed among the former. Despite the encyclical *Mirari vos* (1832) of Gregory XVI, and other Roman decisions, some of its adepts consciously or unconsciously accepted modern liberties for themselves, so much so that their adversaries regarded them as heretics. The great majority, however, simply wished to help modernize the Church by this approach. They strongly favored emancipation of the laity in political affairs. This was generally true in France and Belgium; also in Italy, at least during certain periods of the Risorgimento. Some like DOLLINGER in Germany and John ACTON in England, advocated autonomy for the laity in doctrinal matters. Ecclesiastical liberalism, which was displayed especially in Belgium (1840) and Switzerland (1846), reproduced a tendency manifested at the Synod of Pistoia (1786), and partially realized in the CIVIL CONSTITUTION OF THE NEW CATHOLIC ENCYCLOPEDIA CLERGY (1787). It sought to introduce democracy into the ecclesiastical hierarchy by having candidates for the episcopacy elected, thereby compromising the rights of the Pope See in the nomination of bishops. TRADITIONALISM, as advocated by Lemaistre was an expression of religious liberalism in the doctrinal domain. It ended by regarding the Church and its teachings not as divine in origin but as one stage in historical evolution. In its attempt to resolve more precisely the problem of faith, religious liberalism found in intuition, a purely supernatural manifestation inspired by a subjectivism disengaged from rational imperatives. The subjectivism latent in fideism, and the relativism expressed traditionalized to INDIFFERENTISM which equated, more or less precisely, doctrines of the most diverse even contradictory kind, provided they were based on sincerity, the source of certitude in merit. Enhanced with modernity, some came with more or less good will to impart to dogmas a "historical dimension" and a progressive development. In this class were MOHLER and others of the Tübingen school. Others, such as Anton GUNTHER, turned for inspiration to metaphysics, and derived an explanation of the Trinity and the incarnation based on reason alone. STRASSER, MANNIUS and others who were devoted to scriptural studies applied to their postulativism principles of orthodoxy or as means of defense. Marc SANGNIER and others in France and Italy based the banner of liberalism on the social domain, where they fought in the name of liberty for political and administrative autonomy of the clerical class. Contra-Catholics in the U.S. advanced simultaneously into the terrain of freedom and of action under the banner of AMERICA. Theologians, in particular, in an individualistic, Lutheran manner, seeking a new formula of Christian HUMANISM, they attributed to the natural virtues an apostolic efficacy and fecundity superior to that of the supernatural virtues. Active virtues seemed to them better suited to modern times than the passive virtues they conceived to be generally taught in the Gospels. 541 LIBERALISM, THEOLOGICAL. These types of religious liberalism merged in Modernism, a more precise expression of RATIONALISM. Over and above the reasoning intelligence, it admitted a sort of intuitive and sentimental knowledge which provoked the act of faith. This act, produced more or less by divine grace, was not understood as adherence to a dogma imposed from without, but as the acceptance of a religious truth due to immanent, rational, sentimental, or pragmatic factors. Dogma would, therefore, be described as the effusion of a thinking and emotive soul, and subject, even in its content, to evolution and variation. Modernism penetrated the moral and Biblical sciences, and spread to several countries, notably France, Italy, England, and Germany. Rationalist tendencies in religious liberalism were also evident in the thought of Louis SABATIER, Paul SABATIER, and other representatives of Protestant liberalism (see LIBERALISM, THEOLOGICAL). They were at work also in liberal Judaism and ZIONISM. After abandoning faith in the divinity of Christ or the Mosaic Law, these intellectual directions moved into AGNOSTICISM, Papal Condemnations. The Holy See condemned some types of religious liberalism. Its political tendencies were reproached by Pius IX (QUA CURA, SYLLABUS OF ERRORS, 1864), and GREGORY XVI (Mirari vos, 1832). The latter Pope likewise attacked its rationalistic and fideistic inclinations (Dum acribissimas, 1835), and its ecclesiastical ones (Quo graviora, 1833). Leo XIII opposed its activism (TESTEM BENEVOLENTIAE, 1899). Its Modernist trends merged all of (LAMENTABILI and PASCENDI, 1907). Although the protagonists of these movements often protested that Rome did not enunciate their teachings exactly in its condemnations, the Holy See had discovered in all of them an essentially naturalist and rationalist tendency. Bibliography: C. CONSTANTIN, Dictionnaire de théologie catholique, ed. A. VACANT et al., (Paris 1903-50). Tables générales 1951 - 9.1-506-629. R. AUBERT, "L'Enseignement du magistère ecclésiastique au XIXe siècle sur les libéralismes," Tolérance et communauté humaine (Tourai 1952) 75-105. L. LE PROSTICE de Pie IX (Flèche-Martin 21; 2d ed. Louvain 1958); W. 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Das Zweite Vatikanische Konzil: Dokumente und Kommentare, ed. H. S. BRECHTE et al. (1966) 6:1007-10. [A. SIMON] LIBERALISM, THEOLOGICAL. Protestant Christianity was dominated in the 19th and early 20th centuries by liberal theology. This article describes briefly the setting into which it was born, the factors of its coming to be, and its species, insofar as they can be distinguished. In conclusion, it distills out of this description the elements common to the movement. Setting. In the early 19th century Protestant scholasticism, for a long time on the wane, was in utter disarray. This was due in great measure to the ascendancy of DEISM and RATIONALISM, but also to the appearance of REVIVALISM, a movement that rejected the dogmatics of the scholastics, but that by the same token did not really meet the problems raised by the champions of the ENLIGHTENMENT. Also on the scene, of course, was the Kantian synthesis, wherein God and immortality were viewed as postulates of moral experience. Factors. If theological liberalism is viewed, in the first place, as an attempt to conciliate these conflicting forces, it is just to accord F. SCHLEIERMACHER the title Father of Liberal Theology. In fact, his first published work was a sort of apologia for religion, addressed to the adherents of the rationalist school. Schleiermacher's idea about religion, moreover, became the leitmotiv for the entire liberal movement. In Der christliche Glaube er articulated these ideas with more precision, indicating that the essence of religion (common to all religions) is the feeling or immediate consciousness of being absolutely dependent upon God, and that the various religions (including Christianity) are peculiar modifications of this feeling. 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In general the critics of the earlier period abandoned the notion that the Bible is an infallible record of divine revelation; but their outlook concerning the meaning of the Gospel accounts of the life of Jesus varied with the numerous philosophical standpoints open to the NEW CATHOLIC ENCYCLOPEDIA LIBERALISM, THEOLOGICAL liberal school. From a purely rationalist starting point, H. E. G. Paulus did away with everything supernatural in the Bible. D. F. STRAUSS was more under the influence of HEGEL'S IDEALISM; and to him is owed the introduction of the category of "myth" into the Biblical question. [See MYTH AND MYTHOLOGY (IN THE BIBLE).] Strauss's French counterpart, E. RENAN, reduced everything supernatural in the Gospels to legend. Another group of German liberal critics attempted, on similar bases, a psychologically oriented description of the historical "personality" of Jesus; and for them He was simply the herald of MESSIANISM, a profound thinker, and the founder, here and now, of the KINGDOM OF GOD (see ESCHATOLOGY). Species. Though it is difficult to categorize so many different currents of thought, theological liberalism seems to be specified by two main emphases. The first of these consists in an assimilation of the theological view of the Enlightenment, which reduced the doctrines of faith and religious and moral principles capable of being discovered and understood by unaided human reason. In this category one may locate the greater number of liberal theologians whose main endeavor was the Leben-Jesu-Forschung. 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it may also be the state of being produced in man by the divine sanctifying power (2 Cor 4:13; Phil 1:27). In reference to God pneuma may be the third divine person, best recognized by acts proper only to Him (Jn 14:16-17, 26; 16:7, 13-14), or when He is set off from the Father and the Son in Trinitarian formulas (Mt 28:19; 1 Cor 12:4-6; 2 Cor 13:13). Most often, however, pneuma is the Spirit of God (Rom 8:9) or the spirit of Jesus Christ (Phil 1:19) designating God's life-giving power received in man (Lk 11:13; Jn 3:5; Acts 8:19, 29; 16:6; Eph 5:18). Triune Life of God. In the one God there are three persons who live and act: God, eternal Father, principle of eternal life (1 Jn 1:2; 5:11); who gives all He is to the Son, begotten coequal with Himself (Jn 1:18; 14:10; Col 1:19; 2:9); God, eternal Son, the Father's Word (1:1-2) and His image (Col 1:15); and God the Holy Spirit, mysterious bond between Father and Son (Jn 14:16-17, 26), who pours forth Their life and love in men through Christ Jesus (Rom 5:5). Life Possessed by Christ. The life that Jesus Christ possesses is eternal life, the outward expression of the eternal community of life (1 Jn 1:2; Jn 5:26; Col 1:15-17; Heb 1:2-3), on which all human life is patterned (Eph 3:1-6; 3:14-15; Rom 8:29; 2 Cor 4:4-6; Jn 1:12). He whom the Father sent to identify Himself with men in the conflict between life and death (Gal 4:4-5; 1 Th 2:5-6; Phil 2:6; Rom 5:17; 8:3; etc.) is His Son (Gal 4:4; Rom 1:4-4). His Word (Jn 1:14; Jn 1:1-3), the supreme revelation of the Godhead in human flesh (Jn 1:18; Rom 1:3-4; Col 1:19). Although He was without sin (1 Pt 2:22; Cor 2:5; Jn 14:2; Eph 4:6). He who is life itself made incarnate (Jn 1:4; 14; 14:6) accepted all the sufferings of death in the flesh (Heb 5:7-9; Rom 5:9) than the demands of Satan or the natures (natural life) in Himself or others, in order to redeem all who unite with Him (Mk 3:35) to carry forward God's creative purpose (Col 1:25-27; Eph 1:3-5; Jn 14:2; Eph 10:16). He laid down His yoke only to take it up again (Jn 10:17; filled with power to resist the temptations of Satan (Lk 4:1-13; Heb 2:18; 4:15) and overcome him (Mt 12:29). He gave others power over him (Mk 3:15). As instrument of the Word in the power of Christ's creative soul of Jesus spent in doing good (Acts 10:38; Jn 10:11; Mt 1:3-5) out of compassion for the poor and afflicted (Mt 4:1; 1 Kt 7:13; Mt 9:6; 14:10; 24:48), even the forgiveness of sins those who wounded Him and offended His heavenly Father (Lk 23:44; Mk 2:5; 10:1; Lk 17:36-50; 1 Pt 2:28). Death had no power over Him (Jn 10:10; John 4:20; 4:25; Col 1:15; 18), the son of the new Adam (1 Cor 15:45). When He entered into Glory (Lk 24:26), Christ became a life-giving spirit (1 Cor 15:45). He risen and ascended, still possessed of eternal life, who those who were in Him (Jn 1:12; 14:1-3; 14:18) had left at death, could believe in His name (Jn 14:12-18). From heaven Christ lives as Lord of all in the kingdom of God (1 Cor 15:24; 1 Thes 4:13; 1 Cor 15:28). He ascended them to heaven (1 Cor 15:21-26; 15:30-32; 1 Cor 15:40-42; 1 Cor 15:45-47; 1 Thes 4:13-17; 1 Cor 15:48-50). The angels of God (1 Cor 15:1-12; 1 Thes 4:1-24; 1 Cor 15:45-47; 1 Thes 4:13-17).

the triumphant Servant of God (Phil 2:10-12), most life, death, and Resurrection remain the cause of life to man (Jn 10:10; John 4:20; 4:25; Col 1:15; 18), the son of the new Adam (1 Cor 15:45). When He entered into Glory (Lk 24:26), Christ became a life-giving spirit (1 Cor 15:45). He risen and ascended, still possessed of eternal life, who those who were in Him (Jn 1:12; 14:1-3; 14:18) had left at death, could believe in His name (Jn 14:12-18). From heaven Christ lives as Lord of all in the kingdom of God (1 Cor 15:24; 1 Thes 4:13; 1 Cor 15:28). He ascended them to heaven (1 Cor 15:21-26; 15:30-32; 1 Cor 15:40-42; 1 Cor 15:45-47; 1 Thes 4:13-17; 1 Cor 15:48-50). The angels of God (1 Cor 15:1-12; 1 Thes 4:1-24; 1 Cor 15:45-47; 1 Thes 4:13-17).

the NEW CATHOLIC ENCYCLOPEDIA LIFE, CONCEPT OF (IN THE BIBLE) CHURCH (Eph 1:22-23). Their becoming the MYSTICAL BODY OF CHRIST (Eph 1:22-23), through whose Spirit (Eph 1:13; 2 Cor 3:17-18) His fullness (Eph 1:23), the fullness of God, is penetrating the earth (Eph 3:19), to reestablish the harmony in which all things were set up in Christ (Eph 1:10) and toward Him (Eph 1:13-14). He lives as head of His body, which is the NEW CATHOLIC ENCYCLOPEDIA LIFE, CONCEPT OF (IN THE BIBLE) CHURCH (Eph 1:22-23). His kingdom is wherever the power of God works in men to bring about in the here and now what He has already accomplished in Christ's life, death, and Resurrection (Col 1:13-14, 22; 2:9-15). Life of the Redeemed in Christ. Christian life is eternal life in the kingdom of God (Col 1:13), hidden in the hearts of men who hear about in their bodies the dying of Christ (Phil 3:8-11; 2 Cor 4:10; Gal 5:24) for the same reason that He bore His sufferings and death (1 Pt 2:21-25; Phil 3:10; Rom 6:18-11) and who abide in the power of His victory (Phil 4:13; 1 Jn 5:4-5). Christian life is a pearl of great price (Mt 13:46), bought by entering into the life of the kingdom through the way of the commandments of God (Mk 10:17-19), and living them (Rom 6:25; 1 Cor 12:27-28; 1 Pt 1:10-11), stewards of God's manifold favor (1 Pt 4:10), sowing the seed of God's word (Mk 4:24-20), which, when fallen on good ground, unites men of every status (Col 3:11) in the knowledge of incorruptible existence (1 Pt 2:1-3; 13:17-51), making them recognize that judgment begins here on earth (1 Pt 4:17), and orienting them to Jesus' glorious PAROUSIA (1 Cor 4:1-5; Ti 2:11-14; Mt 25:31-46). Whereas Paul uses the term body of Christ (Rom 12:5; 1 Cor 12:2-12; Eph 1:22; 2:14-16; 4:4, 12, 16; 5:23; 30; 1 Cor 1:18; 2:14-21; 2:19; 3:15) to express man's new life relationship to God, John uses the concept of the vine and its branches (Jn 15:1-8) to denote this. Both compare services to express oneness of spiritual being in Christ. The fact that the Spirit is the bond of union between Christ and man, the source of personal intercommunication between Father, Son, Spirit, and men united in Christ, is uppermost in both (Jn 14:16-17, 26; 15:6; 1 Cor 12:12-13; Eph 4:4). By a mysterious condescension of His mercy, God awaits upon men to "wash their robes in the blood of the Lamb" (Rev 7:14; 22:14) and to assume the life of spiritual responsibility (2 Pt 3:8-10); but in His own time (1 Thes 5:1-3; 1 Tm 1:5; 16:1; Lk 12:22-25; 1 Cor 2:8-19; Eph 5:21-33; 1 Pt 2:22-25; 2:3-4). In this way the Church gives evidence to all on earth that the Spirit reigns marking becomes a new creation (2 Cor 5:17; Eph 2:15). This life of service is echoed and prolonged even now in heaven (Rev 4:4-11; 5:9-14; 7:9-12); that Christ has left in His Sacraments. Sacramental life is both a pledge of glory (1 Pt 1:3; 16:5) and a sign to the world that the members of Christ's body are still on the way (2 Cor 6:1-2; 13:5), carrying life about in vessels of clay, so that all may see that it is from God and not of themselves (2 Cor 4:7). The total life of the Church is a sign that Christ is dwelling within it, to call sinners to reconcile themselves to the Father (2 Cor 5:20; 6:1-2), to fight the good fight of faith and lay hold of life in heaven (1 Tm 6:11-14; Lk 6:22-23). The work of perfecting the material creation according to time and circumstance belongs to the Creator (Rom 8:19-22; 2 Pt 3:13). From the beginning God continues to give men ability, desire, time, circumstances, and command to develop earth's possibilities, each in his own personal field of endeavor (Mt 25:14; 1 Cor 7:17). Living in the Spirit, members of Christ's body must accept the challenge of their times (Rom 6:4; 13:13; Eph 5:8-15; In 12:35), imaging Christ's principles: thoughts, habits, desires, and loves (Col 3:9-10; Rom 8:29; 2 Cor 3:18), stripped of jealousy (1 Pt 2:1-10), stewards of God's manifold favor (1 Pt 4:10), sowing the seed of God's word (Mk 4:24-20), which, when fallen on good ground, unites men of every status (Col 3:11) in the knowledge of incorruptible existence (1 Pt 2:1-3; 13:17-51), making them recognize that judgment begins here on earth (1 Pt 4:17), and orienting them to Jesus' glorious PAROUSIA (1 Cor 4:1-5; Ti 2:11-14; Mt 25:31-46). Whereas Paul uses the term body of Christ (Rom 12:5; 1 Cor 12:2-12; Eph 1:22; 2:14-16; 4:4, 12, 16; 5:23; 30; 1 Cor 1:18; 2:14-21; 2:19; 3:15) to express man's new life relationship to God, John uses the concept of the vine and its branches (Jn 15:1-8) to denote this. Both compare services to express oneness of spiritual being in Christ. The fact that the Spirit is the bond of union between Christ and man, the source of personal intercommunication between Father, Son, Spirit, and men united in Christ, is uppermost in both (Jn 14:16-17, 26; 15:6; 1 Cor 12:12-13; Eph 4:4). By a mysterious

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orders from Cardinal Hohenlohe at the Vatican and was thenceforth known as the "Abbe" Liszt. In 1875 he became president of the New Academy of Music in Budapest and thereafter divided his time among Budapest, Rome, and Weimar, as elder statesman in the world of art. Liszt was one of the great creators and innovators of 19th-century music. He expanded its expressiveness, organized new forms, justified new sources of inspiration, illumined the value of nationalism, and set the pattern of present-day concert life. He wrote a vast amount of original music, some utilizing Hungarian elements and, in later years, dissonance and atonality pointing to 20th-century idioms. His keyboard pieces are daringly emotional and chromatic, if sometimes overly sentimental. He originated the "symphonic poem" and made eloquent transcriptions of songs and opera airs. Less familiar is his sacred music; yet he wrote an impressive amount, nonliturgical but of an uncommonly high quality and consonant with his fundamental piety. Two massive oratorios (*Die Legende von der heiligen Elisabeth und Christus*) head the list, which includes several Masses, psalms, part-songs, and other religious settings. His essay "On the Church Music of the Future" (1834) with its thesis of "humanistic religious music," inspired Wagner's later interest in church music, and its exemplification in Liszt's own music led to Wagner's NEW CATHOLIC ENCYCLOPEDIA LITANY. Parsifal as well as a Lisztian type of instrumental church composition. Moreover, he took a lively interest in the reform objectives of the CAECILIAN MOVEMENT and corresponded with its leader, F. X. Witt, over the creation of the Kirchenmusikschule in Regensburg. His many books (some of them probably the work of Marie d'Aigoulet and Princess Carolynne) reflect his broad interest in literature, philosophy, and social reform. During the early 20th century Liszt's music fell into critical disfavor along with the whole corpus of romantic expression. His music was, however, the mark of the honorable place among the scholars that Marie d'Aigoulet lost in the popular reckoning. Bibliography: Gedächtnisse Schriften, ed. L. RAMANN, 6 v. in 7 (Leipzig 1881-99); *Wertheim Original Briefe Liszts an d. Kirche* (Missa Salta 1913) 289-295. E. NEWMAN, *The Mass* (New York 1935). R. HILL, *Liszt* (New York 1949). F. SEARLE, *The Music of Liszt* (London 1951). W. BECKETT, *Liszt* (London 1956). J. SITWELL, *Liszt* (rev. ed. New York 1956). H. ENGEL, *Die Musik in Geschichte und Gegenwart*, ed. F. B. BÖHM (Kassel-Basel 1949) 964-968. K. G. FRÄLDER, *The History of Catholic Church Music* (Tr. F. A. BRUNNER (Baltimore 1961). R. K. 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Examples of such responses in the Christian tradition are "Lord have mercy," "Pray for us" or "Amen." The genre of litanies as a form of public worship may be distinguished NEW CATHOLIC ENCYCLOPEDIA from other responsorial forms by their relative brevity and somewhat insistent quality. The word "litany" also designates a procession of intercessory prayer, such as those used for rogation days. Examples of liturgical litanies are the Kyrie eleison, Agnus Dei, solemn orations of Good Friday, and litany of the saints. This entry discusses the origin and development of litany as prayer. Origin. Chants resembling litanies can be traced to both Christian and non-Christian religions and cultures. Litanic patterns are found in the Hebrew Scriptures (e.g., Ps 136: Praise the Lord, who is so good; God's love endures forever; and, Dn 3:52, 90; Blessed are you, O Lord, the God of our ancestors, praiseworthy and exalted above all forever). These patterns are also discernible in extra-biblical Jewish liturgies, such as the haschanot procession for the Feast of Tabernacles and the selichot. In the first century B.C., papryx, Tebtunis Papryx 284.9, the Greek noun litaneia—derived from the verb *litaneo*, meaning to "entreat" or "implore"—was used to refer to a pagan prayer. Early Christian writers often used litaneia and the related noun *lite* to signify public and corporate rather than private and individual prayer, especially for forgiveness of sins and the general welfare. These prayers were often invoked on occasions of earthquakes, plagues, and other disasters, and they soon came to be associated with public processions. The diverse forms of the term *litaneia* underwent a shift of meaning. In the fifth- and sixth-century documents, for example, an epistle of the Council of Ephesus (431) and a report on the Council of Tyre (518), these words form seem to connote the procession itself. In the Greek Orthodox Church, the primary meaning of the word *litaneia* remains "procession." As early as the year 396, the Latin form of *litania* was in use. In medieval Latin, it was spelled *letania* and connoted some meanings not found in the Greek. Due to the fact that processions came to be commemorated on certain fixed days of the calendar, the Latin word was frequently used to indicate the procession days customary in the West, such as the rogation days celebrated on April 25 and the weekdays before Ascension. In a separate development, the word also designated the to *rogamus*, *audis nos*, the repetitive prayers that were chanted during these processions by a deacon or cantor, to which the people would respond: "Kyrie eleison" or "ora pro nobis." This latter meaning becomes the more prominent one in Latin, and it is from this that the final sense of the Western "litany" derives its meaning. Eastern liturgies. An early manifestation of the litany in the East is in the diaconal liturgies, in which the deacon expresses an intercession and the people respond Kyrie eleison. While it may go back as far as the prayer 599 LITANY of the synagogues, it was already in use in Antioch in the time of John Chrysostom. This form of prayer still occupies a large place in Eastern liturgies. Byzantine liturgical rites contain five main types of texts that, according to Western terminology, may be called litanies: (1) the synapse, (2) the aitisis, (3) the elecone, (4) the dismissal litanies, and (5) the prayers of the leite. Each is led by a deacon. Synapse (Greek for "joined together") is a Byzantine term in which the deacon proposes petitions and the assembly responds "Lord have mercy" or "Grant this, O Lord." The "great synapse" begins with the deacon chanting "In peace, let us beseech the Lord." Because the first three petitions commence with an intercession for peace, the great synapse is also called the eirenika. The "little synapse" is an abridged version beginning with "Again and again in peace let us beseech the Lord." The aitisis (request) is a litany in the Byzantine divine office consisting of two petitions with the response "Lord have mercy," six petitions with the response "Grant it, O Lord," and an acclamation to the Mother of God and to all the saints. It was also called the "Angel of Peace" litany from its characteristic fourth petition. The ekteine (fervent supplication) is a unique litany form in that the deacon prays directly to God rather than proposing petitions to the assembly. The deacon sings this litany after the reading of the gospel in the Divine Liturgy and as the conclusion of the daily oaths and hesperinos. It is called "intense" because the people respond by singing three times "Lord have mercy." 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other dioceses. Fitzgerald, however, stubbornly spurned all efforts to promote him or transfer him out of Little Rock. Fitzgerald's career as bishop was an active one that spanned more than three decades. When he came in 1867 he had only six priests; by 1900 that number was 21 diocesan priests and 22 religious order priests belonging to the Order of St. Benedict or the Congregation of the Holy Ghost. New women's religious orders also arrived; what would become the Fort Smith Benedictines came in 1878, and the women who would become the Olivetan Benedictines arrived late in 1887. By the end of the 19th century, he had four women's religious orders, with 150 religious sisters, serving in the state. He had only two seminarians in 1867; by 1900 he had 23 studying at Subiaco Benedictine Monastery in Logan County, Arkansas. Arkansas's first Catholic hospital, St. Vincent's, opened in Little Rock in 1888, staffed then by the Sisters of CharNEW CATHOLIC ENCYCLOPEDIA from Nazareth, Kentucky; it is still the state's oldest medical facility. The Mercy sisters opened St. Joseph's in Hot Springs in 1888, and the Olivetan Benedictines in Jonesboro opened St. Bernard's in 1900. Five years later, the Mercy sisters would open another hospital, St. Edward's, in Fort Smith. Fitzgerald constructed Arkansas's present St. Andrew's Cathedral at Seventh and Louisiana and dedicated it on Nov. 27, 1881. Fitzgerald was instrumental in attracting some Catholic migration to the state and attempting to convert African Americans to Catholicism. Fitzgerald opened Arkansas's first black Catholic parish, in Pine Bluff in 1895, and had six black Catholic schools opened by that date, but only two were still operating a decade later. All his efforts yielded few results as the Arkansas Catholic population still remained at just one percent, virtually unchanged since 1860. On Jan. 17, 1900, Fitzgerald's active career came to an end; he suffered a stroke that kept him confined to St. Joseph's Hospital for the rest of his life. He celebrated his fortieth anniversary as bishop from his hospital bed in Hot Springs, just 18 days before he died on Feb. 21, 1907. His tenure as bishop had spanned a quarter century earlier. During Fitzgerald's confinement, the affairs of the diocese were conducted by Vicar General Fr. Fintan Kraemer, O.S.B. Kraemer was not an apostolic administrator because Fitzgerald was still alive and there was hope that he might recover. When that was no longer deemed likely, bishops of the New Orleans province recommended that the Vaticanic name his successor. On May 14, 1906, John B. Morris, then the vicar general for the Diocese of Nashville, Tennessee, received word that he was to become coadjutor bishop for Little Rock with right of succession upon Fitzgerald's death. Bishop Morris Era, 1906-1946. Born near Hendersonville, Tennessee, on June 29, 1866, John Morris's parents were Irish immigrants; his father was a veteran of the Union army. They sent their eldest son to St. Mary College in Lebanon, Kentucky, where he earned a degree in 1887 and a year later entered the seminary to study for the Nashville diocese. Bishop Joseph Rademacher sent him to Rome where he was ordained to the priesthood on June 11, 1892. He returned to Tennessee in 1894. Bishop Thomas S. Byrne named him his personal secretary in 1895 and then rector of the cathedral in Nashville. In 1900 Morris was given the rank of monsignor and made vicar general for the Nashville diocese. Consecrated Arkansas's third bishop in Nashville on June 11, 1906, he was the first native-born Tennessean to be a member of the Catholic hierarchy. Morris served as coadjutor bishop, running the diocese as soon as he came in the summer of 1906. When 613 LITTLE ROCK, DIOCESE OF Fitzgerald died the following February, Morris automatically became his successor. Morris inherited a great deal of money from Fitzgerald and he used it to build up many Catholic institutions in the state. He started Little Rock College in 1908 in downtown Little Rock; it moved eight years later to Pulaski Heights, seven miles away. This attempt at Arkansas's second Catholic college would last only 22 years, as the outset of the Great Depression closed it. St. Joseph's Orphanage, the north Little Rock opened in the fall of 1909 and it lasted for more than 60 years. Morris launched St. John's Home Mission Seminary in 1911 to train seminarians for both his diocese and others. When Little Rock College closed in 1930, Morris moved the seminary to the campus in Pulaski Heights. During the depression the diocese was forced to close five years later. Blacks were reluctant to send their children to an organization run by whites and operated by a church to which they did not belong. St. Raphael's operated as a trade school until 1961. One heritage from Morris that has survived is the weekly diocesan newspapers that began publishing in 1911 and continued to operate at the start of the 21st century. Institutionally, the Diocese of Little Rock grew during the four decades Morris was its bishop. In 1906 there were 60 priests and 200 sisters; four decades later there were 154 priests and 582 sisters. Where in 1906 there were 29 schools with 2,702 students, by 1946 there were 80 schools with 7,750 students. And these schools were not only white schools. Morris had found only two black Catholic schools operating in 1906 to 1917, 1 percent by 1940. Known as a gifted orator, Bishop Morris was often asked to make speeches inside and outside of the diocese. In October 1932 he spoke at the dedication of the new building at Xavier University in New Orleans. After an invitation from the American Legion in Arkansas, Morris gave a sharply worded attack on Nazi antisemitism after Kristallnacht in November 1938. Although his remarks were hardly noticed outside of Arkansas, no other American Catholic prelate made such a verbal broadside against Nazism at that time. Morris's declining health forced him to ask for an auxiliary bishop. The Vatican agreed and they named the 614 Little Rock bishop's candidate, Vicar General Albert Lewis Fletcher. Fletcher was born in Little Rock on Oct. 28, 1896. His father was a member of one of Arkansas's most prominent families and his mother was of German background. Both his parents were converts and Albert was their oldest child. His father was a physician and he moved his family from Little Rock to Paris, Ark., in Logan County and Tonitown in Washington County. Albert Fletcher was graduated in 1917 from Little Rock College with a degree in chemistry. He immediately entered St. John's Seminary and was ordained to the priesthood on June 4, 1920. He then attended the University of Chicago, which awarded him a master's degree in chemistry in 1922. He taught chemistry at Little Rock College and eventually served as its president for two years. In 1926 he became chancellor for the diocese and seven years later Morris appointed him vicar general. He was not of his appointment on Dec. 11, 1939, and, on April 25, 1940, at a ceremony at St. Andrew's Cathedral in Little Rock, he became auxiliary bishop. He was the first native-born Arkansan to be raised to the American Catholic hierarchy. Morris continued to head the diocese over the next six years, yet day-to-day operations were performed by his auxiliary bishop. The aging prelate lived to witness the centennial of the diocese on Nov. 28, 1943, and he celebrated his fortieth anniversary as bishop in 1946. He died a few months later on Oct. 22, 1946, and his remains were placed under the cathedral. As auxiliary bishop, Fletcher did not have the right of succession on Dec. 11, 1946, he was honored by telephone that he was to be the fourth bishop for the Diocese of Little Rock. He was formally consecrated on Feb. 11, 1947, at St. Andrew's Cathedral. Bishop Fletcher Era, 1947-1972. Both his predecessors, Fitzgerald and Morris, had been builders who had each served as bishop for 40 years. Fletcher, a mild-mannered, soft-spoken gentleman, came to serve as Arkansas's Catholic bishop in a tumultuous quarter-century of social and religious change. Fletcher's first decade, though the seminary was expanded, a Catholic bookstore opened, and the number of Catholics in the state increased from four to nine million, was the first decade of the Great Depression. As the economy deteriorated over the integration of Little Rock public schools in the 1950s. Through the civil rights movement, Fletcher worked to maintain peaceful integration. He established a catechism department, moral regeneration, and discussions of violations of justice and charity. The most important consequence was the formation of Catholic schools and parishes, and the most immediate consequence was the formation of the Second Vatican Council, which met during the summers of 1962-65. While he never addressed the council, he wrote 13 interventions or amendments, and nine were accepted by the council. After the council, Bishop Fletcher was a professor at St. John's Seminary and got into a dispute concerning a series of articles that he published in the local newspaper. The most assertive immediately in the summer of 1967 that the papacy had changed its views of birth control, which would lead to the "theologophilia" of the papal office. Bishop Fletcher suspended him and the priest appealed to Rome, which decided in favor of the bishop the following year. That summer of 1967, Bishop Fletcher closed St. John's because of the difficulty in getting new qualified faculty to teach. The old seminary grounds became home to the chancery, diocesan offices, and the Catholic newspaper, *Like Morris*. Bishop Fletcher asked for an auxiliary bishop and the Vatican agreed to name Fletcher's close associate, Lawrence P. Grover, to the position. Grover was born in Texarkana, Arkansas, on May 16, 1916. He entered St. John's Seminary in 1936 and was sent to Rome for his theological education in 1938. He returned from Rome in 1940 and was ordained to the priesthood by Bishop Morris in June 1943. Grover eventually went to Catholic University of America to earn a master's degree in 1947 in canon law. He returned to begin teaching in the seminary until 1961 when Bishop Fletcher chose him to travel with him to the Second Vatican Council. Grover was also serving as an auxiliary bishop. On April 26, 1969, at St. Andrew's Cathedral, he became the second native Arkansan to become a Catholic bishop. New rules mandated that a bishop retire at the age of 75. Bishop Fletcher submitted his resignation to the Vatican, who named him auxiliary bishop his successor. History did not repeat itself as Rome named a priest from Savannah, Georgia, as Arkansas's fifth bishop. After his retirement, Fletcher lived in his home in Little Rock until declining health forced him to be moved to the rectory next to St. Andrew's Cathedral. He collapsed at a local dinner on Dec. 6, 1979, and was rushed to hospital where he was pronounced dead. He was buried with his predecessors under the cathedral. 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40 days after the Resurrection. Computation of Easter. In the early centuries the diversity of rules for observing Easter was the cause of much strife among the churches (see EASTER CONTROVERSY; COMPUTUS). If various computations of the lunar cycle were current (e.g., those of Alexandria and Rome), the matter was further complicated by the adherence of some Christians (QUARTODEMICANS) to the same calendar as the universal weekday. The Council of Nicaea, however, imposed Sunday as the fixed day of the commemoration of the Resurrection; the universal acceptance of the Alexandrian 19-year cycle or COMPUTUS of Easter is due to the Scythian monk DIONYSIUS EXIGUUS at Rome in 526, although the Celtic Church still clung to the Roman computation until 664 (see WHITBY, ABBEY OF). The introduction of a chronological Christian Era is also the work of Dionysius; for, when continuing the Easter tables of CYRIL OF ALEXANDRIA for another 95 years, he counted for the first time the years from the birth of Christ, which, however, he wrongly dated to 754 A.U.C., at least four years too late. The Dionysian cycle was universally followed until the Gregorian reform, which altered the cycle so as to predict the date of full moons more accurately. Belief in the Nicene origin of the Dionysian cycle was one reason for opposition to the Gregorian reform by the Orthodox Churches which still use the old cycle, making their Easter sometimes too late, as much as five weeks from that of the Latin Church. The full moon computed by the Gregorian cycle may differ from the date of the astronomical full moon, so that occasionally the Gregorian Easter differs from that determined astronomically (e.g., 1962). This was well known to the authors of the reform and is Julian in any form of cyclical computation. It could be avoided by using the astronomical full moon, but the solution was rejected, for it would bring its own difficulties; e.g., full moon may fall on different days for either side of the date line. 642 The fact that the dates of Easter on the Gregorian and Julian calendars do not correspond has been perceived as a source of scandal and a sign of disunity among Christians on the holiest of days. In the 1990s the World Council of Churches made several unsuccessful attempts to come up with a compromise date for Easter for Orthodox, Catholics, and other Christians. The Christmas Cycle. A second cycle of feasts, this calendar is fixed or was introduced some time after the movable Easter cycle. The earliest mention of an anniversary of the birth of Christ on CHRISTMAS Day (December 25) is in the liturgical Calendar. The entry, which may be dated to 336, reads: Vix kalend. natus Christus in Betheleme. Many scholars think that the date was chosen to offset the imperial feast of the Natalis solis invicti (the birthday of the unconquered sun). The Christological controversies of the ninth and fifth centuries doubtless contributed to the feast's growth in importance; it was also added in 1566 to the feast of the EPIPHANY, originally a more important feast, to the point that it became part of the Christmas cycle, a position that it held until the 16th century. The feast of the Epiphany was first celebrated by the Pope SIXTUS IV in the year of the fifth century. Other Fixed Commemorations. As mentioned above, the feast of the second coming of Christ, the Transfiguration of Christ, the feast of martyrs' deaths and burials, with a liturgical celebration at his tomb, were often entered into registers roughly known as MARTYROLOGIES. The oldest extant compilation of this nature occurs in a commonplace book of Furius Filocalus. Begun at Rome in 336 and completed in 354, it contains an invaluable list of popes (Depositio episcoporum) and martyrs (Depositio martyrum), together with indications of other Roman commemorations, e.g., Christmas. From an examination of the three most ancient martyrologies (Philocalian; Syriac, 411; Carthaginian, c. 450) and of other martyrologies such as the Hieronymian, the Gallican of Polenius Silvius, the Mozarabic, and the Andulian, it may be concluded: (1) that although the celebrations of martyrs were occasioned initially by local cultus, the more celebrated of these martyrs soon obtained favor outside their own localities; (2) that from an early date, feasts were granted to the Apostles; (3) that feasts of Our Lady (see MARIAN FEASTS) were not general until c. 650, although the PURIFICATION OF MARY NEW CATHOLIC ENCYCLOPEDIA LITURGICAL CALENDAR, II: ECUMENICAL was kept locally at Jerusalem on Feb. 14 (later Feb. 2) from c. 350. Reforms and Revisions. The multiplication of lists of martyrs (to which non-martyrs were added in time) and the emergence of liturgical books (of the Roman rite) such as sacramentaries, LECTORIARIES, and Gospel books (see EVANGELIAR) contributed greatly to the decline of the feastly day, especially during the Carolingian period, when continuators of the classic martyrology of BEDE (d. 735) ruched to fill in every blank space. The inclusion of new saints and new devotional interests led, well before the end of the Middle Ages, to overcrowded and chaotic calendars. A greater uniformity throughout the Church was ensured by the reformed calendar of PIUS V (1568-70), inasmuch as all church and religious orders that could not prove a prescription of 200 years were obliged to conform to the new disposition of the calendar. An instruction of Feb. 14, 1661 [Acta Apostolicas Sedis 53 (1961) 168-180], reducing considerably the commemoration of saints, now allows the feast day of each of its original Paschal connotation. However, the most far-reaching reform of the liturgical calendar was effected by the 1969 General Norms of the Roman Calendar, which drastically pruned the number of commemoration of saints from 338 to 191. Particular Calendars. The General Norms of the 1969 Roman Calendar allow the formation of particular calendars, i.e. the insertion of special celebrations into the general calendar by individual regions, countries, dioceses, and religious families. In June of 1970, the Congregation for Divine Worship issued an instruction giving specific norms for the establishment of such calendars, *tional* biling, under MARTYROLOGIES, MARTYROLOGY, ROMAN, MARTYROLOGY OF ST. JEROME, L. DUCHESNE, "La Question de la Pâque au concile de Nicée," Revue des questions historiques 28 (1880) 5-42. N. 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known as rubrics after the custom of writing them in red to distinguish them from the spoken words. By the early 8th century, two principal types of Roman sacramentaries were circulating in Gaul: GELASIAN and GREGORIAN. These types were differentiated both by their origin and organization of material. Gelasianas originated in the presbyterian liturgies of the Roman parochial church (tituli) and were organized into distinct cycles: Sundays and feasts celebrating events in life of Jesus (Tempore), and feasts of the saints (Sanctorale). Gregorians were a presbyteral adaptation of the papal liturgy used at St. Peter's, and the materials appeared in a single series according to the movement of the liturgical year. These two types were blended together with older Gallican material to form the so-called Frankish (or, 8th-century) Gelasian Sacramentaries. To make sense of the confusing proliferation of resources, the Carolingians imported both books and liturgical personnel from Rome. The principal example was Charlemagne's request for "pure" Roman sacramentary from Pope Hadrian (r. 772-795). After considerable delay, the pope sent a book that represented a papal liturgy from the early 8th century. The Hadrianum, a type of Gregorian sacramentary, was received with some confusion as it contained no formulae for many Sundays. To provide missing materials and address local circumstances, Frankish liturgists under the guidance of BENEDICT OF ANIANE (d. 821) assembled a supplement of optional texts. Charlemagne issued the Hadrianum and its supplement—known by its incipit Hucuus—with a decree requiring the use of the former, and recommending the latter. In subsequent copies the division between NEW CATHOLIC ENCYCLOPEDIA the sacramentary and the supplement was blurred, and the entire work was required to authority. The Carolingians had succeeded in cataloguing liturgical texts, but not systematizing them. Use of the Hadrianum spread sporadically, as it was too expensive to replace old manuscripts that were still usable. But the sacramentary was a CLOPEDIA for the presider only, and the supplement, each with its own complex history, were required to conduct the liturgy. An ORDO (pl. ordinres) contained catalogued ceremonial directions for conducting a service (Eucharist, Baptism, Ordination etc.) and was a necessary accompaniment to old manuscripts that were still usable. But the Apsis independently gathered into collections by Frankish liturgists. Like the sacramentaries, ordinres were adapted for local use. The lectionary, a list of readings for specific services, developed in several ways. Readings could simply be noted in the margins of a book of Scripture; a separate list could be made, indicating where readings began and ended (capitular); readings could be written out in full, and assembled in an aptenit book or they could be written out in full and assembled with the other texts required for the liturgy. An EVANGELIARY was a type of lectionary containing only readings from the Gospels. The antiphony contained all of the things to be sung for either the office or the Eucharistic liturgy. The Roman and monastic liturgies and members of the schola cantorum brought from Rome by Pipilo were vital to the Frankish liturgical reforms as cantors also served as masters of ceremony and liturgical experts. The book of music for the Eucharist was sometimes called the gradual. The PONTIFICALE included material referred by a bishop for non-ecclesiastic services (e.g., baptism and ordination). The pontifical much later (c. 960) was a practical combination of the sacramentary with corresponding prayers from the same sacramentary, and took many centuries to evolve into the Pontificale Romanum of 1596, an important Carolingian landmark.

The Roman Rite and the Frankish Rite (RCM) from c. 960. Compiled by Frankish liturgists, it contained a collection of Roman liturgical liturgy in the 10th century. The Church's Worship Calendar. The seasons before and after Easter were the first to develop most liturgical traditions. Sundays have a close connection to 655 LITURGICAL HISTORY the celebration of the Resurrection. By the Carolingian period the use of the Paschal celebration had begun to break apart, with each of the three days of the ancient Triduum developing a distinct character. The ever-present strain of liturgical interest in the course of Jesus' earthly life found great room for growth, and we see the roots of Western drama in the development of liturgical drama (e.g., Quem queritis et Passion play). A similar piety will flourish around the Nativity cycle. The Carolingians also introduced the preface De Trinitate (Concerning the Trinity) that became the permanent Sunday prefatio and marked a decisive shift of the Sunday Eucharist from resurrection memorial to doctrinal formulation. The bulk of medieval additions to the calendar were in the Sanctoral, with eight days providing holidays. In Christian initiation, the presumption of baptizing children rather than adults. Despite this change, the questions addressed to those being baptized were still aimed at those for themselves. The ancient multiyear catechumenate had become mostly ceremonial with its various rites all taking place within Lent. To the tradition (handing over) of the Gospels, Lord's Prayer and Creed to catechumens, the Carolingians added exorcism and the presentation of the Gospels. Baptism took place at the Easter Vigil or Pentecost, and included the laying on of hands by the bishop and communion. In the Romano-Germanic Pontifical (10th century) there was also a new order of Baptism, combining many of the baptismal and baptismal rites together for the baptism of children outside of Easter or Pentecost. The Church's Worship Daily Prayer. Two different traditions of daily prayer had developed in the early period, the so-called cathedral and monastic traditions. Meant for different audiences, each was a combination of psalmody, readings, song, and prayer. The cathedral office was celebrated morning and evening, ideally in the presence of the bishop, and included large amounts of unchanging material. It was time-related, with the rising sun and the evening lamp becoming images of Christ as the light of the world. Another feature of the cathedral office was a weekly resurrection vigil, held on Saturday evening. By the 12th century, the establishment of parish churches contributed to the demise of the cathedral office as the people were less able to gather at local cathedrals. Eucharist. The Carolingian reforms had a vast influence on the celebration of the Eucharist in the West. Latin was becoming a specialized religious language, and the liturgical books were in constant flux. In addition to the increasing monasticization of clerical life, the emperors laid down strict standards of clerical education, including regular examinations. Such particular attention to what the priest said and did at the Eucharist was to have a profound impact. Two immediate results were the rise of Mass commentaries (expositiones missae) and Eucharistic controversies. The monastic office was an eight-fold structure: matins, lauds, prime, terce, sext, none, vespers, compline. The psalter was sung (or recited) weekly, and the office included scripture readings, canticles, hymns, hagiography (histories of saints), patristica (writings by church fathers), prayers, responses, and the Apostles' Creed. Eventually, so-called little offices in honor of Mary and the dead were attached to it, forming the daily calendar. The monastic reforms of Benedict of Aniane were important building blocks of the Carolingian revival. Monasteries served as cultural and educational centers, vital to the production of liturgical books and reflection on liturgical practice. Benedict's reforms were to have an effect on the regular (i.e., non-monastic) clergy as well. At Metz, CHRORDEFAGN issued a rule (c. 753) requiring priests to live in community and recite the office daily. He even directed them to say the office in private if unable to do so in common. Such a practice, novel for regular priests, set a trend toward a wider privatization of the church's official prayer. The Church's Worship: Amalarus' work became the cornerstone for most subsequent medieval liturgical expositors, culminating in the Rationales divinorum officiorum of William Durandus the Elder (c. 1230-1296). Already in the 9th century questions arose about the Eucharist that would influence the experience and the theology of the sacrament for centuries. Around 825, a Frankish monk at the monastery of Corbie, RATRAMNUS had proposed an understanding of the real presence of Christ in the eucharistic species based on an Augustinian conception of the reality of symbolic presence. His abbott PASCHIAS RABDUTERVS preferred a more physical conception in the literal sense. BERENGARIUS OF TOURS revived the issue about 150 years later. Prayers by priests to be made worthy to celebrate the Eucharist began to appear at many points in the liturgy. These prayers (apologiae) soon formed part of the unchangeable Order of Mass (ordo missae) that began to take on the tone of a privatized devotional experience for the priest. NEW CATHOLIC ENCYCLOPEDIA LITURGICAL HISTORY Priests began to fill roles of other liturgical leaders (e.g., deacon, lector, psalmist), often becoming the sole liturgical minister. 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the liturgical language of the Catholic Church in spite of strong protests at the time of the Reformation. The Council of Trent ruled that "it was not expedient" that Mass should be celebrated in the vernacular language (sess. 22, ch. 8; H. Denzinger, *Enchiridion symbolorum* 1749). The beginnings of a change are discernible in the encyclical MEDIATOR DEI (Nov. 20, 1947) which, while reiterating the statement that the use of Latin is a sign of the Church's unity, admitted that the use of the mother tongue was frequently of great advantage to the people. It did not specify what parts of the liturgy could be rendered in the mother tongue, and in fact hardly any permissions were given after Vatican Council II, with the notable exception of the Deutschen Hochamt (High Mass) in Germany. For several centuries German peoples had a custom of singing in their own language at Mass, so that, in Germany and Austria and parts of Switzerland and Luxembourg, the choir and congregation sang many of their parts in German, and the Epistles and Gospels were read in both Latin and German. A similar order using Hindi was approved for the province of Agra in 1958, and in the same year the use of Hebrew was authorized in Israel 668 for the whole of the Mass before the Offertory. These changes as well as the various approvals given by the Holy See in the first part of the 20th century for the use of bilingual versions of the Rituals Romanum are now largely of historical interest only, since they were superseded by the work of liturgical reform accomplished at Vatican Council II. In 1947 PIUS XII had said that "the use of the Latin language prevailing in a great part of the Church at once an imposing sign of unity and an effective safeguard against the corruption of true doctrine. But the Apostolic See alone is empowered to grant this permission" (Mediator Dei 60). The conciliar Constitution on the Sacred Liturgy goes further. Whereas it insists that "the use of the Latin language is to be preserved in the Latin rites" (36.1), Latin is not called, as some Fathers during the debates had desired, the official language of Eastern rites. And although the principle, familiar in Eastern rites, that the living language is the normal liturgical language, is not conceded, nevertheless all the practical results of such a concession are made possible. "Since the use of the mother tongue . . . frequently may be of great advantage to the people, the limbs of its employment may be extended . . . It is for the competent territorial ecclesiastical authority . . . to decide whether, and to what extent, the vernacular language is to be used; these decisions are to be approved, that is, confirmed, by the Holy See" (36.2-3). Later it is said that at Masses celebrated with the people in suitable places may be allotted to their mother tongue if this is to apply in the first place to the readings and the common prayer; and also, as local conditions may warrant, to the parts which pertain to the people . . . And where a more extended use of the mother tongue within the Mass appears desirable" (35.4). The competent territorial authority should be given the entire right of determining what should be done, and the episcopal conference will be responsible for the ease and to take part in their full activity, as far as feasible" (21). Even the council did not expect an entire vernacular liturgy. It demands that through existing special legislation the Christian liturgy be preserved in full, in terms of the Latin rite. NEW CATHOLIC ENCYCLOPEDIA LITURGICAL LAWS, AUTHORITY OF IS to be observed in the Latin rite. Nevertheless, in view of the advantages accruing to the people through the use of the mother tongue, in the first place the readings and directives and some of the prayers and chants could be translated at the discretion of the competent local authority (Sacrosanctum Concilium 36). This decree was later clarified by the Instruction of the Congregation of Rites Inter Iustici concilii (40; Acta Apostolicae Sedis 55 [1964] 897-900). It was left to the episcopal conferences to decide which texts were to be translated. Permission was not given for the translation of the Roman Canon until June 29, 1967, with the Instruction *Tres abhinc annos* (Acta Apostolicae Sedis 59 [1967] 442-443). Thus gradually in the wake of the liturgy the vernacular became permissible as pastoral needs became evident. All translations have to be authorized, i.e., confirmed, by the Congregation for Divine Worship before use in the liturgy and on June 25, 1969, the Consilium for the Implementation of the Constitution on the Sacred Liturgy published important guidelines for liturgical translators in an Instruction on Translation of Liturgical Texts (*Comme le prévoit*). In 2001 the Congregation for Divine Worship issued new guidelines on the translation of liturgical texts, Liturgical authentication. Among other things, Liturgical authentication called for a more literal translation of the Latin into vernacular languages.

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MITCHELL, "Christine Mohrmann (1903-1988): The Science of Liturgical Language," *Liturgy Digest* 1-2 (1994) 4-43 (with extensive bibliographies). P. F. BRADSHAW, ed., "Liturgical Language" (symposium, 15th Congr. of Soc. Liturgica, Dublin, Aug. 14-19, 1995). STUDI LITURGICI 26-1 (1996) 119-143. A. A. R. BASTIAENSEN, *The Beginnings of Latin Liturgy* (Louvain 1997). A. CHIROVSKY, ed., "Papers and Discussions of the International Symposium on English Translations of Byzantine Liturgical Texts, Part I," *Logos* 39-2-4 (1998) 155-402. IC. R. A. CUNLIFEF/H. E. WINSTON/FEDS/EDS, *NEW CATHOLIC ENCYCLOPEDIA LITURGICAL LAWS, AUTHORITY OF* This article considers the authority of liturgical laws in the Latin church sui iuris, since each of the Eastern Catholic churches has its own liturgical patrimony and canonical discipline. Liturgical law may be understood broadly as the law regulating the liturgy. 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all musical instruments from Christian worship is consistent among the Fathers. These were associated with pagan, orgiastic rites. For this reason the descriptions in the Old Testament of the temple worship with different kinds of instruments were interpreted allegorically. The heavy influence of Platonic musical aesthetics can be found in the Fathers, especially in Clement of Alexandria and Chrysostom (probably through the writings of Philo). Plato insisted on the need to control the music of the community in order to protect morals. Once the proper number for music was found, it should not be abandoned. The Psalms, thus argued Chrysostom, were divinely given to the Church and were inspired word. They were the earthly reflection of the divine harmony. In general, the Fathers could be divided into two classes in their attitude toward music: those who accepted it and beauty, provided the vox and mens were in agreement (Basil, Cassiodorus and Benedict); and those who feared the pleasures of music as contrary to the ascetical Christian ideal (Ierome is the supreme example). Families of Chant. Concomitant with the rise of the various families of Western chant: AMBROSIAN, GALLICAN, MOZARABIC and GREGORIAN. They all show musical relationships to the contemporaneous BYZANTINE chant and a certain interdependency among themselves that musicologists have not accurately determined. Bibliography: H. HUCKE, *Lexikon für Theologie und Kirche*, eds., J. HOFER and K. RAHNER, 10 v.th ed., new ed. Freiburg 1957-65) 4:429-433; T. GEORGIADES, *Die Religion in Geschichte und Gegenwart*, 7 v.th (3d ed. Tübingen 1957-65) 4:1207-17; H. LECLERCQ, NEW CATHOLIC ENCYCLOPEDIA Plucked-fiddle players before the Lamb of God, minstrels and a manuscript of Beatus' Commentary on the Apocalypse, written by the Abbé of Santo Domingo de Silos, Spain, c. 1081-1109. "Chant romain et grec," Dictionnaire d'archéologie chrétienne et de liturgie (Paris 1903), 10 v.th (Paris 1907-53) 3:115-311; B. STABLEIN, "Choral," Die Musik in Geschichte und Gegenwart, ed. F. KASSELBACH (Kassel/Basel 1949-2) 2:1265-1303; "Praechristianum," *Musik*, 4:1036-64. E. WERNER, *The Sacred Bridge* (New York 1959). T. GEROLD, *Les pères d'archéologie chrétienne et de liturgie* (Paris 1934). E. WELLSEY, *Eastern Elements in Western Chant* (Oxford 1947). H. ANGLES, "Latin Chant Before St. Gregory," New Oxford History of Music, ed. J. A. WESTRUP, 11 v.th (New York 1957-7) 2:56-91. J. QUASTEN, *Musik und Gesang im ersten Kult der heidnischen Antike und christlichen Frühzeit* (Münster 1930). [F. G. WEAKLAND/EDS.] PART 2: MONOPHONIC MUSIC TO 1200 The oral tradition of the Christian communities and monasteries (until the invention of musical notation in the ninth century) must have varied greatly from one another if PolyGregory the Great at the beginning of the seventh century supposedly attempted to bring some order into the liturgical makeup it is hardly conceivable, given the 681 LITURGICAL MUSIC HISTORY OF lackluster choirs had been able to do. The founding of the ROMAN SCHOLA CANTORUM and the exerting of monastic chanters the main body gave to a Roman chant that became more and more subtle and complex. David was still church of St. Peter, and the art of monasticism from the time of the first Gregorian chant. The Carolingian Period. The Carolingian Period began with the diffusion of the Roman practice throughout the empire. The different Gallican usages were to be suppressed in favor of the cantilena romana, although Walfrid Strabo (c. 800), a generation later, mentions that those with an ear for music could still recognize the old Gallican tunes in the revised hymnody. The first Western music that is written down and can be subjected to a critical analysis is GREGORIAN CHANT. Manuscripts containing the chant appear all over the Empire beginning with the late ninth century. Whether it was the original Roman chant brought north, or a hybrid of Roman and local Gallican practices remains a disputed question, although more scholars favor the latter theory. From the theoretical treatises beginning with the ninth century, the actual fragments from the same century, and the full manuscripts of the tenth century, it is clear that the musical repertoire of that time was a vast and highly developed one. The Ordines romani show the numerous adaptations of Roman liturgical practice as well as the need for skilled cantors and leaders (called primicerius and secundicerius). The music recorded is not that sung by the people, but by the trained scholas of clerics and monks. The antiphonale missarum or of that time was a vast and highly developed one. The Ordines romani show the numerous adaptations of Roman liturgical practice as well as the need for skilled cantors and leaders (called primicerius and secundicerius). The music recorded is not that sung by the people, but by the trained scholas of clerics and monks. The antiphonale missarum or special chants reserved to the soloists were written in the cantatorium. The survival of many copies of these books from the tenth century onward makes possible an accurate history of liturgical music from that time. However, not only do we know nothing of the music of the people at this point of history, but we are also totally ignorant of nonliturgical or folk music before the 12th century. Additions to the Standard Repertoire. The chant repertoire was soon augmented by freely composed additioes of texts and melodies that gave birth to TROPS and THE NEED for new outlets for the creative imaginations of the post-Carolingian cantors must have come as a result of the rigidity of the standard repertoire. The tropes and sequences permitted the introduction on a given feast of more popular elements and more local allusions. Although there is some evidence that a basic repertoire of these new pieces somehow made its way across the Empire, the differences in the extant collections from various abbeys are large. It is clear that the lengthening of the services by long processions and incensations may have contributed to the need for more music not provided by the standard repertoire. St. Martial at Limoges, France, and Sankt Gallen in present Switzerland were renowned sources for this activity. SEQUENCES. Liturgical Drama. Out of the dialogue trope, especially that which preceded the Introit, there arose the liturgical drama. Again, it permitted more popular and more didactic elements to enter the liturgy and provided opportunity for freer creativity on the part of the composer. These dramas became larger and larger until they separated entirely from the liturgy. Other New Compositions. The special talents of the composer from the Carolingian period until the 12th century and beyond also found outlets in the composition of RIMED OFFICES. As new feasts were introduced, experimentation with verse texts and rhythmical patterns found its counterpart in music. The numerous processions connected with monastic services gave birth to a special hook called the processional. In it could be found new responsories and antiphons to be sung on special feasts as well as metrical conductus or processional hymns. The influence of the growing secular forms that culminated in the troubadours could also be seen in the Latin planctus or laments (reaching their peak in those by Abelard) and the new vernacular laudi, cantigas and Geisslerlieder. These new popular forms became especially prominent after the 13th century. During this entire period new compositions of the Ordinary of the Mass in chant continued, both troped and untraced. Special Chant Traditions. Within the Gregorian tradition one cannot distinguish families as markedly different as were the Gregorian and Ambrosian, for example, but different religious orders and different localities did develop traits peculiar to themselves. Thus the Beneventan tradition in Italy differed from the German not only in notation but also in many particular usages. In England the early Gregorian practices merged with new elements after the Norman invasion to form a chant dialect called Sarum (see SARUM USE). The Cistercian reform also affected music and many of the more elaborate chants were brought into simple patterns. The Dominican chant also has its peculiar flavor. NEW CATHOLIC ENCYCLOPEDIA LITURGICAL MUSIC. HISTORY OF Gregorian chant continued to be used in services long after the new elements listed above and the use of polyphonic music took over the major interests of composers. As it came down through the centuries, this chant was constantly affected by secular music of the times and by contemporary styles and idioms. Attempts to restore it to its pristine vigor have been constant. It can be said, however, that it reached its apogee in the Carolingian and post-Carolingian period and never regained the subtlety evidenced in the earliest manuscripts of that time. It was only natural that composers, after exhausting the musical means of one style, should have turned so avidly to the possibilities of the new polyphony. Bibliography: W. APEL, *Gregorian Chant* (Bloomington, Ind. 1948). H. ANGLES, "Gregorian Chant," New Oxford History of Music, ed. J. A. WESTRUP, 11 v.th (New York 1957-7) 2:92-127. J. HANDSCHN, "Trop, Sequene, and Conductus," ibid. 12:174-178. S. CORBIN, *L'Église à la conquête de sa musique* (Paris 1960). A. GASTOUË, *Les Origines du chant romain* (Paris 1907). O. URSPRUNG, *Die katholische Kirchenmusik* (Potsdam 1931). P. WAGNER, *Einführung in die gregorianischen Melodien*, 3 v. (Leipzig) [R. G. WEAKLAND/EDS.] PART 3: POLYPHONIC MUSIC, ORIGINS TO 1450 The ninth century, the era of the CAROLINGIAN REFORM with its palace school and liturgical reforms, had also provided the first example of written counterpoint in the anonymous treatise *Musica enchirialis* [M. Gerbert, *Scriptores ecclesiastici de musica sacra potissimum*, 3 v. (Milan 1931) 2:168]. There is no certain evidence as to what extent either written or unwritten part music may have existed before then. NAISSANCE. Early Organum. The examples in *Musica enchirialis* are all syllabic, note against note and very short. They are called organum, the name given until c. 1250 to all the various styles of polyphony that involve a liturgical melody and added voice parts. Some called "strict," proceed in simple parallel motion at the fourth or fifth; others, called "free," have oblique motion as well. A gap of more than 100 years occurred before the next important treatise, a chapter in *GUIDO OF AREZZO's Micrologus* (c. 1040), where counterpoint is more firmly established by introducing the concept of planned contrary motion at the cadences (occurs): major second or third to unison. Examples reveal also the crossing of parts; and free organum is preferred to strict. Outside the theoretical treatises, the largest number of examples of polyphony—about 164 organa—is found in the 11th-century manuscript *Corpus Christi College 473*, called the Winchester Troper. The music of Winchester confirms the theorists' statements on contrary motion, but the pitches cannot be NEW CATHOLIC ENCYCLOPEDIA transcribed accurately since the examples are written with staffless (cheironomic) neums. Two other manuscripts, *Lucca 603* and *Chartres 109*, are written with neums on staves; hence their music can be transcribed accurately with regard to pitch but not to rhythm. The striking example from the Chartres manuscript ignores the theorists' rules of perfect consonances in order to build lines with color and strength. Toward the year 1080, the start of a renaissance that was to last through the 12th century made its appearance with some of the finest Romanesque buildings, the Chanson de Roland, the earliest troubadours, and the first substantial growth in polyphony. Four manuscripts from the Limoges district, probably from the monastery of St. Martial [Bibliothèque Nationale lat. 1.1139 (late 11th century)], BN 1.3459, 3749 (12th century), and British Museum add. 36881 (early 13th century)] contain polyphonous works. Most are written with neums that are heighted or on a staff (diastematic), so that the pitches are clear. Transcription of rhythm, however, involves so much guesswork that scholars differ widely in their interpretation. The most striking device is the lengthening of the chant, or tenor, notes to sometimes as long as 26 notes of the added voice (as in Jubilemus exultemus, BN 1.1139, fol. 41), so that actual perception as melody is excluded. It sounds more like a series of drones at various levels, a method later developed by the Notre Dame school. On fol. 60^r of BN 1.1139, the upper voice of the *Benedicamus Domino* is troped, i.e., has its own separate text added to the melody and text of the liturgical tenor (see TROPE). This device qualifies it as an example of the early MOTET, a polyphonic form that was to become prominent during the 13th century. In the melismatic passages of many pieces the beginnings of masterful contrapuntal technique appear. These passages alternate sensitively with the note-against-note passages and lose the angularity of more primitive counterpoint. The quality of melody, however, differs from chant, with many melodic sequences and sweeping descents. Extraordinary passages like those below contain some of the earliest examples of exchanged voices, called *Stimmtausch*, as well as imitation. Another manuscript, copied c. 1140, the *Codex Calixtinus* in the cathedral library in Compostela, Spain, has two-part organa and the oldest known three-part piece, *Congaudencia catholica*. The middle voice appears to have been interpolated later; some of its function as a filler, being without melodic interest. The *Arts Antiqua* (The Old Art). The first contrapuntal school to produce music of international acclaim was that of Notre Dame, which flourished in and near Paris during the late 12th and early 13th centuries. Its 683 LITURGICAL MUSIC, HISTORY OF may be found in three 13th-century manuscripts: *Florence, Biblioteca Laurenziana Pl. 29.1* (F), *Wolfenbüttel* (677 (W1) and 1206 (W2)), each containing over 190 closely written pages of polyphony. As this music was performed in monasteries and cathedrals throughout Europe, large and small collections may be found in 60 or more other manuscripts copied as far away as Spain, England and Bavaria. Although not all the rhythmic problems have been worked out, most of the transcriptions done recently are faithful enough to convey the poetical aspects of the music and warrant performance in church, concert, or recording. The original Notre Dame collection was called the *Magnus liber organi* (Great Book of Organ), and, according to the English theorist known to musicologists as *Anonymous IV* (H. Coussermaker, *Scriptorum de musica mediæ aevi nova series*, 4 v. (Paris 1864-71) 1:342), it included settings for the feast days of the entire ecclesiastical year written by the composer LEONIN and partly rewritten by his successor, PERTÖN. Anonymous IV stated that the *Magnus liber* was used at the cathedral of Paris until his own day (c. 1280); this, however, is not proof that it originated there. The *Magnus liber* has not survived, but the organa common to all three Notre Dame manuscripts, as well as those common to F and W2, are considered by Husmann to have belonged to that original collection [Musical Quarterly (New York 1915-7) 4:311-330]. Leónin and his successors set the Proper of the Mass together with the solo parts of the Gradual and Alleluia and some responsorial sections of the Office, leaving the choral parts of the service to be sung in unison as on the nonfestive days of the year. The chief difference between a Saint-Martial and a Notre Dame organa was that the latter was organized according to the solo parts of the chant, while the former stretched out through the upper voices the melodic line of the organum, the organa into which the organum had been converted. The organa were varied at irregular intervals by a weak beat (*beatuus*), inserting a rest (*pausatio*), or by breaking into shorter and shorter fragments. The organa were called *clausulae* and the organum itself was called *isorhythmic organum*. The organa were varied at irregular intervals by a weak beat (*beatuus*), inserting a rest (*pausatio*), or by breaking into shorter and shorter fragments. 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Mass inspired the composition of large concerted Masses and similar works for the concert hall rather than for the church. The Requiem of Cherubini, Berlioz, Schumann, Verdi and Dvorák, despite their liturgical texts, should be classed as oratorios. Oratorio. The rise of choral societies and music festivals during the 19th century provided a steady demand 694 for new oratorios. The founders of the romantic Protestant oratorio were Spohr and Mendelssohn. The sentimental chromatism of Spohr and the "Victorian" complacency of Mendelssohn's religious music permeates most of these later works. Brähms, with his roots in the older German contrapuntal tradition, created in his German Requiem the best Protestant successor to the great works of Schütz, J. S. Bach and Handel. Oratorio was less popular in Catholic countries. Deserving of study are the oratorios of Lesueur, which anticipate those of Dubois, Saint-Saëns, and Massenet. Faure's Requiem is a virtual transfiguration of these intimate oratorios. Gounod's *Rédemption* and Mors et Vita (written for England) and Franck's *Les Beatiutides* are the leading largescale virtuous oratorios. The greatest Catholic oratorios of the period are those by Elgar. Also of interest are "religious" operas such as Saint-Saëns' *Samson et Dalila*, Massenet's *Le Jongleur de Notre Dame*, and d'Indy's monumental *Orgueil*. The rediscovery of J. S. Bach's organ works served to rescue organ music from the virtual desuetude into which it had lapsed during the classical period. Protestant organ music is best represented by the sonatas of Mendelssohn, the late chorale preludes of Joubert and the works of Reyer and Karg-Etler. Liszt's organ works are significant among those by Catholic composers. During the latter part of the 19th century, France was the center of cathedral playing. Though Franck's works stand at the peak, many excellent organ compositions were written by Guilmant, Widor and Vierne. Subsidiary in the style of organ composition and performance were in Bassols (Lemmens), though Catholic hymns continued to be written during the 19th century, little of enduring value was created. Most of them contain sentimental choral harmonies, are operatic in style, or resemble salon romances (e.g., Lalo's *Hymne* with pianoforte accompaniments); and for these reasons they are proscribed by many U.S. dioceses. Protestant church music assumed a variety of forms. Spohr and Mendelssohn were the models for the "Victorian" Anglican church hymns, especially of the pre-Reformation type, were written in England. In popular Protestant hymns, especially of the post-Reformation type, the rugged "Sacred Harp," and the sentimental or martial GOSPEL SONGS were peculiarly American contributions (see HYMNS AND HYMNALS).

A major review of sacred NEW CATHOLIC ENCYCLOPEDIA LITURGICAL MUSIC, HISTORY OF music, was published in 1931. A 1833 Bartholomew's collection of antiphons and psalmody was compiled by the German tonal chant school of Kneipen, Kneipenroff, Ippolitov-Ivanov, and others. Reform of Catholic church music, chiefly by reintroducing Renaissance sacred polyphony, which had been rediscovered through such sources as Bain's biography of Palestrina, the studies of Renaissance polyphony by Thibaut, Kiesewetter, and Winterfeld; the collections of 16th-century vocal music by Choron, Comme, Proskoe, Maldeghem and others; and the composition of new music in this restrained contrapuntal style (see CAECILIAN MOVEMENT). Munich (Aiblinger, Ett, Rheinberger) and Regensburg (Proksle and Haberl) were the focal points of reform, and the Caecilian Society, founded by F. X. Witt in 1868, was the most influential reform group; but parallel movements were found in every land, and the reform ideal was formally approved by Pius IX in 1870. The most enduring monument of 19th-century Catholic musical scholarship was the restoration of Gregorian chant, largely through the labors of the Benedictine monks of SOLESMES under the leadership of Dom Cœuranger. The chief legacies of Solesmes are the Paleographic musicale (1889), a collection of facsimiles of early manuscripts; a theory of chant rhythm; and the Vatican edition of the chant (see CHANT BOOKS, PRINTED EDITIONS OF). Musicology. Neither the Caecilian reforms nor the Solesmes studies would have been possible without the emerging discipline of historical musicology. Musicology's task was not to illustrate how music had "progressed," but to investigate the music of the past on its own merits and to publish collections and scholarly studies of early music. Besides the publications cited above in the fields of Renaissance and Gregorian music, other landmarks of 19th-century research and publishing activity were the incomplete general histories by Ambros and Féétis; Féétis' Biographie universelle of musicians; Etienne's Quellen-Lexikon, a census of music manuscripts; Cousemacher's anthology of medieval treatises on music; and the prolific writings of Riemann. Nationalism stimulated the publication of Denkmäler (monuments of music) in the Germanic lands, and in England, France, Italy and Spain. Although the 19th-century investigations of Renaissance church music were handicapped by an almost total NEW CATHOLIC ENCYCLOPEDIA misunderstanding of 16th-century performance practice, this was outweighed by the creation of a climate of opinion in which music of the past was found worthy in its own right; and, because of its lack of association with the 19th-century styles of the concert hall, opera house, or salon, was best suited for divine worship. The laborers of the musicologists were crowned by Pope St. Pius X when he declared in his motu proprio of 1903 that the most suitable styles of church music were Gregorian chant and Renaissance polyphony—in that order. The Church Composer. Relations between the Church and the composer, however, had reached a low point by the beginning of the 20th century, and only in organ music was significant creative work produced. On the one hand, the Church was devoting her resources to more urgent educational, missionary and social endeavors; on the other hand, congregational (and too often, clerical) preference was for melodic Masses and sentimental hymns. Then, too, the individualism implicit in romanticism tended to alienate the composer from the emerging emphasis on the doctrine of the Mystical Body, with its corollary in "collective," participated worship. Composers of stature disdained to write for the limited uses of the parish church, and in their sacred compositions they favored Gregorian chant and Renaissance polyphony, thus reflecting both Caecilian ideals and the romanticist penchant for the archaic, but also rejecting the idiom of the day and the role of style-setter of music to come. Bibliography: K. G. FELLERER, *The History of Catholic Church Music*, tr. F. A. BRUNNER (Baltimore 1961). A. EINSTEIN, *Music in the Romantic Era* (New York 1947). O. URSPRUNG, *Die katholische Kirchenmusik seit 1750*. Handbuch der Musikgeschichte, ed. G. ADLER, 2 v. (2d ed. Tutzing 1930; repr. 1961) 2:833-864. A. SCHERING, *Geschichte des Oratoriums* (Leipzig 1911) 382-624. IR. M. LONGY/EDS., I PART 2: POST-ROMANTICISM Post-Romanticism in music signifies, basically, both an idiom (advanced tonal chromaticism) and a historical period of transition. It bridges 19th- and 20th-century styles and ends, approximately, with the death of Gustav Mahler in 1911. It is therefore introductory to the history of sacred music in the 20th century, which is a period more properly characterized by the development of new technical resources, including atonality and polytonality, and the application to music of such aesthetic concepts as Impressionism and Expressionism. For liturgical music the motu proprio of St. Pius X, Inter pastoralis officiae (Nov. 22, 1903), was the key document. Its influence, while profound, was less complete than had been hoped, and attention to its ideal of "the restoration of all 695 LITURGICAL MUSIC, HISTORY OF things in Christ" was seriously retarded by World War I. Nevertheless it must ultimately be assessed in terms of its permissive attitude toward modern music, its effect on later papal pronouncements, and three general developments accelerated by its impetus: (1) the revival of chant as an ideal for choral and congregational singing, (2) the practical study of chant in seminaries, and (3) the establishment of schools for the professional study of chant as well as of church music in other styles. That a "traditional school" of Catholic church-composers should gain ascendancy was therefore not surprising; but musicians such as Refice, Perosi and Yon, competent and dedicated though they were, remained apart, both from major figures of the era (SCHOENBERG, BARTOK, STRAVINSKY) and from such minor but still "mainstream" composers as K. Smyzansky (1882-1937), Charles Ives (1874-1954) or VILLA-LOBOS (1887-1959). Contributing further to the Church's loss of vital contact with contemporary trends were: her global concern with problems other than those of an often esoteric new music, the almost total secularization of 20th-century musical art and changing sociological patterns, particularly that of patronage. In France the transition from a lingering Romanticism to authentically modern liturgical styles was facilitated by continuing interest in the organ as a church instrument. Conservatories such as VIERNE and WIDOR prepared the way for progressive successors as diverse as the gifted but essentially minor Jean Langlais (1907-) and the more conservative Olivier Messiaen (1908-). The latter's organ cycles have attracted particular attention (e.g., La Naïvité du Seigneur, 1935). He has produced important orchestral, chamber and didactic works and numbered among his composition pupils such members of the later avant-garde as Pierre Boulez (1925-) and Karlheinz Stockhausen (1928-). After Debussy, Impressionism offered composers of liturgical music a break with Romanticism free from involvement with expressionism and unmitigated dissonance; clear roots in the modality of chant and the structural principles of Gothic polyphony; and seemingly unlimited possibilities of adaptation to a continuing chant revival. Claude DEBUSSY (1862-1918), as the genius of French Impressionism, evolved a highly distinctive, sensuous, musical language, sometimes with neopagan implications (he was once rebuked by the archbishop of Paris for a production of Le Martyre de Saint Sébastien). "Les Six," following Debussy, Ravel and Satie, developed sophisticated personal styles that were indebted, in 696 part, to the neoclassical elements in the work of Stravinsky. Three of the "Six" took some account of religious values, as can be seen in such works as Darius Milhaud's setting of texts from Pope John XXIII's encyclical Pacem in terris (1963); Arthur Honegger's Le Rois David (1921) and POULENT'S Mass in G Major (1938). Gloria (1961) and Sept Répons des Ténèbres (1963). Biography: P. COLLAR, *A History of Modern Music*, tr. S. (Cleveland 1961). J. MACHLIS, *Introduction to Contemporary Music* (New York 1961), contains bibliography of 161 titles and works in Eng. K. G. FELLERER, *Soziologie der Kirchenmusik* (Cologne 1963). J. SCHELL, *Aesthetische Probleme der Kirchenmusik im Lichte der Enzyklika Pius XII. Musicae sacræ disciplina* (Berlin 1961). Musical Quarterly, 51 (Jan. 1965), a special issue: "Contemporary Music in Europe." J. GELLINEAU, *Voices and Instruments in Christian Worship*, tr. C. HOWELL (Collegeville, Minn. 1964) 199-203. Liturgy for the People, ed. W. J. LEONARD (Milwaukee 1963). ABELLES [F. J. BURKLEY/EDS.], PART 9: UNITED STATES The history of liturgical music in the U.S., like that of general music, is a study as variegated as the plurality of cultural and religious backgrounds represented in the nation's early settlers and later immigrants. While American music thus was far from being indigenous in its first manifestations, in its development it has exhibited a continuing (if uneven) surge for freedom from its European motherland together with a growing self-awareness and involvement with native sources of inspiration. Colonial America's first music was music related to denominational worship; today, significantly influenced by current liturgical, theological and ecumenical developments, the music of America's churches continues its process of adaptation. Music in the Missions. The music of 16th- and 17th-century Europe was brought to America by Spanish and French missionaries, chiefly Franciscan, Dominican and Jesuit. In Spanish Domains. Spanish foundations dating from 1598 in New Mexico achieved a high degree of development in the areas of organ music, choir schools and vocal polyphony that involved "note" singing a century before it was practiced on the Eastern seaboard. Fray Cristóbal de Quinones (d. April 27, 1609) and numerous other friars were responsible for these initial musical endeavors. One of the first collections of authentic Indian melodies was that of Fray Felipe Arroyo de la Cuesta. Again in the California missions the Franciscan padres introduced the music as well as the language and customs of their native Spain. Plainchant predominated, but some figured Masses and motets, also homophony in structure and with a high incidence of thirds, sixths, dominant secundus and occasional diminished chords, were in the mission repertoire. The absence of ornamental solo sections and of representations of text help to distinguish this mission music from its later liturgical counterpart in Eastern centers. Part-music was written on a single five- or six-line staff, with a system of colored notation to distinguish voice parts: *treble* (soprano), white notes outlined in red; *contralto*, white solid red notes; *bass*, black notes. Mission life in the 18th and early 19th centuries dictated the musical usage, since natives were encouraged to live within the mission compound. The daily musical program was scheduled as follows: *Cantico del Alba* (morning prayer), chanted upon rising; the *Alabanza* (the Commandments, Sacraments and other catechetical material recited or sung in Spanish); the *Mass* in plainsong or figured Latin settings; the *Alabado* (song of divine praise); the *Bendito* (grace before and after meals); and the *Angelus*. At sundown the mission populace gathered for the *Doctrina* and the *Alabado* in native tongue, and during the commandments, *Mass* in plainsong or figured Latin settings; the *Alabado* (song of divine praise); the *Bendito* (grace before and after meals); and the *Angelus*. After congregational singing in the form of simple psalms and antiphonal chants were established, a fourth tone was tried. The repertoire consisted of Psalms for Sundays and principal feasts (simplified settings by Padre Narciso Duran). Masses in plainchant or homophony settings and Latin hymns for Benediction and special feasts. Padre Duran enlarged instrumental compositions to sustain pitch and wrote in simplified settings using the *F* clef with needed accidentals. Although concrete attempts for Sundays and principal feasts (simplified settings by Padre Narciso Duran). Masses in plainchant or homophony settings and Latin hymns for Benediction and special feasts. 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musical-liturgical-pastoral judgment provided a guideline for each parish community. Internationally, though it was not expressed by other hierarchies as it had been by the U.S. bishops, this threefold judgment in effect became the standard by which development of liturgical music was measured, though its application was influenced in various nations by tendencies in the national cuiuslibet CATHOLIC ENCYCLOPEDIA. So, for example, in the German community, with its history of great composers, from Bach through Beethoven and into the modern era, and its familiarity with great musical literature, instinctively approached the task of congregational singing through the use of quality music organically related to its tradition as uppermost in its musical consciousness. The French, on the other hand, with a strong background in contemporary scriptural and liturgical scholarship, enthusiastically took on the task of relating the music to the liturgy and began to emphasize music's ritual function. The Americans, characteristically, took a pragmatic approach, asking: Does the assembly sing it? These different approaches reflect an emphasis on one or another aspect of the threefold judgment as well as the understanding of music for the liturgy as "sacred," "liturgical," or "pastoral." The International Attempt at a Theology of Liturgical Music (1980 to 1990). In 1980, UNIVERSA LAUS (UL), an international group for the study of singing and instrumental music in the liturgy, published a report of its work since its formal organization in 1966. The first part of the document, "Music in Christian Celebration," contains "points of reference" by which to view the relationships between music and Christian liturgy. The second part of the document—"Beliefs Held in Common"—establishes 45 one-line statements reflecting the international community's view of such music. This document provides a wealth of information regarding the developing theology of Christian musical practice in the 25 years after Vatican II. The demands made by Christian liturgical music from the ultimate goal of this music, which is to make manifest and provoke real a new humanity in the risen Jesus Christ. Its worth, worth and grace are not only measured by its capacity to arouse active participation, nor by its aesthetic Cultural value, nor its long history of acceptance in the church, nor by its popular success, but because it allows believers to cry out the Kyrie eleison of the oppressed, to sing the Alleluia of those restored to life, and to uphold the Maranatha of the faithful in the hope for the coming of the Kingdom (UL 10:1); but also draws a conclusion about how one is to judge the appropriateness of music for incorporation into the liturgy. The UL Document and its official commentary explain that "certain expressions such as sacred music, 'religious music,' or 'church music' have broad and rather nebulous meanings which do not necessarily relate to liturgy." It concludes: "No type of music is itself profane or sacred, or liturgical or Christian, but 707 LITURGICAL MUSIC, THEOLOGY AND PRACTICE OF THE RITE do exist types of ritual music in Christian worship which do not possess a musicality of their own particularity." The overall theological premise of Universa Laus regarding liturgical music is stated in the following words: "(1) Christian liturgical music consists of (a) the music of the celebration of God and his creatures; (2) Music in its integral sense, that is, the common expression of the assembly's belief and faith, to prayer (intercession) and to the giving of thanks; (3) to enhance the sacramental rite in its dual aspect of action and word (UL, "Points of Reference," 1.2). Further, the document affirms, Music is not indispensable to Christian liturgy, but its contribution is irreplaceable. A celebration is a whole; and all of its elements—musical and nonmusical—are interdependent. When music takes place within a rite, it always affects the form and the signifying power of the rite.... As a symbolic sign, singing and music play a role above and beyond determined ritual functions (UL, "Beliefs Held in Common," 21-26). As the new vernacular versions of Roman Catholic worship began to take hold and reshape our understanding and practice of worship, a new era has been opening up in the continuing encounter between worship and culture. This new era has directed the main thrust of UL's work toward the study of "ritual function" within the Roman Rite. But the recognition of the continuing impact of culture has shifted that focus to a deeper study of the effective "functioning" of these same musical moments within particular cultures. Thus, the fields of human behavior, social customs, and cultural differences became a focus for studies of ritual music. This meant that the fields of semiology, cultural anthropology, and sociopsychology had to be incorporated, as well, into a study of music under the sign of faith. The statement LITURGICAL MUSIC Today (LMT), published by the U.S. Bishops' Committee on the Liturgy in 1982, was an attempt to articulate principles governing the function of music in the liturgy and function and form of various musical elements (LMT 6-11). In fact, Liturgical Music Today provided practical directives for new situations which had arisen since the publication of Music in Catholic Worship. This statement appeared at a time when the successes were causing a re-examination of the experience as 708 well as the theory that was operative before the Council. "On the eve of the Council," LMT summarized the pastoral practice since 1903. "few parishes were performing the authentic repertoire recommended by Saint Pius X in his famous motu proprio on music" (LMT 51). Conceding that most parishes used only a limited amount of the chant and polyphony repertoire that had been encouraged by every pope from Pius X to the Second Vatican Council, and many parishes since the Council have failed to embrace this recommended repertoire, LMT noted that many parishes are employing diverse styles of liturgical music within the same celebration. Affirming this eclectic approach to repertoire which had grown up in practice, LMT proposed a new understanding of the traditional repertoire and its use. Rather than commanding it as high art, and therefore the most appropriate music for Roman Rite liturgy, LMT placed this repertoire in the context of historic faith and worship. "Singing and playing the music of the past is a way for Catholics to stay in touch with and preserve their rich heritage. A place can be found for this music, a place which does not conflict with the assembly's role and the other demands of the rite" (LMT 52). A blend of music from the past and new music composed for congregational participation was proposed as both a pastoral ideal and a practical application of liturgical music's function (minus ministeriale). This was also a time when the Church in the United States and throughout the world was becoming aware of the impact of various cultures on the way liturgy is celebrated. So Liturgical Music Today also affirmed the value and significant impact of diverse languages and cultural differences on liturgy in the United States (LMT 54-55). On the matter of music ministry, LMT begins with a theological statement that would have been highly controversial just twenty years before: "The entire worshipping assembly exercises a ministry of music" (LMT 63). The document then turns its attention to pastoral practice by addressing the musicians in terms of a theology of their ministry: Some members of the community, however, are recognized for the special gifts they exhibit in leading the musical praise and thanksgiving of Christian assemblies. These are the pastoral musicians, whose ministry is especially cherished by the Church. What motivates the pastoral musician? Why does he or she give so much time and effort to the service of the church at prayer? The only answer can be that the church musician is first a disciple and then a minister. The musician belongs first of all to the assembly, the pastoral musician needs to be a believer, needs to experience conversion, needs to hear the Gospel and so proclaim the praise of God. NEW CATHOLIC ENCYCLOPEDIA LITURGICAL MUSIC, THEOLOGY AND PRACTICE OF Thus, the pastoral musician is not merely an employee or volunteer. He or she is a minister, someone who shares faith, serves the community, and expresses the love of God and neighbor through music" (#63-64). In these years, pastoral practice in the United States was influenced by more sophisticated composition and by a wide range of styles in musical repertoire. The British St. Thomas More Group, with Christopher Walker and Paul Inwood, brought to the U.S. a new level of craft in popular pastoral music. Together with U.S. composers J. Michael Joncas, Marty Haugen, and David Haas, they introduced into the liturgy music techniques from secular culture, especially from Broadway-style musical forms. More classical forms were also being reshaped based on the renewed liturgical theology and pastoral practice. These included attempts at a new style of chant for use with English texts. Richard Proulx's Community Mass and Marty Haugen's Mass of Creation began to create an "American standard" for common eucharistic acclamations. A wide range of styles setting responsorial psalms was being published, though most compositions followed the pattern of providing an antiphon for the congregation with verses for the cantor or choir. Liturgical music practice was beginning to stabilize in many parishes. American Attempts at a Theology of Liturgical Music in the 1990s. Following the nation's experience with the civil rights movement, the immigration of Vietnamese and Hmong people following the Vietnam War, Cuban immigration, the arrival of Mexican and other Spanish-speaking immigrants, and a new wave of immigrants from Asian Pacific nations, existing American liturgical practice was severely challenged to develop an appropriate way to deal with multi-lingual and multicultural/multi-ethnic expectations for pastoral liturgy. The Vatican Council had directed openness in these matters: "Even in the liturgy the Church has no wish to impose a rigid uniformity in matters that do not affect the faith or the good of the whole community; rather, the Church respects and fosters the genius and talents of the various races and peoples" (SC 37). Though Music in Catholic Worship (1972) may be considered the first document to address liturgical inculturation for the Catholic Church in the United States, the first document to address the multi-cultural challenges to worship in U.S. Catholicism appeared in 1990. Plenty Good Too: The Spirit and Truth of African American Catholic Worship (PGR, Aug. 28, 1990), produced by the Black Catholic Secretariat of the United States Conference of Bishops, contained reflections on music in the Black Church. It notes, especially, that people of African American heritage "do not sing only to make music" (PGR 3). NEW CATHOLIC ENCYCLOPEDIA Like most of the American Catholic documents, PGR affirms the symbolic nature of liturgy: "First, one cannot arbitrarily make symbols—they are not merely things. They become symbolic because of their resonating with the members of a given historical, cultural, ethnic, and racial community. They can assume levels of meaning that make sense of birth, life and death—by means of tradition, community and grace" (PGR 5). The statement applies this symbolic understanding to liturgical music: A person may be particularly moved by the singing of a certain hymn... Were they asked, "what do these symbols mean?" they respond "I don't know. I didn't even know they were symbols." This would not imply that they have not experienced meaning in their symbolic activity. They have, for symbols are truly multidimensional phenomena (#9). In other words, the measure of successful repertoire is not whether a particular piece is a "hit" but whether it succeeds in the order of religious symbolism. As described in PGR, the theology of African American music (PGR #101-104) centers on the active presence of the Spirit and on improvisation. Singing becomes the effective sign of the Spirit's presence and also the ritual act that evokes the Spirit: "This congregational response becomes a part of the ritualized order of the celebration. The deadly silence of an unresponsive assembly gives the impression that the Spirit is absent from the community's act of praise" (PGR 102). The function (minus ministeriale) of African American sacred song, as Sister Thea Bowman notes, is holistic, participatory, real, spirit-filled, and life giving. She describes those characteristics this way: (i) Holistic: Challenging the full engagement of mind, imagination, memory, feeling, emotion, voice and body; (ii) Participatory: inviting the worshipping community to join in contemplation, in celebration, and in prayer; (iii) Real: celebrating the immediate concrete reality of the worshipping community—grief or separation, struggle or oppression, determination or joy—bringing that reality to prayer within the community of believers; (iv) Spiritualized: energetic, inspiring, intense; and (v) Life giving: refreshing, encouraging, consoling invigorating, sustaining. In part as an attempt to analyze the experience of multi-cultural and multi-representational musical liturgy, a group of composers met for ten years in Milwaukee (1982-1992) at the suggestion of Sister Theophane Hyrek, SSSF, and under the sponsorship of Archbishop Rembert Weakland, OSB. On July 9, 1992, they issued The Milwaukee Symposia for Church Composers: A Ten-Year 709 LITURGICAL MUSIC, THEOLOGY AND PRACTICE OF RITE (MS). This document brought the elements connected with Christian ritual music contained in the Universa Laus Document to the attention of musicians in the United States and set out to describe a theology of ritual music, since it affirmed that "a theology of Christian ritual music is necessary." While such a theology "may be implicit in some of the official documents," MS states, "there has been little explicit attempt in these documents to fashion such a theology" (MS 10). MS attempts to establish the major elements of such a theology in articles 11-17. The paschal mystery, of course, is central though it is to be seen as the climax of the "liturgy of the world... which God celebrates" through the length and breadth of human history" (MS 11). This mystery is expressed and shaped in symbols: "While our words and art forms cannot contain or confine God, they can like the world itself, be icons, avenues of approach, numinous presences, ways of touching without totally grasping or seizing." Christian liturgy is a symbolic event, and music takes part in that symbolic activity, particularly in four ways: (i) music as sound, the raw material of music, reveals God in a non-localized, symbolic way; (ii) music is rhythmic and, therefore, timebound; it "underscores[!] the temporality of human existence into which God has intervened." In this temporal aspect, music becomes one with the very nature of the liturgy; (iii) music heightens words. Because word reveals God in the liturgy, much has a heightened role in the liturgy; and (iv) music uniquely unites singer to song, singer to those who listen, and singers with each other: "Christian ritual song joins the assembly with Christ, who is the source and content of the Word." The song of the assembly is an event of the presence of Christ. What was expressed of the sacramental nature of Christian ritual music, especially in the song of the assembly, was integrated into the liturgical-pastoral judgment of MCW as one integrated judgment in three separate judgments (MS 81-86). Finally, the efforts of the previous document divided the task of articulating the liturgical-pastoral judgment of MCW into three separate judgments (MS 81-86). In the concluding efforts of the Milwaukee document, it is divided into two parts: the first part discusses the liturgical practices of the church, the second part discusses the liturgical practices of the assembly. The Milwaukee Symposia for Church Composers: A Ten-Year Report (Washington 1992). "The Snowbird Statement on Catholic Liturgical Music," Pastoral Music 20:3 (Feb.-Mar. 1996): 13-19. [C.V. FUNK] LITURGICAL RITES Throughout the ages, the liturgical celebration of the mystery of salvation has received many different ritual expressions, bound historically to various areas of ecclesiastical influence. This article treats the differentiation of rites and the ritual families. DIFFERENTIATION OF RITES The starting point in the evolution of Christian liturgical families was necessarily the paschal meal that Christ ate with His Apostles. Despite the simplicity of that scene, the depth and richness of the mystery inaugurated at the Last Supper ultimately accounts for the variety that subsequently adorned its celebration. It is true that up to the fourth century there were no rites in the strict sense of clearly fixed patterns followed by welldefined groups; the extant evidence suggests that extemporeization within set patterns was the usual practice (see Bouley, From Freedom to Formula). The task of tracing the exact path of evolution in the first three centuries is greatly hampered by incomplete 711 LITURGICAL RITES sources, but it is more and more agreed that the fourth century was a time of great importance in the development of the liturgy. The increase of Christians after Constantine's rule necessitated further organization, encouraging a trend toward uniformity. The threat of Arianism and other heresies were further causes for standardizing orthodox forms of worship. These factors were intimately intertwined with another fourth-century phenomenon: the emergence of preponderant centers of authority in matters of Church discipline. These great metropolitan or patriarchal sees became centers of more or less particular liturgical rites, and this in turn intensified the trend toward writing down and gathering together the texts used. Liturgical books were thus created. The saying of improvised prayers gave way to the reading of set formulas, so that the borrowing of texts from one church by another was greatly facilitated; and a mother church could easily impose a fixed order of worship on daughter churches. Liturgical books can thus be seen as instrumental in establishing both uniformity and diversity in the history of the liturgy: uniformity among the churches of a province that came to use the same books, and diversity by what very fast among groups of churches that embraced different collections of texts. Classification. In this evolution of liturgical families it should be noted that the root principle of diversification was not language or doctrine or nationality, although all of these were influences, but geopolitics. The Syriac, Monophysite, Jacobite, and Nestorian Churches, according to the classification of the West Syrian Rite, had a curious and unique position, being the only ones to have adopted the "clerkly" or "cleric" mode of service, enabling and revealing aspects of our belief that would otherwise remain "expressed" (MS 4). The statement also offers a way to treat the liturgical-pastoral judgment of MCW as one integrated judgment in three separate judgments (MS 81-86). Finally, the efforts of the Milwaukee document divided the task of articulating the liturgical-pastoral judgment of MCW into three separate judgments (MS 81-86). In the concluding efforts of the Milwaukee document, it is divided into two parts: the first part discusses the liturgical practices of the church, the second part discusses the liturgical practices of the assembly. The Milwaukee Symposia for Church Composers: A Ten-Year Report (Washington 1992). 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and to the revised Liturgy of the Hours. An unofficial commentary prepared by the Consilium and two simplified forms for the Litany of the Saints are also included in the *editio typica* of the Roman Calendar, Proper of the Time (Temporal Cycle). The weekly observance of the paschal mystery occurs every Sunday, the first day of the week, the Lord's day, "the original feast day" commemorating Christ's Resurrection. Because of its primordial significance, the celebration of Sunday is replaced only by solemnities and feasts of the Lord, and not even these during the seasons of Advent, Lent, and Easter. Although the liturgical day normally extends from midnight to midnight, the Church following biblical usage observes Sundays and solemnities beginning with the evening of the preceding day, an observance that explains the rationale behind First Vespers and the anticipated Sunday Mass on Saturday evening. Paschal Cycle. What Sunday is to the week, the solemnity of Easter is to the liturgical year. So that the faithful may properly appreciate the Easter triduum not simply as a preparation for Easter Sunday, but as a unit commemorating in Augustine's words the sacramentum triduum crucifixi, sepius et suscitati—the total paschal mystery of Christ's Passion and Resurrection, the Easter triduum begins with the evening Mass of the Lord's Supper on Holy Thursday, reaches its high point in the Easter Vigil, and closes with Easter Sunday. The original meaning of the Easter season has been restored: 50 days between Easter Sunday and Pentecost celebrated as one feast day, sometimes called "the great Sunday." The Sundays of this season are reckoned as Sundays of Easter and following the Sunday of the Resurrection are appropriately called the Second Saturday, Third, Fourth, etc., Sundays of Easter. In order that Pentecost Sunday may recover its pristine importance as the culmination of the Spirit-filled Easter season and not specifically the anniversary of the coming of the Holy Spirit and pentecostal conversion. To this end the superfluous Septagesima season and misletoe period of Passiontide have been deleted. Christmas Cycle. Second only to annual celebration of the Easter mystery is the Christmas season, which NEW CATHOLIC ENCYCLOPEDIA celebrates the birth of the Lord and his early manifestations and extends from First Vespers of Christmas until Sunday after the Epiphany of after January 6 inclusive. The Feast of the Holy Family, now also celebrated on the Sunday of the Octave of Christmas. The most ancient of Roman Marian feasts, the solemnity of Mary, Mother of God, has been restored as the central celebration on January 1, the octave day of Christmas. The Epiphany, January 6, where no holy day of obligation is assigned to the Sunday between January 2 and 8, is added to the Epiphany of the Lord. The Feast of the Most Holy Name of Jesus, of comparatively recent origin, has been dropped. The Sunday of Advent is also omitted. The pre-Christmas season of expectation, a reminder of Christ's imminent coming and end of time (from the First Sunday of Advent to December 16) and the immediate preparation for the celebration of the Incarnation of Christ (December 17–January 6). Sunday of the Year. In addition to the seven Sunday feasts of the Year, there are three 33 or 34 days of the Year, which are to be celebrated as part of the paschal mystery of Christ, but rather in its fullness, especially on Sundays. These Sundays and weeks numbered consecutively constitute the season of the year, and thus replace the earlier clumsy arrangement of time after Epiphany and time after Pentecost. The Feast of Christ the King has been assigned to the last Sunday of the church year. The Rogation and Ember Days have been left to local custom to be determined by the conferences of bishops. Proper of the Saints (Sanctoral Cycle). Because of the priority given to the temporal cycle and to the feasts of the Lord, there is a considerable reduction in saints' feast days and a simplification of their categories. In addition to the movable solemnities (Thirty Trinity, Corpus Christi, Sacred Heart, Christ the King), there are only 10 "solemnities" corresponding to the earlier feasts of class 1. There are 23 "feasts" corresponding to the earlier feasts of class 2, and 63 "obligatory memorials" or feast days of class 3. The category of "optional memorials," some 95 in number, round out the reclassification. Five principles were involved in revising the sanctoral cycle: the curtailment of feasts of devotion or "ideafeasts" that celebrate no particular mystery of salvation; a critical examination of the historicity of the saints; the selection of saints of greater importance; the recognition, wherever possible, of the anniversary day of death or martyrdom; and a more universal or catholic approach to the calendar so as to include saints from all peoples and ages. 722 LITURGICS National episcopal conferences are to draw up particular calendars that may include local celebrations and "memorials" of local saints, as has been done in this country since 1972 with the inclusion of memorials of Bl. Elizabeth Ann Seton (January 4), Bl. John Neumann (January 5), St. Isidore (May 15), St. Peter Claver (September 9), St. Isaac Jogues and companions (October 19), St. Francis Xavier Cabrini (November 13), and Our Lady of Guadalupe (December 12). There are also votive masses provided for the civic observances of Independence Day (July 4) and Thanksgiving Day.

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Although a great deal of work has been done since the Reform in the recovery and publication of liturgical sources, liturgics has been a scientific field of research only in the past century or so. The liturgical reform of the Second Vatican Council was itself largely a product of liturgical investigation and in turn spurred further scientific advances both in the Roman Catholic and in other churches. In addition, the Jewish background of Christian worship has been the focus of renewed interest among both Jewish and Christian scholars. Finally, since the council much attention has been paid to the relation between liturgy and theology as well as liturgy and the arts and ritual studies in the social sciences. This last topic as well as the interest in social history has been the most significant advance in liturgics in the past 25 years. Not only the texts but the contexts of worship have been the increasing focus of serious scholars. Comparative Liturgy. One of the most fruitful paths of liturgics has been the comparative study approach, first inspired by Anton Baumstark (d. 1948). 722 The study of Catholic worship has been increasingly enriched by scholars plumb the depths of other liturgical traditions and especially by those who have discerned connections in the historical development of the various liturgical families. Jewish Liturgy. The Jewish roots of Christian worship have been an important source of liturgical study since the beginning of the 20th century, especially in the contributions of F. Gavin, W. E. Oesterley, G. DIX, C. W. Dugmore, and L. Finkelstein. During the late 20th century Jewish liturgical study was advanced by the ground breaking study of the development of Jewish prayer forms, significant for the development of the eucharistic prayer, by J. Heinemann [Prayer in the Talmud (New York 1977)]. Also important for comparative studies is the work of L. A. Hoffman in early and medieval Jewish liturgical worship. Eastern Liturgy. Baumstark's own comparative work focused on the relations between the Christian liturgical traditions of East and West. His method was advanced in particular by the "school" centering on Juan Mateos of Rome's Pontifical Oriental Institute [M. Arranz, W. Macomber, G. Winkler, and especially R. F. Taft, whose Beyond East and West: Problems in Liturgical Understanding (rev. ed. Rome 1997) deals above all with methodology]. The comparative study of eastern and western liturgy was also advanced by I. H. Dalmasi, H. J. Schulz [The Byzantine Liturgy (2nd ed. New York 1986)] and the publication of the annual conferences of the Saint Sergius Institute in Paris (published as *Ephemerides Liturgicae Subsidia in Rome*). Finally a major aid in the study of the liturgical theology of the Byzantine Church is René Bortner's Les commentaires byzantins de la divine liturgie (Paris 1966). Anglican and Protestant Liturgy. The Second Vatican Council's liturgical reform not only inspired practical liturgical renewal in the Anglican and Protestant churches but also encouraged the further development of liturgies among scholars of those traditions. Names like W. H. Frere, G. Dix, and F. E. Brightman, all early-20th-century scholars, show that this is not a new field for Anglican scholars. Building upon these early scholars were G. J. Cumine, R. C. D. Jasper, and P. Bradshaw England, and Massey Shepherd, Hatchett, L. H. Mitchell, and Louis Well in the United States who produced important critical studies on Anglican liturgical rites. On the strictly Protestant side scientific liturgical studies also advanced. Significant here was the publication of the Lutheran Jahrbuch für Liturgik und Hymnologie (Kassel, since 1955). In addition a valuable handbook of the liturgy from the point of view of the Lutheran tradition was published as *Leitourgia* in five volumes (Kassel 1954–70). For the English churches an invaluable tool is H. Davies five-volume work, *Worship and Theology in England* (Princeton 1961–75) which treats music, architecture, preaching, worship, and theology in all of the Catholic and Protestant traditions represented there from the Reformation to the mid-20th century. The origins of the Patristic Roots of Reformed Worship (Zurich 1975). An important contextual study of Protestant liturgy in one of the Reformation cities was provided by R. Bornert, La réforme protestante du culte à Strasbourg au XVIe siècle (1523–1598) (Leiden 1981). A little studied field of investigation, the Free Church tradition of worship, was opened up by D. Adams, From Meeting House to Camp Meeting (Austin, TX 1979). Increasing ecumenical collaboration between liturgical scholars bore remarkable fruit, with important comparative studies produced by G. Lathrop, F. Senn, S. A. Stauffer, M. Johnson, B. Spinks and J. White. The Eucharist. Since the beginning of the 20th century, a great deal of attention has been paid to research on the origins and development of the anaphora or eucharistic prayer. The pathbreaking research of J. P. Audet, T. J. Talley, and L. Ligier paved the way for a better understanding of the berakah (blessing) form of Jewish prayer, especially the birkat-ha-mazon (grace after meals) in relation to the primitive forms of the Eucharistic Prayer. This Jewish form provided the basis for the extended argument of L. Bouyer [Eucharist (Notre Dame 1968)] as well as the study of the lexical problems involved in the relation between Hebrew and Greek eucclological vocabulary by R. Ledogar [Acknowledgement: Praise Verbs in the Early Greek Anaphoras (Rome 1968)]. A significant challenge to understanding the origin of the Eucharistic Prayer solely in terms of the berakah (toda) by C. Giraldo in *La struttura letteraria della preghiera eucaristica* (Rome 1981). Further studies in the anaphoral developments of the early Church were undertaken by J. Fenwick, A. Tarby, B. Spinks, E. J. Kilmartin, and A. Gerhardts [Die griechische Gregoriosanaphora (Münster 1984)]. An important study by A. Bouley, From Freedom to Formula (Washington, DC 1981), deals with the question of the improvisational character of the primitive eucharistic prayers. Other important studies on the eucharistic prayers were carried out by E. Mazza and P. Bradshaw. The study of the Eucharistic Prayer was also aided significantly by the publication of a number of prayer collections. The most valuable was A. Hänggi and I. Pahl, *Prex Eucharistica* (Fribourg 1968), comprising the classic prayers of the eastern and western traditions. Another NEW CATHOLIC ENCYCLOPEDIA volume, *Coenit Dominii* (Fribourg 1983), edited by I. Pahl, carried this project through the prayers of the reformation churches. 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and Evening Prayer may take their proper places. The liturgical day ought to begin, especially on Sundays, with Morning Prayer and conclude with Evening Prayer. For example, Sundays might begin with Evening Prayer I ("First Vespers") on Saturday before the anticipated Masses and might be celebrated as a vigil to prepare those who are present for the Sunday Eucharist. Late Sunday evening may seem more suitable nowadays for the celebration of Evening Prayer II, rather than late afternoon as in the past. However, this may vary from place to place. (2) Which Hours to Celebrate? As Morning and Evening Prayer are the hinges of the Church's daily round of prayer, they are naturally the most important of all when scheduling the celebration of the hours. However, the other hours of the Office should find some place in a parish's prayer life. Daytime Prayer (mid-morning, midday, or mid-afternoon) and Night Prayer (Compline) are as 734 easily celebrated by small groups as they are by large groups. Rather than beginning a parish meeting "with a prayer," one of the hours might be recited or sung. Thus an evening parents' meeting might end with Night Prayer; a school faculty meeting in the afternoon might end or begin with one of the daytime hours. Even on a diocesan level, those who plan meetings and congresses ought seriously to consider solemn celebration of one of the hours instead of the Eucharist, especially on weekends; in this way people are not taken away from their parish Eucharistic celebration. Even if the Office of Readings can be profitably celebrated in a parish on important occasions, since it enables people to move more deeply into the Scriptures and become acquainted with the rich theological tradition which the second reading of that Office represents. Marian, Eucharistic, and other votives can be carefully joined to the celebration of some of the hours from time to time. (3) Who Leads the Celebration of the Hours? Those who are obliged to lead the Office have the responsibility to lead the people in the celebration of the hours. Lay men and women and religious should be trained in the ministry of prayer-leadership to assure the people in the celebration of the hours. Families should likewise be encouraged to pray the hours at home, especially Morning, Evening and Night Prayer. (4) Participation Materials. The publication of materials suitable for the celebration of the hours is still a process. While the one-volume edition of the Liturgy of the Hours, and its one-volume excerpt, "Christian Prayer," are available, these are too expensive for most parishes. However, excerpts from the hours are being published (e.g., Shorter Christian Prayer) and made available. Parish liturgy committees should investigate what is available. (5) Musical Choices. In celebrating any of the hours, platters should be kept to keep certain principles with regard to music. Obviously, the hymns which belong to Morning and Evening Prayer must be sung according to the character of the feast. A psalm or two might be used to sing the Psalm to use Psalm tone, Gregorian, African, Gallican, etc., or metric Psalms. Psalm tones are chosen so that the type of psalm is important; responsorial, antiphonal, or individual. While the Psalms are used every weekday, it would be more fitting to use them on Sunday and solemnities. Consideration ought to be given to the use of using the NEW CATHOLIC ENCYCLOPEDIA LITURGY OF THE HOURS in preference of Psalms rather than the Liturgy of the Hours. As with the Eucharist, care, planning and competent musical leadership are required. The simplest of chants are quite accessible to most congregations nowadays and need not be rejected out of hand as too difficult or out of date. Music in the Liturgy of the Hours is not ornamental; the Psalms are used for all else—for the "sung celebration of the Divine Office is the form which best accords with the nature of this prayer" (General Instruction of the Liturgy of Hours 268). (6) Ritual Elements in the Celebration of the Hours. The celebration of any of the hours may be as simple or as elaborate as the needs of a particular community or occasion may require. The use of such ritual elements as water, light, incense, flowers, processional banners, vestments, or electronic media (e.g., visuals) ought carefully to be integrated in the celebration of the Office and in the proper places. For example, the use of incense is traditional during the singing of the Magnificat or Benedictus. At times incense may be used as a penitential act in the celebration of Evening Prayer. A light service or lucernarium can sometimes be joined to Evening Prayer as well, just as a rite of sprinkling to recall Baptism might find an occasional place in Morning Prayer. (7) Other Occasions in Celebrating the Hours Solemnly. There are many occasions when the Liturgy of the Hours ought to be celebrated with solemnity, not as an alternative to the Eucharist, but rather as more fitting the Eucharist. Many of the Churches are in the process of revising or already have revised their rites for the Liturgy of the Hours. These revisions, as with the Roman Catholic reform of the Office, are based on the common tradition and demonstrate an already achieved liturgical unity. Thus an ecumenical gathering ought to be celebrated in this Liturgy that all can call their own and in which unity may already be perceived. (b) During the seasons of Advent, Epiphany, Lent, and Easter special celebrations of Morning or Evening Prayer, or even the Office of Readings, might be adapted without prejudice to the normal celebration of the hours or the Eucharist. For example, on the third Sunday of Advent the celebration of Evening Prayer might be lengthened and adapted to resemble a ceremony of lessons and carols. An Evening Prayer in Lent might be joined to a celebration of the Stations of the Cross. Evening Prayer on the feast of the Epiphany might include a dramatic reading or dramatization (through dance, mime, etc.) of the theophany of the Messiah. During EASING NEW CATHOLIC ENCYCLOPEDIA Tertia, a longer Office of Readings might be devised for the neophytes during their mystagogia, stressing the communal nature of their newly acquired faith. Such adaptations, of course, ought to be accomplished without doing harm to the course of prayer or the liturgical year as provided in the liturgical books and must be carefully planned. The Liturgy of the Hours as Family Prayer. The need for families to pray together is important not only that children might grow up in an atmosphere of prayer and devotion, but also because through prayer a family can find nourishment for its faith and strength for its unity. The Liturgy of the Hours does provide especially in the "little hours" (Daytime Prayer and Night Prayer), a varying form of prayer for parents and children that is adaptable to the needs of each particular family. Members of the family can participate in Night Prayer, for example, in a variety of ways. The Psalm is constant for each day of the week. The Nunc dimittis (Canticle of Simeon) is unchanged. After a while these invocables can be learned by heart and become a part of each person's "repository" of prayer. The Marian antiphons at the end of Night Prayer, like the opening hymn, can be easily sung by a family. Prayerful silence is likewise learned from this prayer, as is a sense of penitence and reflection on the day's activities during the examination of conscience. Instead of a hastily recited formula for grace before meals, Prayer at Midday might be recited in common around the table before the start of Sunday dinner. The celebration of the Liturgy of the Hours by a family has many merits, e.g. familiarity and use of the Psalms as Christian prayer, the singing of simple hymns, but most of all the development of prayer in the life of a child that prepares the child for Sunday worship and eventually for Christian witness. Communal Prayer and Personal Prayer. The goal of the Liturgy of the Hours is the development and growth of a praying Church, a Church united to the communion of saints who worship in the presence of God. Communal prayer ultimately develops an intense life of personal prayer. The Liturgy of the Hours will always need to be adapted; thus Paul VI noted that the 1971 revision has provided "various forms of celebration that can be accommodated to the various groups, with their differing needs" (Paul VI, Laudis Canticum 1). There is no opposition between communal and personal prayer, especially when the latter draws its nourishment from the former: "When the prayer of the Office becomes real personal prayer, then the bonds that unite Liturgy and the whole of Christian life are manifested more clearly. The whole life of the faithful, during the single hours of the day and the night, constitutes a leitourgos, as it were, with which they offer themselves in a service of love to God" (735 LITZ, DAMIAN and to men, adhering to the action of Christ, who, by staying among us and offering himself, sanctified the lives of all men" (ibid. 8). See Also: COMPLINE; LITTLE OFFICE OF THE BVMM; LITTLE HOURS; OFFICE OF THE DEAD; MATINS; LAUDS; VESPERS; BREVIARY, ROMAN. Bibliography: P. SALMON, "The New Patristic Litany," *Ephemerides liturgicae* 85 (1971) 306–22. G. ASHWORTH, OSB, "The Liturgy of the Hours: Le renouveau de l'office divin," *Maison-Dieu* 105 (1971). Liturgia Horarum, typical ed., 4 v. (Vatican City 1971). A. G. MARTIMORT, "L'Institutio generalis et la nouvelle 'Liturgia Horarum,'" *Nouitiae* 7 (1971) 218–40. A. ROSE, "La répartition des lectures bibliques dans le livre de la Liturgie des Heures," *Ephemerides liturgicae* 85 (1971) 281–301. W. G. STOREY, "The Liturgy of the Hours: Principles and Practice," *Worship* 46 (1972) 194–203. United States Bishops' Committee on the Liturgy, *A Call to Prayer: The Liturgy of the Hours* (Washington, D.C. 1977). P. BOTZ, "Praying the Psalms," *Worship* 46 (1972) 204–13. 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R. TAFT, *The Liturgy of the Hours in East and West: The Origins of the Divine Office and Its Meaning* for Today 2nd rev. ed. (Collegeville, Minnesota 1993). P. ALMOPN/REGAN J. A. GURRIERI/EDS. J. LITZ, DAMIAN Marianist editor and columnist for various Catholic newspapers, whose teaching and writing influenced many German-speaking Catholics in the U.S.; b. Eschenbach, Baden, Germany, Aug. 15, 1822; d. San Antonio, TX, Feb. 24, 1903. He entered the Society of Mary in 1844 in France (see MARIANISTS). Five years later he volunteered with three other brothers, Andrew Edel, Maximilian Zehler, and John Stintz, to pioneer the educational work of the Society of Mary in America. For more than half a century he established or consolidated schools conducted by his congregation in ten of the principal cities in the U.S. At St. Michael's in Baltimore, MD, Litz began 736 a 35-year apostolate of the press, a supplementary work of zeal and instruction. His articles for the German Catholic Volkszeitung of Baltimore were so much in demand that Catholic papers in Philadelphia, PA; Cincinnati, Ohio; and later in San Antonio, carried his weekly column. Published under the title Unter Uns, they helped spread his literary fame. Bibliography: J. E. GARVIN, *The Centenary of Mary in Texas* (San Antonio 1951). J. W. SCHMITZ, *LITIUZ PIETER*, ST. Lay martyr, potter; b. 1843. Zhoujiajie, Shen County, Hebei (Hopeh) Province, China; d. there, July 17, 1900. At the height of the Boxer persecution, many of the Christians in the predominantly Catholic village of Zhoujiajie sought refuge in Tangniu in Ningning County. The bachelor Peter Liu Ziyu (also given as Tzu-yu, Tze-u, or Zeyu) determined to remain and trust in God. He was captured, ordered to apostatize, and beheaded and disembowled upon refusal. Because of his courage before his tormentors, he was beatified by Pope Pius XII on April 17, 1955 and canonized on Oct. 1, 2000 by Pope John Paul II with Augustine Zhao Rong and companions. Bibliography: L. MINER, *China's Book of Martyrs: A Record of Heroic Martyrdoms and Marvelous Deliverances of Chinese Christians during the Summer of 1900* (Ann Arbor 1994). J. SIMON, *Sous les Sabres des Boxers* (Lille 1955). C. TESTORE, *Sangue e Palme Sul Fiume Giallo. I Beati Martini Cinesi Nella Persecuzione Della Boxe Cell Sud-Est*. 1900 (Rome 1955). L'Osservatore Romano, Eng. Ed. 40 (2000): 1–2, 10. [K. I. RABENSTEIN] LIUTPRUND, ST. Virgin, anchoress; d. c. 876 or 882. Little is known of Liutprund's origin. Her family appears to have lived in the neighborhood of the Altmühl River (southern Germany). She spent some time in the household of Gisela, daughter of the east Saxon Count Hess. About 824 she had herself enclosed (see ANCHORITES) in a hermitage attached to the cloister at Wendhausen by Bishop Thiatprung of Halberstadt. She instructed young girls in church music and handwork. HAYMO OF HALBERSTADT often sought her prayers and counsel. Since the fifteenth century the day of her death has been variously assigned to February 28 and December 22, 30, or 31. She was buried at Wendhausen. In the eleventh century she was venerated in Quedlinburg. Feast: Feb. 28. NEW CATHOLIC ENCYCLOPEDIA LIUTPRUND OF CREMONA Bibliography: *Acta Sanctorum Febr.* 7:323; 768. O. MENZEL, *Das Leben der Liutprund* (Leipzig 1937); 89–89. W. GROSSE, "Kloster Liutprund," *Deutsche Archiv für Geschichte des Mittelalters* 2 (1938): 189–193; "Das Leben der Liutprund," Sachsen und Anhalt 13 (Magdeburg 1937); 78–89. W. GROSSE, "Kloster Liutprund," *Deutsche Archiv für Geschichte des Mittelalters* 3 (1939): 1–10. [K. I. 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among his philosophic predecessors. The claim seems to be justified. One can, of course, find a climate of intense discussion that favored such a development. Both in the school founded by Euclid of Megara, who was a pupil of SOCRATES, and in the Platonic Academy descended from the same source, as also in the tradition of the 5th-century SOPHISTS, discussion was so strongly cultivated that it is not surprising that people should have begun to reflect on the processes of argument, to notice patterns of recurrence, and to generalize in a reflective way about conclusive and inconclusive methods. Already in PLATO one can see intimations of what would become, in the hands of Aristotle, the syllogism, and, in the hands of the Megarians and Stoics, propositional logic. Roughly speaking, Athens gave birth to the former, Megara to the latter. Plato was surely influential in that he developed the notion of universal law, already in evidence among the pre-Socratics, but it was left for Aristotle to achieve the first conscious, general, explicit system of formal logic, so that Leibniz could say of him that he was the first to write mathematically outside of mathematics, Aristotelian Logic. The logical works of ARISTOTLE known as the Organon, have been handed down in a systematic order: Categories, dealing with the TERM; On Interpretation, the PROPOSITION; Prior Analytics, Topics, and Sophistical Refutations, apodictic, dialectical, and sophistical syllogisms, respectively. Surely this list does not represent the order of composition, but attempts to ascertain this through the varying complexity of doctrine are somewhat uncertain, since a thinker's development may not be continuous and homogeneous. Thus the Topics and Sophistical Refutations, though lacking the doctrine of the syllogism, contain some insights that belong to a more advanced area, i.e., Syllogistics is a theory of whole or partial inclusion between classes, its laws being presented in 748 form, the last being letters instead of words from ordinary language being a brilliant device to secure generality and isolate form. (The device would not be fully exploited until the syllogism.) Aristotle begins by presenting his syllogisms listwise, classified by patterns called "figures," those that are valid being contained in each figure with those that are inconclusive, the latter being rejected by counterexample. His incomplete definitions of the figures would give much trouble to later writers, and those who paid more attention to the letter than the spirit would be troubled by the incompleteness of the explicit list. Aristotle reworked his system in several ways, propounding alternative methods of deduction from axioms (thus showing that there is nothing intrinsically about a given set of axioms) and making some metalogical statements. The deductions are either direct, by laws of conversion, or indirect, by reductio ad absurdum. They are carried out in an intuitive, not in a formalized way, for Aristotle states only two or three laws of propositional inference, though it is noteworthy that he does there consciously use propositional variables. Especially to be distinguished from the nonsyllogistic laws are some belonging to the logic of relations, e.g., "If knowledge be conceiving, then an object of conceiving is a principle." A principle that A. De Morgan in the 19th century would adduce as antecedent to contemporary would-be Aristotelians as unprovable syllogistically. Also from the Topics and Sophistical Refutations come laws about identity that add up to a principle of the identity of indiscernibles usually ascribed to Leibniz. The presence of such things in Aristotle has been more often ignored than noticed, and they are fragile by comparison. Even the assertoric syllogistic is not treated with the same thoroughness as the modal syllogistic, and still less elaborated. But he goes on to argue that the unshaken elements of his system are the Aristotelian modal syllogistics, which are good, sound, and true. Definition of the syllogism is not extant with the full stock of Stoic terms of copulative premise until Leibniz. Theophrastus, Aristotle was succeeded as head of the Peripatetic school by Theophrastus of Eresos. He is known chiefly for having made explicit the five syllogistic modes later known as Bascalism, Celantes, Dabitis, Fapesmes, and Frisescomes. He introduced a non-Aristotelian modal syllogistics in which the assertoric law that the conclusion follows the weakest premise holds, and he offered an extensional proof, perhaps with a material model, for the possibility of universal negative propositions. Only fragments of his work remain. They contain references to his work on syllogisms "from hypotheses," i.e., with conditional premises, initia NEW CATHOLIC ENCYCLOPEDIA LOGIC, HISTORY OF ated by his predecessor. It is possible that Theophrastus stimulated the Megarian-Stoic School. Materials exist only in fragmentary and often hostile reports. Among the Megarians, Eubulides of Miletus is credited with the discovery of the PARADOX, called "the Liar," or "the Epimenides," noted by Aristotle and much pondered over by Theophrastus and Chrysippus. A new form was claimed as late as 1927, but it had been found to have existed in the Middle Ages. One early version goes: "If you say that you lie, and in this case true, do you lie or speak the truth?" Eubulides is reported to have been hostile to Aristotelian doctrine, thus depriving later Aristotelians of a progressive and complementary influence. Diodorus Cronus of Issus (end of 4th century B.C.) held views on modality, the accounts of which have proved difficult for modern interpreters. His definition of the necessary introduced a time variable, "that which neither is nor will be false." Although it is tempting to think that his definition of implication was that at no time ever is its antecedent true and its consequence false, the text does not certainly justify this. He was the author of a "master argument" about the incompatibility of three modal prepositions, which it has proved impossible to reconstruct satisfactorily. Stipio of Megara was influential in drawing new adherents, including Zenon of Citium, who founded the Stoa (c. 300 B.C.). Philo of Megara was the first to formulate the truth conditions for the material conditional, true except when its antecedent is true and its consequent false. The Megaric school seems to have disappeared with the rise of STOICISM, and the logical history of the latter is overshadowed by Chrysippus of Soli, its second founder, who died shortly before 200 B.C. The most important contribution to logic made by the Stoics was a deductive system of propositional logic. It was based on five "indemonstrable moods" (one should not say "axioms," for this word is kept by them for the objective meanings of declarative sentences) and four "themes" or rules, only two of which have been preserved. Instead of letters they used ordinal terms as variables. W. Kneale has suggested a convincing reconstruction of the system, for which the Stoics claimed completeness, but it is not clear what they could have intended by such a claim. Later Developments. For the remainder of ancient logic, one should mention CICERO—no logician indeed, but his rhetorical syllogism influenced logic in the Renaissance and after; the handbooks of Galen and Apuleius of Madaura (2d century A.D.), the Greek commentators on Aristotle, especially Alexander Aphrodisias (3d century) and JOHN PHILONOPUS (6th century NEW CATHOLIC ENCYCLOPEDIA LOGIC). GALEN was later credited with the invention of a fourth figure of syllogism, but J. Lukasiewicz has shown that this was a mistake. Apuleius gave the square of OPPOSITION, which has become traditional. Alexander knew that logic is not a science of using arguments but of discerning their validity. In his Dialectics he distinguishes "antecedent" and "consequent" as referring both to subject and predicate within simple propositions and to the parts of hypothetical propositions. This and other passages show the emergence of medieval propositional logic in distinction from a logic of terms. Abelard knew that these were different and that there are analogies between them—he reports a view that propositional connectives 749 LOGIC, HISTORY OF and their term analogues have the same sense, and he rejects it. The statement that a hypothetical proposition is called both a "consequence" and a "conditional" may raise a doubt whether relations of implication and inference were yet clearly distinguished, and the fact that ALBERT OF SAXONY (14th century) distinguishes si ergo only by their positioning should engender caution in viewing the theory of "consequences" in one or the other light. Abelard already has a number of valid consequences, and some are even deduced from others, but the Middle Ages never attained an axiomatized system of propositional logic. One of Abelard's most elaborate consequences is "of whatever hypotheticals the antecedents are concomitant, the consequents are concomitant." This is the theorem that Leibniz would rediscover and call praeclarum. One should note the metalogical formulation, a style that would remain standard and that is perhaps derived from the De differentiis topicis of Boethius, who distinguished the maxima or metalogical formulation of a class of truths from the instances. Later Centuries. WILLIAM OF OCKHAM sparked an intensification of activity, partly because of the very comprehensiveness of his Summa totius logicae. His influence can be seen even in those who repudiated his epistemology. WALTER BURLEY, JOHN BURIDAN, Albert of Saxony, MARSIULIUS OF INCHEN, the Mortontians, WILLIAM OF HETTESBURY (HENTISBER) and RALPH STRODE, and Richard Ferberach were some of the notable writers. Besides the areas already mentioned, they paid much attention to insolubilia, or logical paradoxes, developing many versions of the Epimenides, which was already known to Adam of Balsam. Numerous solutions were proposed, including the outlawing of self-referring propositions from meaningful language (see ANTIMONY). In the 12th century, Adam of Balsam also wrote a highly original work, Ars disserendi, in which one sees the rise of a concern with sophismata or logical puzzles, which became very characteristic of the period. While, under an inventive hand, sophismata could produce a rich body of doctrine, the medium favored the perpetuation of a fragmented treatment rather than a genuinely systematic one. Adam made a rare attempt to begin a logic of questions, in the course of which he reached the conclusion that an infinite set could be equinumerous with a proper part of itself. From the 13th century on, syllogistic was considered as a special department and even rather a small one. The supposedly Aristotelian idea that developed in the next period—that valid arguments are always syllogistic—was quite foreign to the medievalists. The subject was of course treated at length in the Aristotelian commentaries and required detailed treatment in commentaries on the Summa, but in the more general treatises, syllogisms are just one kind of consequence. The usual method of defining terms was a generalization of that of Boethius, the first premise stated being the major premise by definition, and the extreme term therein the minor. This is quite different from the method of Philoponus, and there are signs that some people could work out its consequences correctly, but again a unified and systematic presentation was lacking. Mnemonics of various kinds were experimented with in the 13th century, and the familiar "Barbara, Celarent, etc." occurs in Shryeswood. Thirteenth Century. The best-known works of the 13th century are the Introductions in logicum of Peter of Spain (Pope JOHN XXI), and the commentaries on the Prior Analytics by St. ALBERT THE GREAT and ROBERT KILWARDBY. This last shows that consequences were already a normal part of logical teaching. Peter of Spain became a standard author throughout the 13th century. Curiously his summary handbook does not have a chapter on consequences, but it does have a well-developed doctrine of proprietas terminorum, as does the earlier and similar book of Shryeswood. The origins of this can be fairly detected in the previous century, where more can surely be found. The property that came to be chiefly discussed is SUPPOSITION, the reference that the subject (and later also the predicate) has in a proposition. The De suppositionibus dialecticis (1372) of St. VINCENT FERRER shows a wide selection of disparate logical material discussed in this connection, including some points of quantification theory. Once again the necessity of considering numerous examples from ordinary speech favored the fragmented approach. 750 The 13th century was unoriginal; toward its end there was the encyclopedic Logica magna of Paul of Venice (Paulo VENETO), who with Peter of Manua and Paul of Pergola formed a school known to their contemporaries as the Sotoclasts. Post-Renaissance Period It was about 1440 that the first recorded voice of the new age, or non-age, in logic made itself heard. L. VALLA, a renowned humanist scholar, then rejected the third figure of the syllogism on the grounds that women, children, and nonlogicians generally, do not argue that way. Perhaps this was the first time that ordinary language was claimed as the standard of logical doctrine. Evidently all sense of syllogistic as a deductive system had, in the Renaissance and after, the handbooks of Galen and Apuleius of Madaura (2d century A.D.), the Greek commentators on Aristotle, especially Alexander Aphrodisias (3d century) and JOHN PHILONOPUS (6th century NEW CATHOLIC ENCYCLOPEDIA LOGIC). GALEN was later credited with the invention of the fourth figure of syllogism, but J. Lukasiewicz has shown that this was a mistake. Apuleius gave the square of OPPOSITION, which has become traditional. Alexander knew that logic is not a science of using arguments but of discerning their validity. In his Dialectics he distinguishes "antecedent" and "consequent" as referring both to subject and predicate within simple propositions and to the parts of hypothetical propositions. This and other passages show the emergence of medieval propositional logic in distinction from a logic of terms. 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qualities, He was nevertheless presented as very much endowed with a cosmic function at once illuminative and productive (see WORD, THE). His preexistence with the Father was clearly asserted, but even more in focus were the implications this had regarding the entire universe in its relation of dependence on Him. In this, the scriptural perspective was one of transient or functional impersonalism. It was this aspect that was elaborated further when Christian apologists came into contact with an intellectual milieu concerned with a logos as the explanation of all order and rationality in the world. Faith in Jesus—which was also faith concerning Jesus—was formulated in diverse, if mutually compatible, ways within the New Testament, that of the Logos being numbered among them. In view of this, one might consider antecedently probable the occurrence of a similar situation in later times as well. Such was in fact the case. Striking evidence of this is present in the ideological connection they made between the creative word of Elohim in the first chapter of Genesis and Jesus as Logos in the prologue of the Fourth Gospel [Theophilus of Antioch, Autol. 2.10, Patrologia Graeca ed. J. P. Migne, 6:814-818; Justin, Dial. 61, Patrologia Graeca 6:114-165; Justin, 2 Apol. 6, Patrologia Graeca 6:454; Tertullian, *Corpus scriptorum ecclesiasticorum latinorum* 47:232-33; Clement of Alexandria, Str. 6.7.58.1, Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte (Stahlin) 461; Clement of Alexandria, Str. 6.5.39.2, Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte (Bahrnsen) 6.1:1-10]. The grammatical and exegetical presuppositions this involved were commented on by later Fathers too (Hilary, Tract. in Psalm. 2, Corpus scriptorum ecclesiasticorum latinorum 22:2:39; Jerome, Liber hebreorum, in Testim. Gen. 1.1, Corpus scriptorum ecclesiasticorum latinorum 67: 67-103). Of relevance here are such efforts insofar as the Logos doctrine it was a common thing for such writers to distinguish between the eternal reason or mental word of God and its Precondition. The diversity found in the ways Jerome is pleased in the New Testament to call the Logos “the Word” is a factor of the Christological emphasis—indeed of a most important one—is that the Logos, Preexistent and intimately related to the Father, eternally “gives the Word” or word of all creation; incarnate again in flesh—in time—such is Jesus as Logos according to the Scripturites, especially in the *Johannine corpus* (cf. ch. 1, 1 Jn ch. 1), NEW CATHOLIC ENCYCLOPEDIA 761 LOGOS external utterance (Theophilus in the place cited; Justin in the place cited in the Dial.; Tertullian in Adv. Præxean 6-8; Corpus scriptorum ecclesiasticorum latinorum 47:233 and following; Hippolytus, Noct. 10, Patrologia Graeca 10:818). Here one cannot but note the definite resemblance with the “Igo” (igneto) profanity of contemporary philosophy, particularly Stoicism. The important presence of the Godhead and Hyleticism and closeness of the creativeword to the preexisting element in the divine origin of the Logos. Such theological endeavours not enthusiastically received, however, as it was from within that the Logos was not only in any affinity with elements of non-Christian thought prevalent at the time. There was a willingness on the part of the Fathers in question to search out examples or images from daily life to show that the origin of the Logos from the Father was the God the Father (“*qē*”) was not totally unlike anything man could encounter in the world of his experience. In this way one understands better the intention behind their use of such images as the origin of the external word by which man expresses one already in his mind and also the case of the fire giving rise to another without diminution on its own part. To put it another way, these Fathers used natural analogies to illustrate an aspect of the Jesus-Logos profession—His distinction from the Father and His creativeilluminative-redemptive relation to the world from the very beginning. Examples from the realm of created being could not but limp when applied to the clarification of a mysterious communication of life from Father to Son-Logos in the Godhead. In this case, the distinction between an eternal word in the mind of God and one uttered in time could be understood to make the Logos temporal in the strict sense and therefore not equal to the Father. Such a procedure errs on two counts. First, it attributes to the writers in question the intention of doing a great deal more than offering help to understand the meaning and implications of the faith concerning Jesus-Logos. It assumes they thought they had discovered the real equivalent of this mystery in the everyday life of man. There is not the slightest indication that this was the case; they distinguished between this faith and their attempt to render it more intelligible (Justin, Dial. 48, Patrologia Graeca 6:579, 582; Tertullian, 762 De praescr. haer. 7,12-13, Corpus Christianorum. Series Latina 1:193; Origen, Princ. præf. 2-4, Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte (Koetschau) 5:8-10). Second, it also takes for granted that these Fathers, besides considering their examples completely adequate, saw as well and immediately the consequences to which the latter would lead. In this case that would amount to the temporal generation of the Son, or utterance of the Word. Such a view is clearly anachronistic. It also overlooks the fact that these same authors insisted on the Word-Son’s equality in dignity with the Father (Justin, I Apol. 63, Patrologia Graeca 6:14-26; Athemagoras, Leg. 10, Patrologia Graeca 6:907, 910; Theophilus, Autol. 2.22, Patrologia Graeca 6:1087; Origen, Princ. 5, Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte (Koetschau) 5: 10). In other words, neither of the two Biblical polices indicating the mystery of Christ as Logos was forgotten. It was very difficult to find the formula to express both simultaneously; emphatic assertion of one seemed to exclude the other. The distinct character of the Logos-Son was presented by use of such examples. His divinity was not for that fact being questioned—at least according to the intent of the authors involved. It may be another question to ask whether there is objective compatibility between the assertion that the Word is not fully generated as Son until time begins and that He is nevertheless always God in the full sense. The way one understands what is meant by God will have much to do with determining the answer. It has been suggested that a philosophical theory of participation (the Logos being God in sharing in the Father’s substance) and an intellectual attitude at once realist and acritical (permitting partial appropriation of the divine reality by the Word-Son) may have influenced men such as Origen and Tertullian respectively in the systematic replies they gave (B. Lonergan, De Deo Trino 1: Pars dogmatica (Rome 1964) 45-48, 54-62, 93). One thing is sure: this era of Christian thought included efforts to achieve a limited understanding of the Biblical doctrine of the Logos as dependent on the Father. Involved was a willingness to use a non-Biblical distinction between immanent word in God’s mind and Son or Logos fully with reference to creation. Nor is there any doubt that in the minds of those who so reasoned, this was compatible with asserting the transcendence-divinity of the Word. Realization as Diversity of Perspective. Even in noting the definite continuity the postapostolic theology of the Logos has with the Biblical presentation, one sees that marked differences have appeared as well. The most obvious is this: a growing preoccupation with preexistence. This was definitely among the Biblical data, but NEW CATHOLIC ENCYCLOPEDIA Logos there the reason for its introduction was the central, temporal function of the Word. It was almost as if to say that what the Logos incarnate does for man in time is only one part of the truth; that with the Father He has actually been preparing for this from all eternity. That prior state of existence becomes very much the center of attention as Christian reflection on the mystery increases. This was a logical development; it is perfectly understandable that in a culture very much concerned with the supertemporal, the pretemporal aspect of Christ would come sharply into focus. To put this more concretely, the contrast between the relation of the Logos to the Father and that of other realities (“*l’^enfant* to the same Father became an object of direct concern. That such a contrast exists and is Biblical, there can be no doubt. How it is to be accurately expressed is something else. Sooner or later someone was bound to ask the question whether Jesus in His preexistent state was God or creature in the strict sense. If the first, then the Logos might seem to be no more than another name for the Father (MODALISM), and no real dependence of Jesus on the Father could antedate the Incarnation. Then, too, it would be the Father who suffered (PATRIPASSIONISM), or else merely the man Jesus, no more a son than the rest of His followers (ADOPTIONISM). But if the second, then assertions that before His human birth He was as Logos equal to the Father would appear to be mistaken piety and in reality blasphemous. Such a mode of considering Jesus-Logos was expressed most explicitly and forcibly in the 4th century by ARRIUS (see ARIANISM). One major difficulty was that he and his followers accepted the entire New Testament. This made it difficult for bishops such as Alexander and later St. ATHANASII to show them that asserting the creaturehood of the Logos was at variance with the apostolic faith. Frustrated and not entirely happy with the alternative such circumstances forced them to accept, the Catholic bishops at the Council of NICAEA I introduced into the structure of a preexisting creed elements asserting the divinity of the Son. He is begotten and not made (in contradistinction to the invisible beings proposed as made by the Father), originating from the latter’s own being and not from something else or from nothing, consubstantial (H. Denzinger, Enchiridion symbolorum, 125-26; cf. Ortiz de Urbina, El simbolo niceno (Madrid 1947) 25-61). No one can deny that this dogmatic formulation deals with an aspect of the mystery of Jesus as Logos; nor can there be serious question that it views His preexistence in a new frame of reference. The assertions of the Creed of Nicaea I were made contingently in history because of the Arian challenge. They would, however, have been true of the Logos-Son in relation to NEW CATHOLIC ENCYCLOPEDIA the Father whether or not there was ever a world to create, sustain, redeem. This is a definitely new turn in the exposition of the Logos doctrine. Nature of the Development in Question. The aim of the present study is not to discuss the nature of dogmatic development in general. Still, to ask what precisely took place in this transformation is hardly something indifferent in a consideration of Logos theology. The first thing is that the progress from the Bible to Nicaea I cannot be reduced to one of deducing a conciliar conclusion from scriptural premises. That is not to say that any laws of deductive reasoning are violated; they are not. But the phenomenon in question was simply not an example of that sort of thought process. This should be clear from the fact that the assertion that would serve as conclusion (conciliar definition of consubstantiality) views Jesus as Son-Logos in a very different frame of reference than is the case with strictly Biblical premises. This would be very much like having four terms in a syllogism. To put it more concretely, the Bible sees Jesus as Logos related to the Father before time—His divinity appears there insofar as He is, in His activity, on the Father’s side of the dichotomy between God and “*l’^enfant*”. Terms of creative function rather than strict metaphysical identity of nature, He is associated with the Father. To speak of a unity of being involving consubstantiality may very well be an equivalent way of stating this doctrine. It is not, however, to remain within the Biblical perspective or frame of reference, nor is it to come to a logical conclusion from two strictly Biblical premises. It is to see the compatibility of what is said about Jesus in relation to the Father in the scriptural exposition with that which the Council of Nicaea I asserts. The former is terms of function regarding men and their salvation; the latter deals rather with being in a manner that more closely approximates the systematic and metaphysical. Clearly a cultural transformation is involved as well. The Semites become Hellenistic. Still the relation of the Logos to the Father was created by neither though variously expressed by each. It was presupposed by both and was there to be formulated in different but non-exclusive ways. The development in question implied more than a change from one culture to another. Consequently, the truth communicated by both will remain when they have left no more traces of themselves in human history. When man in a religion based on a real divine revelation attempts to theologize, he makes use of the Cultural instruments within his reach. What happened in this case was that a Greek culture served to express the answer to a question inspired by a Greek mentality about a revealed relation between Logos and Father. That there are abundant traces of the Hellenistic Weltanschauung in the reply 763 LOGOS should come as no surprise. One has only to recall that recourse to such a mode of thought and expression was had by the Church because a real question about the faith did not seem to be answerable otherwise at the time. In comparing the doctrine of Jesus as Logos-Son in Bible and conciliar documents of the 4th and 5th centuries, it may serve a useful purpose to say that the same relation is viewed from two different perspectives. In the first the mode of presentation is concrete and historical; the other is systematic, abstracted from and contrasted to cosmic process, and much closer to what could be termed logical-metaphysical. This is by no means to imply that the transit from the first to the second was from the imperfect to the perfect. It is simply asserted that the transit was required at the time to make the Christian message concerning Jesus as Logos relevant, or so at least it seemed to the principals involved. That introduced theological considerations as well as articles of faith. Nor is it in any way indicated that the prior mode may not in other circumstances have proved to be doctrinal pronouncements. If many subsequent examples of the latter imitated the method introduced at Nicaea I (Constitution on the Sacred Liturgy 3, Anath. Apostolicae Seditis 56 (1964) 99; Dogmatic Constitution on the Church 2-5, Acta Apostolicae Sedis 57 (1965) 5-8). Strictly Theological Consequences. The previous consideration involved a development of Logos-theology that did not find itsself a definitive approach to the Church in a doctrinal pronouncement. It rather dealt with scriptural, patristic, and magisterial expressions of the faiths and their relation to them for the purpose of their assimilation and understanding. This attempt was developed in the Middle Ages in western Europe. It had its inspiration in Augustine’s notion that the man is the image of God, after he has in his psychological life acted representations of the Trinitarian processions of knowledge and love (Trin. 12.6.6, 15.1.20, Patrologia Graeca 6:579, 582; Tertullian, 762 De praescr. haer. 7,12-13, Corpus Christianorum. Series Latina 1:193; Origen, Princ. præf. 2-4, Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte (Koetschau) 5:8-10). Second, it also takes for granted that these Fathers, besides considering their examples completely adequately, saw as well and immediately the consequences to which the latter would lead. In this case that would amount to the temporal generation of the Son, or utterance of the Word. Such a view is clearly anachronistic. It also overlooks the fact that these same authors insisted on the Word-Son’s equality in dignity with the Father (Justin, I Apol. 63, Patrologia Graeca 6:14-26; Athemagoras, Leg. 10, Patrologia Graeca 6:907, 910; Theophilus, Autol. 2.22, Patrologia Graeca 6:1087; Origen, Princ. 5, Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte (Koetschau) 5: 10). In other words, neither of the two Biblical polices indicating the mystery of Christ as Logos was forgotten. 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Lonergan, De Deo Trino 1: Pars dogmatica (Rome 1964) 45-48, 54-62, 93). One thing is sure: this era of Christian thought included efforts to achieve a limited understanding of the Biblical doctrine of the Logos as dependent on the Father. Involved was a willingness to use a non-Biblical distinction between immanent word in God’s mind and Son or Logos fully with reference to creation. Nor is there any doubt that in the minds of those who so reasoned, this was compatible with asserting the transcendence-divinity of the Word. Realization as Diversity of Perspective. Even in noting the definite continuity the postapostolic theology of the Logos has with the Biblical presentation, one sees that marked differences have appeared as well. The most obvious is this: a growing preoccupation with preexistence. This was definitely among the Biblical data, but NEW CATHOLIC ENCYCLOPEDIA Logos there the reason for its introduction was the central, temporal function of the Word. It was almost as if to say that what the Logos incarnate does for man in time is only one part of the truth; that with the Father He has actually been preparing for this from all eternity. That prior state of existence becomes very much the center of attention as Christian reflection on the mystery increases. This was a logical development; it is perfectly understandable that in a culture very much concerned with the supertemporal, the pretemporal aspect of Christ would come sharply into focus. To put this more concretely, the contrast between the relation of the Logos to the Father and that of other realities (“*l’^enfant* to the same Father became an object of direct concern. That such a contrast exists and is Biblical, there can be no doubt. How it is to be accurately expressed is something else. Sooner or later someone was bound to ask the question whether Jesus in His preexistent state was God or creature in the strict sense. If the first, then the Logos might seem to be no more than another name for the Father (MODALISM), and no real dependence of Jesus on the Father could antedate the Incarnation. Then, too, it would be the Father who suffered (PATRIPASSIONISM), or else merely the man Jesus, no more a son than the rest of His followers (ADOPTIONISM). But if the second, then assertions that before His human birth He was as Logos equal to the Father would appear to be mistaken piety and in reality blasphemous. Such a mode of considering Jesus-Logos was expressed most explicitly and forcibly in the 4th century by ARRIUS (see ARIANISM). One major difficulty was that he and his followers accepted the entire New Testament. This made it difficult for bishops such as Alexander and later St. ATHANASII to show them that asserting the creaturehood of the Logos was at variance with the apostolic faith. Frustrated and not entirely happy with the alternative such circumstances forced them to accept, the Catholic bishops at the Council of NICAEA I introduced into the structure of a preexisting creed elements asserting the divinity of the Son. He is begotten and not made (in contradistinction to the invisible beings proposed as made by the Father), originating from the latter’s own being and not from something else or from nothing, consubstantial (H. Denzinger, Enchiridion symbolorum, 125-26; cf. Ortiz de Urbina, El simbolo niceno (Madrid 1947) 25-61). No one can deny that this dogmatic formulation deals with an aspect of the mystery of Jesus as Logos; nor can there be serious question that it views His preexistence in a new frame of reference. The assertions of the Creed of Nicaea I were made contingently in history because of the Arian challenge. They would, however, have been true of the Logos-Son in relation to NEW CATHOLIC ENCYCLOPEDIA the Father whether or not there was ever a world to create, sustain, redeem. This is a definitely new turn in the exposition of the Logos doctrine. Nature of the Development in Question. The aim of the present study is not to discuss the nature of dogmatic development in general. Still, to ask what precisely took place in this transformation is hardly something indifferent in a consideration of Logos theology. The first thing is that the progress from the Bible to Nicaea I cannot be reduced to one of deducing a conciliar conclusion from scriptural premises. That is not to say that any laws of deductive reasoning are violated; they are not. But the phenomenon in question was simply not an example of that sort of thought process. This should be clear from the fact that the assertion that would serve as conclusion (conciliar definition of consubstantiality) views Jesus as Son-Logos in a very different frame of reference than is the case with strictly Biblical premises. This would be very much like having four terms in a syllogism. To put it more concretely, the Bible sees Jesus as Logos related to the Father before time—His divinity appears there insofar as He is, in His activity, on the Father’s side of the dichotomy between God and “*l’^enfant*”. Terms of creative function rather than strict metaphysical identity of nature, He is associated with the Father. To speak of a unity of being involving consubstantiality may very well be an equivalent way of stating this doctrine. It is not, however, to remain within the Biblical perspective or frame of reference, nor is it to come to a logical conclusion from two strictly Biblical premises. It is to see the compatibility of what is said about Jesus in relation to the Father in the scriptural exposition with that which the Council of Nicaea I asserts. The former is terms of function regarding men and their salvation; the latter deals rather with being in a manner that more closely approximates the systematic and metaphysical. Clearly a cultural transformation is involved as well. The Semites become Hellenistic. Still the relation of the Logos to the Father was created by neither though variously expressed by each. It was presupposed by both and was there to be formulated in different but non-exclusive ways. The development in question implied more than a change from one culture to another. Consequently, the truth communicated by both will remain when they have left no more traces of themselves in human history. When man in a religion based on a real divine revelation attempts to theologize, he makes use of the Cultural instruments within his reach. 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Index. The books were subsequently approved by Pius IV and in 1562 the chapter of the Dominican Order conferred on Louis the title of master of sacred theology. In his later years, afflicted with failing health and partial blindness, Louis was unwillingly involved in court intrigues in Lisbon. He settled the dispute between Don Sebastian and Queen Catherine in 1568. Shortly thereafter, his book on prayer was again brought before the Spanish Inquisition, but for a second time Louis was exonerated. Queen Catherine died in 1568, and Don Sebastian was killed in battle that same year. Although the aged cardinal, who had been Louis' penitent, was the successor to the Portuguese throne, the nobility demanded that he abdicate or obtain permission to marry and thus provide a successor. Three pretenders claimed the throne: Catherine of Braganza; Anthony, the natural son of the Infante Louis; and Philip II of Spain. As soon as the cardinal died, Anthony claimed the throne and Philip II sent the duke of Alba to conquer Portugal. A false papal brief was sent to Louis, appointing him vicar provincial, and this action resulted in placing him in disfavor with Philip II. The king pardoned him, however, when he learned of the fraudulence of the document. Another source of distress for Louis was a Dominican nun of Lisbon, Sor María de la Visitación, who claimed to have received the stigmata on March 7, 1584. Her statement was accepted by the Inquisition, the master general of the Dominican Order, and even by Gregory XIII. Louis was told to write her biography, which he compiled from documents provided him by the nun and her confessor. But when in 1588 it was discovered that the case involved fraud or delusion, the scandal was the occasion of Louis's last sermon, in which he spoke upon the theme of sinners in public life. NEW CATHOLIC ENCYCLOPEDIA LOUISE OF FRANCE (THERÈSE DE ST. AUGUSTIN), VEN. Louis has enjoyed fame as a spiritual writer and especially for his doctrine on the practice of prayer. He was one of the first ascetical writers to formulate a method of prayer for the laity. He used as his sources Sacred Scripture, the Fathers of the Church, Thomistic theology, St. Catherine of Siena, Savonarola, Bautista de Crema, and the spiritual writers of the Rhineland, especially Tauler. Granada's doctrine was primarily Christocentric, and his spiritual methods were seven: the practice of prayer, cultivation of virtue, contempt for the world, contemplation of God in nature, the practice of mortification, obedience to the Commandments and use of the Sacraments, and imitation of the saints. Granada emphasized throughout his writings that all Christians are called to become Christlike and to strive for perfection, and on this point he was condemned by Melchior Cano and the Inquisition. His works are noted for their literary quality. They have been translated into many languages and can be found in every land. The saints who were influenced by his teaching include Charles Borromeo, Francis de Sales, Alphonsus Liguori, Rose of Lima, Teresa of Avila, Louise de Marillac, and Vincent de Paul. The most important and most widely diffused works of Louis of Granada are Libro de la oración y meditación (1544; definitive text, 1566); Guía de pecadores (1567); Memorial de la vida cristiana (1565); Adiciones al memorial (1574); Introducción del simbolo de la fe (1583). Bibliography: E. A. PEERS, Studies of the Spanish Mystics, 2 v. (New York 1927-30) 1:31-76. L. DE GRANADA, Summa of the Christian Life, tr. J. AUMANN, 3 v. (St. Louis 1954-58) 1:xvii-xxvii. R. L. OECHSLIN, Louis of Granada (St. Louis 1962). A. HUERGA, "Asceitcal Methods of Louis of Granada," Cross and Crown 3 (1951): 72-91. [J. AUMANN] LOUISE DE MARILLAC, ST. Cofounder of the Daughters of Charity; b. probably at Ferrières-en-Brie, near Meaux, France, Aug. 12, 1591; d. Paris, March 15, 1660. Although she was a member of the powerful de Marillac family and well educated, she led an unhappy childhood as an introspective, melancholy girl of poor health. She was married to Antoine Le Gras on Feb. 5, 1613; in October of the same year, she gave birth to her only child, Michel, who was to cause her much heartache. She was widowed on Dec. 21, 1625. At some earlier time she had come under the influence of St. VINCENT DE PAUL, who was her spiritual director. By 1629 her interior life was firmly established, and Vincent started her in exterior work by sending her to make an inspection tour of the Confraternities of Charity that he had established in the provinces. To better care for the NEW CATHOLIC ENCYCLOPEDIA poor, Louise assembled a few country girls in her own home in Paris in 1633, where she trained them in piety and in the service of the poor. Thus began the Daughters of Charity. Louise devoted the rest of her life to the formation of the Daughters of Charity and to the supervision of the works entrusted to her by Vincent: the care of foundlings, galley slaves, aged persons, poor children, and the insane, as well as other charitable activities. Her body now rests under an altar in the motherhouse of the Daughters of Charity, Paris. Having been beatified on May 9, 1920, she was canonized on March 11, 1934, and on Feb. 10, 1960, was named patron of all those who devote themselves to Christian social work. Feast: March 15. Bibliography: Letters of St. Louise de Marillac, tr. H. M. LAW (Emmitsburg, Md. 1972). Vincent de Paul and Louise de Marillac: Rules, Conferences, and Writings, ed. F. RYAN and J. E. RYBOLT (New York 1995). A. RICHOMME, Sainte Louise de Marillac (Paris 1961). J. CALVET, Louise de Marillac: A Portrait, tr. G. F. PULLEN (New York 1959). M. D. POINSETT, De l'anxiété à la sainteté: Louise de Marillac (Paris 1958). M. FLINTON, Sainte Louise de Marillac: L'Aspect social de son oeuvre, (Tournaï 1957) tr. by Flinton as Louise de Marillac: Social Aspects of Her Work (New Rochelle, N.Y. 1992), bibliography. P. COSTE, Life and Works of St. Vincent de Paul, tr. J. LEONARD, 3 v. (Westminster, Md. 1952). E. CHARPY, Petite vie de Louise de Marillac (Paris 1991); Spiritualité de Louise de Marillac (Paris 1995). L. SULLIVAN, The Core Values of Vincentian education (Niagara University, N.Y. 1994). K. B. LAFLEUR, Louise de Marillac (Hyde Park, NY 1996). [M. A. ROCHE] LOUISE OF FRANCE (THERÈSE DE ST. AUGUSTIN), VEN. Daughter of Louis XV of France and Maria Leszczynska; b. Versailles, July 15, 1737; d. St. Denis, Dec. 23, 1787. She was educated at the Convent of FONTEVRAULT as a child, and at 14 came to court where she led a pious life. In 1770, after the death of her mother, she entered the Carmelite Convent of Saint-Denis. As novice mistress and prioress, she devoted herself to penances to bring about the conversion of her father; she was noted for her devotion to the observance of the rule and to the Church. The cause of her beatification was introduced in 1873. Her Eucharistic Meditations and her spiritual testaments for her Carmelite daughters were published after her death, and her letters were published by M. Faucon in 1878. Bibliography: C. A. GEOFFROY DE GRANDMAISON, Madame Louise de France (2d ed. Paris 1925). J. LENFANT, Chez Madame Louise de France (Paris 1936). A. HOFMEISTER, Lexikon für Theologie und Kirche (Freiburg 1930-38) 6:707. G. MESTERS, Lexikon für Theologie und Kirche (Freiburg 1957-65) 6:1202. [W. E. LANGLEY] 807 LOUISE OF SAVOY, BL. LOUISE OF SAVOY, BL. Widow, Poor Clare; b. Dec. 28, 1462; d. Orbe, Switzerland, July 24, 1503 (feast, July 24). She was the daughter of Bl. Amadeus of Savoy and Yolanda of France, and thus the granddaughter of King Charles VII and the niece of Louis XI. Louise wished to become a religious but, obedient to her parents' will, married Hugh of Orléans in 1479. They lived an exemplary Christian life together at the Château de Nozeray until Hugh died, July 3, 1490. During the next two years, Louise prepared to retire from the world. After distributing her fortune, she, together with her maids of honor, Catherine de Saulx and Charlotte de Saint-Maurice, entered (June 1492) the monastery of Poor Clares at Orbe, Switzerland, a convent founded by Hugh's mother, and rendered illustrious by the reform of St. COLETTE in 1427. Professed in 1493, she became an exemplary religious and as abbess was noted for her hospitality to the Franciscan friars. Her remains were transferred to Nozeray in 1531 and to the chapel of the royal palace, Turin, in 1842. Gregory XVI confirmed her cult, Aug. 12, 1839. Feast: July 24. Bibliography: A.M. JEANNERET, ed., Vie de très haute... Madame Loyse de Savoie... escripte en 1507 par une religieuse (Geneva 1860). J. L. BAUDOT and L. CHAUSSIN, Vies des saints et des bienheureux selon l'ordre du calendrier avec l'historique des fêtes, ed. by the Benedictines of Paris, 12 v. (Paris 1935-56) 7:601-606. A. BUTLER, The Lives of the Saints rev. ed. H. THURSTON and D. ATTWATER. 4 v. (New York 1956) 3:518-519. D. STOCKERL, Lexikon für Theologie und Kirche, ed. J. HOFER and K. RAHNER, 10 v. (2d, new ed. Freiburg 1957-65) 6:1202. [M.G. MCNEIL] LOUISIANA, CATHOLIC CHURCH IN Located in the south central United States, Louisiana was admitted to the Union as the 18th state on April 30, 1812. The area now comprising the state was once part of the immense Louisiana Territory claimed in 1682 by Robert Cavalier, Sieur de La Salle, for France and was under the successive control of Antoine Crozat (1712-17), John Law's Company of the West (1717-31), and the French Crown (1731-62); it then became a Spanish possession (1762-1801), was returned to France (1800-03), and was sold to the United States and governed as a territory (1804-12). Baton Rouge is the capital and New Orleans is the largest city. In 2001 Catholics numbered about 1.3 million, slightly more than 31 percent of the total state population of 4,321,980. The ecclesiastical province of New Orleans coincides with the state boundaries. New Orleans is the metropolitan see and the other six Louisiana dioceses—808 ALEXANDRIA, BATON ROUGE, Houma-Thibodaux, LAFAYETTE, Lake Charles, and Shreveport—are its suffragans. Catholics are concentrated mainly in the southern part of the state. Lafayette has a higher proportion of Catholics (65 percent) than any other diocese in the United States, and with New Orleans has one of the highest populations of African American Catholics in the nation. Colonization and Missionary History. The discovery, colonization, settlement, history, and economic growth of the state are associated with its waterways, principally the Mississippi River. Hernando De Soto discovered it in 1541; La Salle went down the Mississippi from the Illinois in 1682; Pierre Lemoine, Sieur de Iberville, sailed up the river from the Gulf of Mexico in 1699; and his brother, Jean Baptiste Lemoine, Sieur de Bienville, in 1722 transferred the capital of French Louisiana from New Biloxi on the Gulf Coast to a bend of the river that gives to New Orleans its sobriquet of "Crescent City." The 1718 plans of the city, laid by Adrien de Pauger, provided for a church and presbytery, but divine services were held only in improvised and inadequate quarters until April 1727, when the first substantial St. Louis parish church was finally completed. Franciscan recollects, Zénobe Membré and Anastase Douay, were with La Salle when he reached the mouth of the Mississippi and the territory was placed under the ecclesiastical jurisdiction of the bishop of Quebec. Priests of the Quebec Seminary, connected with the Seminary of Foreign Missions in Paris, worked among the Native Americans of lower Louisiana in the late 1600s and early 1700s. François de Montigny, Antoine Davion, and Jean François Buisson de St. Cosmé were outstanding pioneer missionaries. Buisson, regarded as the first American-born missionary martyr, was killed in 1706 by a party of Chitimacha tribe members a few miles below Donaldsonville on the Mississippi River. In 1717 the Franciscan Antonio MARGIL offered the first Mass in Natchitoches, Louisiana's oldest town (1715), and ministered to its French settlers and Native American inhabitants. In 1724, three years before New Orleans had its own substantial church building, a chapel was erected about 35 miles upstream at present-day Killona on the German Coast (Les Allemands). The first chapel of the state was built in 1700 by the Bayagoula tribe under the supervision of Fr. Paul du Ru at the site of present-day Bayou Goula in Iberville Parish (county), which the Jesuit missionary had reached by way of the Mississippi. Catholicism made little progress during the five years when Antoine Crozat, a French financier, attempted to exploit the region. In 1717 the Council of the Marine recommended turning the colony over to John Law's Company of the West and its successor, the Company of the Indies (or Mississippi Company). In accordance with NEW CATHOLIC ENCYCLOPEDIA LOUISIANA, CATHOLIC CHURCH IN the charter issued by the regent, Philip II, duke of Orleans, religious affairs were included in the activities of the Company of the West from 1717 to 1731. Occasionally, concession chaplains, Jesuits, Capuchins, Carmelites, and other missionaries traveled up and down the river during the early years of colonization. The first Capuchins were Bruno de Langres, who arrived in New Orleans toward the end of 1722, and Philibert de Vianden, who took charge of the district from the Chapitoulas. The district extended a few miles above the original boundaries of the city, to Pointe Coupée. It included Les Allemands, the German Coast, and the intervening concessions. Les Allemands had a chapel, dedicated to St. John, on the west bank of the Mississippi as early as 1724. Most land grants were along the Mississippi River and other bodies of water, such as Bayou St. John and Lake Pontchartrain. On the Mississippi, itself, the land grants stretched from Chapitoulas to Pointe Coupée about 140 miles upstream. From the parochial centers established along the river, priests plied the Mississippi and other streams or pushed into the interior to build chapels and start missions from which emerged the later parishes. At the confluence of the Mississippi River and Bayou Lafourche, Capuchins and, later, Vincentians, descended in pirogues from the Plattenville Assumption Church (1793) and Seminary (1838) to lay the foundation of bayou parishes. In 1722 the Jesuits, who contributed notably to the spiritual and economic well-being of the area, undertook the spiritual jurisdiction of the natives in the colony, a responsibility entrusted to them by Bishop Louis DUPLESSIS-MORNAY of Quebec. Their endeavors were supported in large measure by an extensive indigo and sugar plantation adjacent to New Orleans. In July 1763, while Michel Baudouin was superior, the Jesuits were dispossessed of their property and banished from Louisiana. Their departure, some ten years before the society was suppressed, seriously hampered and retarded the growth of the Church in colonial Louisiana. The arrival of the French-speaking Acadians, expelled from Nova Scotia in the mid-1750s, was a boon to the state and a blessing to the Church in Louisiana. As early as 1758, Acadians reached Louisiana by way of Georgia, the Carolinas, and Maryland. During the following years several hundred—including groups from New England, the Antilles, and French ports—migrated to the state. They settled in St. Martinville (Les Attakapas) on Bayou Teche, in the Poste des Opelousas, a few miles from the Teche, and along the Mississippi below Baton Rouge. At St. Gabriel, Iberville Parish, they deposited the precious parish registers of St. Charles Church, Grand Pré (1688-1755). Those who settled along Les Allemands soon intermarried with the descendants of the original settlers—almost all Catholics—from the Low NEW CATHOLIC ENCYCLOPEDIA Countries, Switzerland, Alsace Lorraine, and the Rhineland. The Acadians and other French-speaking Louisianians generally retained their Catholic faith, despite a dire shortage of priests and churches. With other settlers, who followed them to Les Attakapas and the Opelousas District, they formed a cluster of parishes in St. Martinville (1765); Opelousas (1777); Grand Coteau (1819); Lafayette, formerly Vermilionville (1821); and New Iberia (1838). In the central and northern areas of the state, the Church made smaller gains than elsewhere. Except in the civil parishes of Natchitoches, Avoyelles, and Rapides, the inhabitants were and still are mostly Protestants of Anglo-Saxon descent. In 1769, Spanish troops took control of New Orleans and the Louisiana Territory which was ceded to Spain by the Treaty of Fontainbleau. After 1776, Church affairs in New Orleans were greatly influenced by the Spanish. Cirillo de Barcelona, chaplain of the Spanish expedition against the British in West Florida, was consecrated auxiliary bishop for the Louisiana colony on March 6, 1785. Shortly before leaving for his consecration in Cuba, he appointed his assistant, Antonio de SEDELLA, temporary pastor of St. Louis. For decades thereafter, Sedella, known as Père Antoine, was the center of controversy in the area. Church Expansion. When the Diocese of Louisiana and the Floridas was created in 1793, Luis Ignacio de PEÑALVER Y CÁRDENAS was consecrated as first ordinary. He arrived in New Orleans on July 17, 1795, marking the beginning of home government in Church affairs. Peñalver noted in a report to the Spanish government, that of the 11,000 Catholics in New Orleans, only about 400 had performed their Easter Duty. He instituted a number of necessary reforms, combated religious indifference, and Voltaireanism, and established parishes in such places as the Poste des Avoyelles, Many (Nuestra Señora de Guadalupe at Bayou Scie), and Monroe. Meanwhile, the parish church in use since 1727 had been destroyed in the great fire of 1788 and a new structure, the future Cathedral of St. Louis, was completed in 1794. Although renovated several times, it remains substantially the same building, still in use as the cathedral. In December 1964 it became a Minor Basilica. 809 LOUISIANA, CATHOLIC CHURCH IN Cemetery candles on All Saints' Day, Lacombe, Louisiana. (© Philip Gould/CORBIS) In 1801 Peñalver was transferred to the Archdiocese of Guatemala and jurisdictional quarrels, interdiction, and threats of schism marked the next 15 years in New Orleans. Père Antoine was at odds with Fr. Patrick Walsh and Canon Thomas Hasset, who attempted to administer the diocese during the episcopal vacancy. When Hasset died on April 24, 1804, the last canonical link of the Louisiana Church with Spain was extinguished. Walsh claimed to be vicar-general of Louisiana which precipitated a two-year schism between his followers and those of Père Antoine, who was "elected" pastor of St. Louis Cathedral the following year by the majority of New Orleans's citizens under the direction of the church wardens (marquilliers). To complicate matters further, Spain ceded Louisiana back to France, which in turn, sold it to the United States in 1803. Aware of the territorial transfer, the Holy See decided not to send Bishop-elect Francisco Porro y Peinido to Louisiana, and on Sept. 1, 1805, placed it temporarily under the spiritual supervision of Bishop John CARROLL of Baltimore. Carroll, in time, named the chaplain of the Ursulines, Jean Olivier, his vicar-general, but the latter's authority was openly challenged by Père Antoine and the cathedral wardens. Finally, on Aug. 18, 1812, Fr. Louis William DUBOURG was named administrator apostolic by Archbishop Carroll. It 810 was DuBourg, complying with Andrew Jackson's request, who officiated at a Te Deum in St. Louis Cathedral following the U.S. victory over the British at the Battle of New Orleans on Jan. 8, 1815. An all-night vigil before Our Lady of Prompt Succor was held at the Ursuline convent chapel before the battle; Jackson personally thanked the nuns for their prayers at the thanksgiving service presided over by DuBourg. On Sept. 24, 1815, DuBourg was consecrated in Rome and Louisiana finally had a bishop after an interregnum of nearly 15 years. DuBourg, however, remained in Europe for the next two years enlisting the help of priests and seminarians. He successfully acquired the services of St. Rose Philippine DUCHESNE, who visited New Orleans and the Religious of the Sacred Heart, and helped form the organization that eventually became the Pontifical Society for the Propagation of the Faith. Upon arriving in the United States, DuBourg went to St. Louis, MO, and didn't return to New Orleans until late 1820. The next year he called a synod, which was attended by 20 priests. On March 25, 1824, Joseph ROSATI, C.M. was consecrated as DuBourg's coadjutor, but his administration of the Church in New Orleans amounted to supervision at a distance, since he resided in St. Louis. A NEW CATHOLIC ENCYCLOPEDIA LOUISIANA, CATHOLIC CHURCH IN significant event of the period was the arrival of the Sisters of Charity from Emmitsburg, MD, to staff the Poydras Asylum in New Orleans. It was the first of numerous educational, social, and health care facilities in Louisiana, including Hôtel Dieu. DuBourg resigned in mid-1826 and returned to France, where he died in 1833 as archbishop of Besançon. A further division of the old diocese took place with St. Louis, MO becoming the see of the northern area, while the Diocese of New Orleans became co-extensive with the state boundaries of Louisiana. DuBourg's resignation left the lower end of the Mississippi Valley without a resident bishop which caused further disorder. Although Rosati visited the area he could not completely control the see. Rosati, appointed bishop of St. Louis in 1827, in time recommended a fellow Vincentian for the See of New Orleans, and Leo de Neckere was consecrated in St. Louis Cathedral on June 24, 1830 at the age of 29. His episcopate was brief, for he was stricken with yellow fever and died on Sept. 5, 1833. A few months before, he had established New Orleans's second parish, St. Patrick's, to accommodate the Irish immigrants and other English-speaking people of the city. A remarkable period of church expansion coincided with the growing importance of New Orleans as a center of commerce and expanding population. The city, emerging as the fourth largest in the nation, increased in population from 29,737 in 1830 to 102,193 in 1840. The diocese covered the entire state, and had a total population approaching 300,000, served by 26 churches and 27 priests when Antoine BLANC became fourth bishop on Nov. 22, 1835. During the 25 years Blanc administered the see, the number of churches increased to 73 and the number of priests to 92. He established Assumption Seminary on Bayou Lafourche, two colleges, nine academies and schools, four orphanages, a hospital, and a home for girls. Under the guidance of Etienne Rousselot, vicar-general, the Sisters of the Holy Family was founded by a free African-American woman, Henriette Delille, in 1842. It was a community committed to teaching, caring for orphans, and tending to elderly African Americans. The Redemptorist Fathers established themselves (1843) in Lafayette and New Orleans where German, Irish, and French immigrants had settled. Of the Redemptorists, Blessed Francis Xavier SEELOS died and was buried in New Orleans in 1865. In 1836, while abroad recruiting priests and religious for his diocese, Blanc persuaded the Father General of the Jesuits in Rome to release eight members of the society for service in Louisiana, guaranteeing the return of a Jesuit presence to the area after nearly three-quarters of a century. In 1837 they established themselves in Grand Coteau, building St. Charles College for their novitiate. They also took charge of SANEW CATHOLIC ENCYCLOPEDIA cred Heart Church and parish, which embraced a wide territory in the west. The Jesuit Fathers opened the College of the Immaculate Conception in 1849 on a plot of ground that had once formed part of the plantation of which they had been defrauded in 1763. The Congregation of the Holy Cross came in 1849 to stabilize St. Mary Orphan Boys Home, which had been opened by Fr. Adam Kindelon, first pastor of St. Patrick's. Fr. Cyril de la Croix organized the first conference of the Society of St. Vincent de Paul after a layman, William Blair Lancaster, brought a manual of the society to New Orleans (1852). Blanc called two diocesan synods and two provincial councils. The death of Abbé Louis Moni, pastor of St. Louis Cathedral in 1842, precipitated a three-year struggle between Blanc and the wardens of the cathedral over the right to appoint clergy; the controversy, which caused the withdrawal of the clergy from the cathedral, eventually was settled in the Louisiana supreme court in favor of the bishop, and shaped the pattern of parish establishment for several decades, abolishing the trustee system. Diocesan Developments. In 1850, Pope Pius IX raised New Orleans to the rank of an archdiocese and created the Province of New Orleans which included all of Louisiana, Mississippi, Arkansas, Alabama, Texas, and part of Indian Territory (Oklahoma). Three years later, the upper part of Louisiana state was erected into the Diocese of Natchitoches with Auguste M. Martin as its first bishop. The new diocese had but five priests and five churches to serve the Catholic population of about 25,000, spread throughout the entire northern half of Louisiana. After Blanc's death on June 20, 1860, the archdiocese was administered by Rouselon until the arrival of Archbishop-elect Jean Marie ODIN from Galveston, TX. Archbishop Odín took possession of his see only a few days after the bombardment of Ft. Sumter on April 12, 1861. Louisiana had already seceded from the Union and joined the Confederacy. During the Civil War, the archbishop's position was an extremely delicate one, calling for infinite tact and diplomacy; Pope Pius IX appointed Odín and Archbishop Hughes of New York his personal intermediaries for trying to effect a reconciliation between the North and South. The times grew more trying after the city was occupied by Federal troops on May 1, 1862. Union forces wrought considerable damage on Church properties in such places as Vermilionville (Lafayette), Pointe Coupée and Donaldsonville. In addition, the war years witnessed a disruption of religious and educational work in Thibodaux, Convent, Plaquemine, Grand Coteau, and elsewhere. Reconstruction was no less trying, but Odín continued the expansion program of his predecessor. In 1863, Odín went to Europe in search of 811 LOUISIANA, CATHOLIC CHURCH IN men and money for his diocese. He convinced the Marist Fathers to come to the U.S. and work in Louisiana. In 1867 the Oblate Sisters of Providence, a Baltimore community of African-American nuns, began staffing a home for dependent children of the newly freed slaves. The Little Sisters of the Poor opened their home for the aged poor after a committee of pious women, called Les Dames de la Providence, asked for their help in maintaining another home for the aged founded in 1840. The Brothers of the Sacred Heart came to New Orleans from Mobile, AL in 1869. The first Benedictine convent in the archdiocese was opened (1870) in the German national parish of Holy Trinity, New Orleans (1847). The nuns arrived from Covington, KY, and later established a motherhouse in Covington, LA. After numerous requests for assistance, Odín finally obtained a coadjutor with right of succession, Napoleon Joseph Perché, who had been chaplain of the Ursulines for many years, founder of the first Catholic newspaper in Louisiana, Le Propagateur Catholique (1842), and vicar-general of the archdiocese. He was consecrated in St. Louis Cathedral on May 1, 1870, and succeeded to the see when Odín died in France on May 25, 1870, after attending the First Vatican Council with Bishop Martin of Natchitoches. Like his predecessors, Perché invited several communities to the archdiocese: the Sisters of the Most Holy Sacrament (formerly Perpetual Adoration), who arrived at Waggaman in 1872; the Sisters of Christian Charity, who established themselves at St. Henry's Convent, New Orleans in 1873; and the Discalced Carmelite Nuns, who arrived in 1877. In addition, Archbishop Perché approved the founding of a diocesan community, the Sisters of the Immaculate Conception, organized on July 11, 1874 in Labadieville with Elvina Vienne as first superior. Soon after his installation as head of the see, Perché also inaugurated a costly program of church building, school construction, and parish foundations that contrasted sharply with the record of his predecessor. These expenses, plus financial aid to families impoverished by the Civil War, caused the archdiocese's debt to soar. Weakened by age and infirmities, and overwhelmed by the tremendous debt, the archbishop asked for a coadjutor. The Holy See appointed François Xavier Leray of Natchitoches, who became archbishop upon Perché's death on Dec. 27, 1883. Bishop Leray was succeeded in Natchitoches by Bishop Antoine Durier, who was instrumental in establishing a Catholic School Board and Catholic schools near every church in his diocese. Leray's chief concern as coadjutor and as ordinary was the reduction of the archdiocese's debt, so his administration was practically without building or expansion programs. The only new community established in the archdiocese was that of the Poor Clare Nuns (1885). Upon his death on Sept. 23, 812 1887, Leray was succeeded by Francis Janssens, the Dutch-born bishop of Natchez. The new archbishop received the pallium from Cardinal James Gibbons on May 8, 1889, although he had actually taken possession of the archdiocese on Sept. 16, 1888. He invited the Benedictines of St. Meinrad's Abbey in Indiana to open a seminary for the training of native priests. Fr. Luke Grüwe, O.S.B. established in 1890, what later became St. Joseph Abbey and Seminary at St. Benedict, LA. Janssens dedicated the seminary on Sept. 3, 1891. The archbishop welcomed St. Frances Xavier Cabrini to New Orleans, and encouraged her in 1892 to establish a school and orphanage to assist the children of Italian immigrants;