

Chapter 1 : Pius IX Vatican I

John Henry Newman. Edited by Charles Stephen Dessain and Thomas Gornall. in The Letters and Diaries of John Henry Newman, Vol. The Vatican Council: January to December

And yet despite the initial enthusiasm, four decades later the Church and all of society finds itself in the midst of terrible crisis and confusion. We must ask ourselves: Is the true "spirit" of Vatican II one of renewal or one of revolution and of a whole new religion? Previous 20 Ecumenical Councils Called at a time of emergency in the Church. Called at a time of peace in the Church. Purpose was to address a serious problem and to condemn errors that threatened the Church. Holy Ghost solemnly invoked to protect Council from error. Holy Ghost not solemnly invoked in the traditional way. Errors of the time were condemned. Atheistic Communism and Modernism ignored. Teachings contained in Council documents were always built on past Tradition and are clear and unambiguous. Council documents teachings are binding upon all Catholics under pain of excommunication. Council documents are not binding upon all Catholics due to their "pastoral" nature. Council teaching is always infallible. Council teaching is not always infallible. These Councils were followed by a great renewal and growth after their implementation. This Council was followed by a great disaster after its implementation. Nowhere do the fruits of Vatican II show real growth. Was Vatican II Necessary? It was probably because the Church was doing so well that the Cardinals were shocked when Pope John first announced on Jan. An Ecumenical Council is a meeting of bishops whose decisions are approved and promulgated by the Pope. The Cardinals well knew that the Church convokes a Council only in cases of absolute necessity. The Cardinals had plenty to fear about having a Council in the ? The Cardinals at that time voiced strong opposition to the idea, stating that so many bishops had been imbued with Modernist and liberal ideas that such a Council would do more harm to the Church than good. Due to the dangers involved, Pope Pius XI gave up on the idea of an ecumenical council. He had to be content with condemning the errors of his time in his encyclicals, like Quas Primas Dec. But he too had to abandon the idea because by his time ideas of revolution and rebellion had spread to even more bishops and the apparent necessity of such a Council was outweighed by the dangers. It had only been due to the strong-armed rule of Pope Pius XII that the "rebel" clergy had been kept under control. Was Vatican II Infallible? The Cardinals knew that at a doctrinal Council the Modernist bishops would prolong the discussion of definitions endlessly and that such a Council would never end. It was decided that Vatican II would be a pastoral Council. The fact that Vatican II was a pastoral Council and all the other Ecumenical Church Councils in the Church were doctrinal, makes all the difference in the world. Doctrinal teachings are always true. Every Catholic must believe the same doctrinal teachings. In fact, anyone who deliberately denies any of the infallibly defined teachings of the Church, if acting willfully and not out of ignorance, is a heretic and is automatically excommunicated from the Church. Pastoral guidelines and "teachings" cannot be judged to be either "true" or "false. Thus pastoral pronouncements, rather than being "true" or "false," are instead considered to be "helpful" or "not helpful. The wording of pastoral pronouncements must necessarily be general and vague so that they can take into account the diverse pastoral situations of the whole world, from those of the poor agricultural nations to those of the rich industrialized ones. The difference between doctrinal and pastoral teachings has great implications at an Ecumenical Council. To ensure that the teachings at doctrinal Ecumenical Councils are true and contain no error, the Holy Ghost is solemnly invoked at such Councils. By the solemn invocation of the Holy Ghost, each and every doctrinal teaching of the Extraordinary Magisterium is assured to be infallible. Because pastoral pronouncements are neither "true" nor "false", and because they must be expressed in language that is vague and ambiguous, they cannot be the subject of infallibility. Thus it follows that the Holy Ghost simply cannot be solemnly invoked at a strictly pastoral Council, because the pastoral pronouncements could not be infallible anyway. Thus, what is taught in a pastoral pronouncement is not assured to be infallible. If a new "teaching" does contradict what was taught before, then the new teaching is obviously not infallible. This is confirmed by the infallible proclamation of Vatican Council I on July 18, He said that the Council "as much as possible wanted to define no doctrinal principle of an extraordinary dogmatic sentence. Rupture or Continuity, French

publ. Thus we conclude that because Vatican II was not infallible like the previous doctrinal Ecumenical Councils had been, it was possible that not only mere ambiguities but actual errors were able to creep into the Council documents. It is shocking enough to realize that errors were possible in the documents of Vatican II. We must now ask: The Church Teaches Vatican II Teaches Ecumenism "It is almost impossible to happen that Catholics who mix themselves with heretics or schismatics in any act of worship might be worthy to be excused from this shameful crime. Modern World "It is not fitting that the Church of God be changed according to the fluctuations of worldly necessity. It is a high crime indeed to withdraw allegiance from God in order to please men. Religious Liberty "They do not fear to foster that erroneous opinion, especially fatal to the Catholic Church and to the salvation of souls Thus it is to become a civil right. Collegiality "The authority of Peter and his successors is plenary and supreme Truth "Christ has entrusted His Church with all truth. Errors in the Council Documents Caused the Spirit of Vatican II Ecumenism - As a result of ecumenism we have put the tabernacle, rosary, beautiful statues and vestments to the side in our churches because these are "unecumenical. This policy of "no direct condemnation of Communism" is still in effect to this day. By contrast, during the reign of Pope Pius XII, any Catholic who voted for a Communist candidate in a general election was automatically excommunicated. John, warned the people of his day: James the Apostle also said: Whoever therefore will be a friend of this world, becometh an enemy of God. These post-Vatican II reforms include the abandonment of a distinctive religious habit for nuns, brothers and priests, a softening of the "offensive" teachings on artificial birth control, abortion and homosexuality, and the increasing involvement of the Church in socialist "causes. The purpose which Christ assigns to Her is of a strictly religious nature. Religious Liberty - The Vatican II teachings on religious liberty say that a government should not "impose" Catholic morality on others. In Canada in , the Canadian bishops, correctly interpreting the "teachings" of Vatican II, told the Justice Minister of Canada, John Turner who was a Catholic , that it was not possible for a Catholic to "impose" his moral views on the civil law: The Vatican II teaching on religious liberty prevents any government from passing laws based on Catholic morality. After the Canadian Bishops advised Mr. Turner, in he liberalized Canadian laws on abortion, homosexuality, divorce, prostitution and pornography. It is also not surprising that the bishops in Canada and elsewhere give no real opposition to the liberalization of laws on abortion, divorce, prostitution, pornography, and homosexuality, as these laws had previously "imposed" upon non-Catholics an "unfair" adherence to Catholic Morality. After Vatican II, the US bishops realized that their censorship of the movies "imposed" their moral views on the rest of the country. And so, in a certain way, pornography is widespread in the USA and the rest of the world, because of the Vatican II "teaching" of religious liberty. And so today, when any politician says: It is also true that when Catholics protest against abortion, they are actually disobeying Vatican II, because they are trying to "impose the profession of any religion" - in this case the Catholic religion - on their fellow citizens. Collegiality - In many countries we can see the disastrous results of the Vatican II teaching of collegiality. It was clearly a teaching of morals and was, in the words of the Canadian bishops, "an exercise of the teaching authority of the Canadian bishops. This is what Jesus Christ taught when He told His disciples: At these Councils it was necessary to solemnly invoke the guidance of the Holy Ghost to ensure infallibility. Who Won at Vatican II? Considering that so many errors were taught at Vatican II, we can only wonder: Thus, it is only reasonable to ask the question: Van der Ploeg, O. At its 11th Party Congress the Italian Communist Party commented on Vatican II, saying that "the extraordinary awakening of the Council, which was rightly compared with the Estates General [in France] in , has shown the world that the old politico-religious Bastille [the Church] is shaken to its foundations A hitherto unforeseen possibility has emerged for us to draw nearer to our final victory Yves Congar, one of the priest "experts" advising the bishops during Vatican II, confirmed that "the Church has had, peacefully, its October Revolution," referring to the Communist Revolution in Russia in October, New Jersey Catholic News, Autumn , p. An excommunicated priest named Fr. Roca had this to say at the end of the last century: Roca could certainly be referring to Collegiality. Tradition is the second source of Revelation and contains all the other things that Christ taught His Apostles: They included how to say Mass, how to perform the other sacraments and rituals as well as other aspects of Church teaching. The Protestants deny Sacred Tradition, relying on "Scripture alone. The answer may be found in the way the

bishops treated the Blessed Virgin Mary at the Council. Instead of boldly proclaiming her, the bishops were ashamed of her, and they compromised the Blessed Virgin Mary twice during the Council, because she was not "ecumenical. The bishops were asked to discuss a text on the Blessed Virgin Mary. Very quickly they became divided. Instead of having a document on the Blessed Virgin alone, some bishops thought that the text should be included as part of another document, because this would help foster ecumenical dialogue with "the separated brethren" and also because it would help provide "an antidote to devotional excesses".

Chapter 2 : The Cardinals of the Holy Roman Church - Biographical Dictionary - Consistory of December 2

The Letters and Diaries of John Henry Newman, Vol. The Vatican Council: January to December Charles Stephen Dessain and Thomas Gornall, S.J. (eds) Publisher: Oxford University Press.

Blessed Cardinal Mastai-Ferretti entered the papacy in , amidst widespread expectations that he would be a champion of reform and modernization in the papal states, which he ruled directly, and in the entire Catholic Church. Admirers wanted him to lead the battle for Italian independence. His later turn toward profound conservatism shocked and dismayed his original supporters, while surprising and delighting the conservative old guard. Papal conclave, An sketch of Pope Pius IX soon after his election to the papacy The conclave of , following the death of Pope Gregory XVI "46 , took place in an unsettled political climate within Italy. The conclave was steeped in a factional division between right and left. The conservatives on the right favoured the hardline stances and papal absolutism of the previous pontificate, while liberals supported moderate reforms. Liberals supported two candidates: Pasquale Tommaso Gizzi and the then year-old Mastai-Ferretti. Lambruschini received a majority of the votes in the early ballots, but failed to achieve the required two-thirds majority. Gizzi was favoured by the French government but failed to get further support from the cardinals, and the conclave ended up ultimately as a contest between Lambruschini and Mastai-Ferretti. The government of the Empire of Austria as represented by Prince Metternich in its foreign affairs objected to even the possible election of Mastai-Ferretti. Bernetti then on his own initiative personally convinced the majority of the electors to switch their support to Mastai-Ferretti. Mastai-Ferretti himself however made no effort to campaign for the papacy, made no promises, and maintained aloofness throughout the process. By the second day of the conclave, on 16 June , during an evening ballot, Mastai-Ferretti was elected pope. He was a patriot, known to be critical of Gregory XVI. Many Catholics had assumed that Gizzi had been elected pope. In fact, celebrations began to take place in his hometown, and his personal staff, following a long-standing tradition, burned his cardinalial vestments. On the following morning, the senior Cardinal-Deacon , Tommaso Riario Sforza, announced the election of Mastai-Ferretti before a crowd of faithful Catholics. When Mastai-Ferretti appeared on the balcony, the mood became joyous. However, Mastai-Ferretti, now Pope Pius IX, had little diplomatic experience and no curial experience at all, a fact which did cause some controversy. Pius IX was crowned on 21 June The election of the liberal Pius IX created much enthusiasm in Europe and elsewhere. He was pious, progressive, intellectual, decent, friendly, and open to everybody. His leadership of the church contributed to an ever-increasing centralization and consolidation of power in Rome and the papacy. While his political views and policies were hotly debated, his personal life style was above any criticism; he was considered a model of simplicity and poverty in his every day affairs. The First Vatican Council " , which he convened to consolidate papal authority further, was considered a milestone not only in his pontificate but also in ecclesiastical history through its defining of the dogma of papal infallibility. He also fought against what he perceived to be anti-Catholic philosophies in countries like Italy, Germany and France. The soldiers who guarded the Pope from Italians between and were largely French and Austrian. The Pope considered moving to Germany see below. Imperial Germany actively persecuted the church under the Kaisers for a decade after the war. Pius celebrated the 1,th anniversary of the martyrdom of the Apostle Peter and Apostle Paul on 29 June with bishops, 20, priests and , lay persons in Rome. The Italian government in outlawed many popular pilgrimages. The faithful of Bologna organized a nationwide "spiritual pilgrimage" to the pope and the tombs of the apostles in On the 50th anniversary of his episcopal consecration, people from all parts of the world came to see the old pontiff from 30 April to 15 June He was a bit shy, but he valued initiative within the church and created several new titles, rewards, and orders to elevate those who in his view deserved merit. Sovereignty of the Papal States[edit] Main article: As a secular ruler he was occasionally referred to as "king". He appointed an able and enlightened minister, Rossi, to administer the Papal States. He also showed himself hostile to Austrian influences, greatly to the delight of the Italian patriots, who hailed Pio Nono as the coming redeemer of Italy. It abolished the requirements for Jews to attend Christian services and sermons and opened the papal charities to the needy amongst them. The new pope freed all political prisoners by giving

amnesty to revolutionaries, which horrified the conservative monarchies in the Austrian Empire and elsewhere. The governmental structure of the Papal States reflected the dual spiritual-secular character of the papacy. The secular or laypersons were strongly in the majority with 6, persons versus members of the clergy. Nevertheless, the clergy made key decisions and every job applicant had to present a character evaluation from his parish priest to be considered. Almost rural in character, it was known as the "Campo Vaccino" or "cattle field" Financial administration in the Papal States under Pius IX was increasingly put in the hands of laymen. The budget and financial administration in the Papal States had long been subject to criticism even before Pius IX. In , he created a government finance body "congregation" consisting of four laymen with finance background for the 20 provinces. Commerce and trade[edit] Pius IX is credited with systematic efforts to improve manufacturing and trade by giving advantages and papal prizes to domestic producers of wool , silk and other materials destined for export. He improved the transportation system by building roads, viaducts, bridges and seaports. A series of new railway links connected the Papal States to northern Italy. It became soon visible, that the Northern Italians were more adept to exploit economically the modern means of communication than the inhabitants in central and Southern Italy. There was a general lack of legal books and standards and accusations of partiality of the judges. Throughout Italy but also in the Papal States, mafia-type criminal bands threatened commerce and travellers in several regions, engaging in robbery and murder at will. Universities[edit] A hagiographic presentation of Pius IX from The two papal universities in Rome and Bologna suffered much from revolutionary activities in but their standards in the areas of science, mathematics, philosophy and theology were considered adequate. During his tenure, Catholics and Protestants collaborated to found a school in Rome to study international law and train international mediators committed to conflict resolution. He supported art, architecture, painting, sculpture, music, goldsmiths , coppersmiths , and more, and handed out numerous rewards to its representatives. Protestants and Jews[edit] Main article: At the beginning of his pontificate, together with other liberal measures, Pius opened the Jewish ghetto in Rome. After being returned by French troops from his exile in , during which the Roman Republic issued sharp anti-church measures, [40] the Pope issued a series of anti-liberal measures, including re-instituting the ghetto. A Christian servant girl unrelated to the family, fearing he would die, had reportedly informally baptized him six years prior while he was ill. The Papal state law forbid Christians being raised by Jews, even their own parents, and considered the informal baptism of the infant a valid religious conversion. The incident provoked widespread outrage amongst liberal Catholics and non-Catholics, and contributed to the growing anti-papal sentiment in Europe. The boy was raised in the papal household , and was eventually ordained a priest at age In the Papal States were seized by force of arms by the newly founded Kingdom of Italy. The matter was only resolved in international law by the Lateran Treaty also known as the Lateran Pacts or Lateran Accords , agreed in between the Kingdom of Italy and the Holy See , the latter receiving financial compensation for the loss of the Papal States, in substitution of which Italy recognized the Vatican City State as an independent territorial state which is the expression of a sovereign entity in International law known as the Holy See. The latter, as before, maintains diplomatic relations with many other states. The freed revolutionaries merely resumed their previous activities and his concessions only provoked greater demands as patriotic Italian groups sought not only a constitutional government "â€" which he was sympathetic to "â€" but also the Unification of Italy under his leadership and a war of liberation against Catholic Austria, which claimed the northern Italian provinces as its own. Pius responded from his exile by excommunicating all participants. Rome itself was invaded on 20 September after a few-hours siege. Pius IX officially rejected this offer encyclical *Ubi nos*, 15 May , since it was a unilateral decision which did not grant the papacy international recognition and could be changed anytime by the only will of a foreign parliament. Pius IX refused to recognize the new kingdom, which he denounced as the creation of revolution. He excommunicated the leaders of the nation, including Victor Emmanuel II, whom he denounced as "forgetful of every religious principle, despising every right, trampling upon every law. Relations with the Vatican would only be resumed when Maximilian sent the recently converted American Catholic priest Father Fischer to Rome as his envoy. The pope, though alarmed, was accommodating to her and even agreed to let her stay in the Vatican one night after she voiced anxiety about her safety. She and her assistant were the first women to stay the night inside

the Vatican. He re-established the Catholic hierarchy in England and Wales, under the newly appointed Archbishop and Cardinal Nicholas Wiseman with 12 additional episcopal seats: Netherlands[edit] The Dutch government instituted religious freedom for Catholics in As in England, this resulted in a popular outburst of anti-Catholic sentiment that soon subsided. Spain " traditionally Catholic " offered a challenge to Pius IX as anti-clerical governments were in power from , resulting in the expulsion of religious orders, the closing of convents, the closing of Catholic schools and libraries, the seizure and sale of churches and religious properties and the inability of the church to fill vacant dioceses. This flexibility of Pius led to Spain guaranteeing the freedom of the church in religious education. Beginning in October , the Pope began sending public letters to Catholic bishops of the United States calling for an end to the "destructive Civil War. However, in the pope did meet privately with a Confederate envoy and emphasized the need for emancipation. Confederate Secretary of State Judah P. Benjamin interpreted it as "a mere inferential recognition, unconnected with political action or the regular establishment of diplomatic relations" and thus did not assign it the weight of formal recognition. It freed the church from the heavy hand of the state in its internal affairs, which was applauded by Pius IX. Similar to other countries, Austria-Hungary had significant anti-Catholic political movements, mainly liberals , which forced the emperor Franz-Joseph I in , to renounce the concordat with the Vatican. Austria had already in nullified several of its sections concerning the freedom of Catholic schools and prohibition of civil marriages.

Chapter 3 : Pope Pius IX - Wikipedia

The letters and diaries of John Henry Newman / Vol. XXV The Vatican Council, January to December / edited at the Birmingham Oratory with notes and an introduction by Charles Stephen Dessain and Thomas Gornall.

Peter was built nearby. Ancient tradition holds that it was in this circus that Saint Peter was crucified upside-down. Funeral monuments and mausoleums and small tombs as well as altars to pagan gods of all kinds of polytheistic religions were constructed lasting until before the construction of the Constantinian Basilica of St. Remains of this ancient necropolis were brought to light sporadically during renovations by various popes throughout the centuries, increasing in frequency during the Renaissance until it was systematically excavated by orders of Pope Pius XII from to The Constantinian basilica was built in over what was believed to be the tomb of Saint Peter , buried in that cemetery. A palace was constructed nearby as early as the 5th century during the pontificate of Pope Symmachus reigned " History of the Papacy The Italian peninsula in The shaded yellow territory in central Italy is the Papal State. Popes gradually came to have a secular role as governors of regions near Rome. They ruled the Papal States , which covered a large portion of the Italian peninsula, for more than a thousand years until the midth century, when all the territory belonging to the papacy was seized by the newly created Kingdom of Italy. For most of this time the popes did not live at the Vatican. The Lateran Palace , on the opposite side of Rome was their habitual residence for about a thousand years. From to , they lived at Avignon in France. On their return to Rome they chose to live at the Vatican. They moved to the Quirinal Palace in , after work on it was completed under Pope Paul V " , but on the capture of Rome in retired to the Vatican, and what had been their residence became that of the King of Italy. Italian unification Main article: Between and the status of the Pope was referred to as the "Roman Question". Italy made no attempt to interfere with the Holy See within the Vatican walls. However, it confiscated church property in many places. In the Quirinal Palace was confiscated by the king of Italy and became the royal palace. Thereafter the popes resided undisturbed within the Vatican walls, and certain papal prerogatives were recognized by the Law of Guarantees , including the right to send and receive ambassadors. Forced to give up secular power, the popes focused on spiritual issues. Although German troops occupied the city of Rome after the September Armistice of Cassibile , and the Allies from , they respected Vatican City as neutral territory. The British uncompromisingly said "they would bomb Rome whenever the needs of the war demanded". In connection with the Allied invasion of Sicily , American aircraft bombed Rome on 19 July , aiming particularly at the railway hub. Some 1, people were killed; Pius XII himself, who had been described in the previous month as "worried sick" about the possible bombing, went to the scene of the tragedy. Another raid took place on 13 August , after Mussolini had been ousted from power. By the end of World War II, there were several prominent vacancies: In , a new concordat between the Holy See and Italy modified certain provisions of the earlier treaty, including the position of Catholicism as the Italian state religion, a position given to it by a statute of the Kingdom of Sardinia of They claimed the new building would block views of the Basilica from nearby Italian apartments. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. June Main article: It is in this territory that St. The area was part of the Roman rione of Borgo until Being separated from the city, on the west bank of the river Tiber , the area was an outcrop of the city that was protected by being included within the walls of Leo IV " , and later expanded by the current fortification walls, built under Paul III " , Pius IV " and Urban VIII " When the Lateran Treaty of that gave the state its form was being prepared, the boundaries of the proposed territory were influenced by the fact that much of it was all but enclosed by this loop. For some tracts of the frontier, there was no wall, but the line of certain buildings supplied part of the boundary, and for a small part of the frontier a modern wall was constructed. The territory includes St. This grand approach was constructed by Benito Mussolini after the conclusion of the Lateran Treaty. According to the Lateran Treaty, certain properties of the Holy See that are located in Italian territory, most notably the Papal Palace of Castel Gandolfo and the major basilicas , enjoy extraterritorial status similar to that of foreign embassies. According to the Lateran Treaty Art. The Vatican Museums, incorporating the Sistine Chapel, usually charge an entrance

fee. There is no general public access to the gardens, but guided tours for small groups can be arranged to the gardens and excavations under the basilica. Other places are open to only those individuals who have business to transact there. Climate data for Vatican City Month.

Chapter 4 : Vatican City - Wikipedia

The letters and diaries of John Henry Newman. Vol. 25, The Vatican Council, January to December

French troops restore Pope Pius IX , who had fled to Gaeta after a popular in surrection in , to power in Rome; Pius revokes the liberal Roman constitution. Britain and the United States agree to the Clayton-Bulwer Treaty , which provides that neither country will assert exclusive control of any canal built across the Isthmus of Panama. The measure is aimed mainly at industrial workers, who tend to move frequently and to have radical political views. A papal bull sets up a hierarchy of Roman Catholic bishops in England in Great Britain ; the bishops are to take their titles from sees created by the bull. Count Camillo Benso di Cavour is appointed minister of agriculture and commerce in Piedmont. In response to the papal bull of the year before, Parliament passes the Ecclesiastical Titles Bill; it bars Catholic bishops from accepting titles from areas within Britain. Gold is discovered in Australia. Spain enters into a concordat with the papacy, providing for Catholicism to be the only authorized faith in Spain. The second British-Burmese War begins. Count Cavour is named prime minister of Piedmont. British chancellor of the Exchequer William Ewart Gladstone proposes a budget that eliminates import duties on most foods and partially manufactured goods and cuts most duties on manufactured goods in half. The Ottoman Empire declares war on Russia. Russian shelling destroys the wooden Ottoman fleet at Sinope, demonstrating the importance of armor plating. Britain and France form an alliance with the Ottoman Empire against Russia. France and Britain declare war on Russia. The Allied Powers land in the Crimea. French and British troops begin the siege of Sebastopol. The Allies prevail in the Battle of Balaclava after heavy losses; the disastrous Charge of the Light Brigade will be immortalized this year in the poem by Alfred, Lord Tennyson. Piedmont enters the Crimean War alliance against Russia, hoping to earn goodwill for Italian unification. The Russians abandon Sebastopol after blowing up their forts and sinking their ships to keep them from falling into Allied hands. The Crimean War ends when Russia yields to an Austrian ultimatum and agrees to preliminary peace terms at Vienna. The Treaty of Paris is signed: War breaks out between Britain and China after Chinese sailors board the British ship Arrow at Canton and arrest its crew. The Persian occupation of Herat in Afghanistan prompts a war with Britain. The National Portrait Gallery opens in London. Giuseppe Garibaldi forms the Italian National Association, seeking unification of Italy under the leadership of Piedmont. The French philosopher Auguste Comte , exponent of positivism, dies. French and British forces capture Canton, China. Construction begins on the Ringstrasse in Vienna. June The property requirement for members of the British Parliament is abolished. France and Piedmont enter into an alliance. Karl Marx publishes *Zur Kritik der politischen Oekonomie*. Tuscan rebels call on the House of Lorraine to declare allegiance to Austria or Italy; similar peaceful uprisings follow in Modena and Parma in May. Count Cavour resigns as prime minister of Piedmont in protest. Rudolf von Benningsen forms the German National Association to promote German unification under the leadership of Prussia. Spain declares war on Moors in Morocco. Buenos Aires , which had seceded from the Argentine Confederation in , agrees to reunion after defeat by federal troops. The Treaty of Zurich confirms the preliminary Peace of Villafranca. The first British Open golf championship is won by W. Count Cavour is recalled to office as the prime minister of Piedmont. The second Maori War breaks out in New Zealand. The first Italian parliament meets in Turin. Transvaal establishes its capital at Pretoria. The war between Spain and the Moors in Morocco ends, with Spain victorious. July The city of Vladivostok is founded in Russia. Piedmont attacks the Papal States. Naples and Sicily vote in favor of union with Piedmont. Charles Dickens publishes *Great Expectations*. Czar Alexander II proclaims the emancipation of the serfs in Russia. At its own request, Santo Domingo is annexed by Spain. Russia grants a constitution to Finland. Pedro V of Portugal dies and is succeeded by Louis I. Albert, prince consort of Queen Victoria, dies. The Ottoman sultan acquiesces in the unification of Moldavia and Walachia as Romania. Delegations from Moldavia and Walachia meet in Bucharest for the formation of Romania. Britain and France acknowledge the independence of Zanzibar. Otto von Bismarck becomes premier of Prussia. The Prussian Diet is dismissed, beginning four years of rule by Bismarck without a legislature. The first running of the Grand Prix de Paris is held at Longchamp. The Polish insurrection begins. Prussia joins

with Russia to suppress the Polish insurrection. Russia divides Poland into provinces. A seventeen-year-old Danish prince becomes king of Greece under the name George I. June Civil war breaks out in Afghanistan. France establishes a protectorate over Cambodia. The English author William Makepeace Thackeray dies. Austrian and Prussian troops enter Schleswig. The Taiping Rebellion ends in China. In a treaty with France, Italy renounces its claim to Rome and agrees to make Florence its capital. The independence of Peru is established in a treaty with Spain. War breaks out, pitting Paraguay against Argentina, Brazil, and Uruguay. The Convention of Gastein divides the fruits of the war against Denmark: New Zealand moves its capital from Auckland to Wellington. The Austrian monk and botanist Gregor Mendel publishes the results of his research into the principles of heredity; his work will be ignored until The Swedish chemist Alfred Bernhard Nobel invents dynamite. Peru declares war on Spain. Disturbances in Ireland lead Britain to suspend the writ of habeas corpus. Crete revolts against the Ottoman Empire and declares union with Greece. The Treaty of Vienna ends the war between Austria and Italy. The English surgeon Joseph Lister describes the procedure for antiseptic surgery aided by use of phenol carbolic acid. The Hungarian Diet opens; it will lead to the creation of the Dual Monarchy, whereby the Magyars will rule Hungary, the Germans will control the rest of Austria, and a single foreign policy will be established. The North German Confederation, headed by Prussia, is organized. The British Parliamentary Reform Bill extends the franchise and redistributes seats. An act of Parliament establishes working hours and conditions for women and children in British factories. The Austrian constitution recognizes the Dual Monarchy. The Meiji dynasty is restored in Japan on the abolition of the shogunate. Benjamin Disraeli becomes prime minister of Great Britain. Queen Isabella flees Spain after revolution breaks out. Liberals defeat Conservatives in British elections; William Gladstone will replace Disraeli as prime minister. The Russian chemist Dmitry Mendeleev publishes the periodic table of the elements. Richard Wagner composes *The Ring*. Greece defers to a Turkish ultimatum to leave Crete. The Indian political and spiritual leader Mohandas Gandhi is born in Porbandar. The Suez Canal opens. The Vatican Council begins. The French painter Henri Matisse is born. The war between Paraguay and the alliance of Brazil, Argentina, and Uruguay ends. Defeats at Worth and Weissenburg begin a string of reverses for France. Revolt breaks out in Paris; France is proclaimed a republic.

Chapter 5 : The Cardinals of the Holy Roman Church - Biographical Dictionary - Consistory of March 15,

The Vatican Council, the twentieth and up to now [] the last ecumenical council, opened on 8 December, , and adjourned on 20 October, It met three hundred years after the Council of Trent.

He envisioned a conservative, Prussian-dominated Germany. Three wars led to military successes and helped to persuade German people to do this: During November the four southern states joined the North German Confederation by treaty. Left, on the podium in black: However, the original constituencies drawn in were never redrawn to reflect the growth of urban areas. The emperor was given extensive powers by the constitution. He alone appointed and dismissed the chancellor which in practice was used by the emperor to rule the empire through him , was supreme commander-in-chief of the armed forces, final arbiter of all foreign affairs, and could also disband the Reichstag to call for new elections. However, as mentioned above, in practice the real power was vested in the emperor, who exercised it through his chancellor. Although nominally a league of equals, in practice the empire was dominated by the largest and most powerful state, Prussia. With the exception of the years " and ", the chancellor was always simultaneously the prime minister of Prussia. The other states retained their own governments, but had only limited aspects of sovereignty. For example, both postage stamps and currency were issued for the empire as a whole. Coins through one mark was also minted in the name of the empire, while higher valued pieces were issued by the states. Those of the larger states, such as the Kingdoms of Bavaria and Saxony, were coordinated along Prussian principles and would in wartime be controlled by the federal government. The evolution of the German Empire is somewhat in line with parallel developments in Italy which became a united nation state shortly before the German Empire. Although authoritarian in many respects, the empire had some democratic features. Besides universal suffrage, it permitted the development of political parties. In the process, he created a system with a serious flaw. There was a significant disparity between the Prussian and German electoral systems. As mentioned above, the king and with two exceptions the prime minister of Prussia were also the emperor and chancellor of the empire " meaning that the same rulers had to seek majorities from legislatures elected from completely different franchises. As mentioned above, rural areas were grossly overrepresented from the s onward. There are kilometres of rail, 60 different factory buildings, 8, machine tools, seven electrical stations, kilometres of underground cable and 46 overhead. German workers enjoyed health, accident and maternity benefits, canteens, changing rooms and a national pension scheme.

Chapter 6 : Decrees of the First Vatican Council - Papal Encyclicals

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Oriental Churches and missions; ecclesiastico-political questions. It may justly be doubted whether the preliminary preparations for any council had ever been made more thoroughly, or more clearly directed to the aim to be attained. As the day of its opening approached, the following drafts were ready for discussion: They had reference to bishops, episcopal sees, the different grades of the other clergy seminaries, the arrangement of philosophical and theological studies, sermons, the catechism, rituals, impediments to marriage, civil marriage, mixed marriages, improvement of Christian morals, feast days, fasts and abstinences, duelling, magnetism, spiritualism, secret societies, etc. In addition a large number of subjects for discussion had been sent by the bishops of various countries. Thus, for instance, the bishops of the church provinces of Quebec and Halifax demanded the lessening of the impediments to marriage, revision of the Breviary, and, above all, the reform and codification of the entire canon law. The petition of Archbishop Spalding of Baltimore treated, among other things, the relations between Church and State religious indifference, secret societies, and the infallibility of the pope. The definition of this last was demanded by various bishops. Others desired a revision of the index of forbidden books. No less than nine petitions bearing nearly two hundred signatures demanded the definition of the bodily Assumption of the Blessed Virgin. Over three hundred fathers of the council requested the elevation of St. Joseph as patron saint of the Universal Church. Proceedings of the council

Presiding officers, order of procedure, number of members On 2 Dec. At this assembly the officials of the council were announced and the conciliar procedure was made known. The council received five presidents. The Chief presiding officer was to have been Cardinal Reisach, but as he died on 22 Dec. The Constitution "Multiplices inter" announcing the conciliar procedure contained ten paragraphs. According to this the sessions of the council were to be of two kinds: The first drafts of decrees debated were to be the dogmatic and disciplinary ones laid before the assembly by the pope. Proposals offered by members of the council were to be sent to a congregation of petitions; these petitions or postulates were to be examined by the committee and then recommended to the pope for admission or not. If the draft of a decree was found by the general congregation to need amendments, it was sent with the proposed amendments to the respective sub-committee or deputation, either to the one for dogmas or for discipline, or religious orders, or for Oriental Rites. Each of these four sub-committees or deputations was to consist of twenty-four persons selected from the members of the council, and a cardinal president appointed by the pope. The deputation examined the proposed amendments, altered the draft as seemed best, and presented to the general congregation a printed report on its work that was to be orally explained by a member of the deputation. This procedure was to continue until the draft met with the approval of the majority. The voting in the congregation was by placet, placet juxta modum with the corresponding amendments, and non placet. Secrecy was to be observed in regard to the proceedings of the council. In the public sessions the voting could only be by placet or non placet. The Decrees promulgated by the pope were to bear the title, "Pius Episcopus, servus servorum Dei: The northern right transept of St. There were in the entire world approximately one thousand and fifty prelates entitled to take part in the council, and of these no less than seven hundred and seventy-four appeared during the course of the proceedings. In attendance at the first public session were 47 cardinals, 9 patriarchs, 7 primates, archbishops, bishops, 5 abbots nullius, 9 abbots general, and 25 generals of orders, making a total of At the third public session votes were cast by 47 cardinals, 9 patriarchs, 8 primates, archbishops, bishops, 1 administrator Apostolic, 20 abbots, and 20 generals of orders, a total of There was an attendance at the council from the United States of America of all of the 7 archbishops of that time, 37 of the 47 bishops, and in addition 2 vicars Apostolic. From the formal opening to the definition of the constitution on the Catholic faith in the third public session 1 The First Debates After the formal opening of the council by the pope at the first public session on 8 Dec. Their sessions were generally held between the hours of nine and one. The afternoons were reserved for the sessions of the deputations or sub-committees. First, the names of the members of the

congregation of petitions were communicated; this was followed by the elections to the four deputations. The first matter brought up for debate was the dogmatic draft of Catholic doctrine against the manifold errors due to Rationalism , "De doctrina catholica contra multiplices errores ex rationalismo derivatos". The discussion of it was taken up on 28 Dec. After a debate lasting seven days, during which thirty-five members spoke, it was sent by the tenth general congregation held on 10 Jan. There had been held in the meantime on 6 Jan. This had been previously determined upon, on 26 Oct. The subjects discussed from the tenth to the twenty-ninth meeting of the general congregation on 22 Feb. Finally they were all sent for further revision to the deputation on discipline. The reason of the disagreeable delay was to be found in the question of infallibility , which had called forth much excitement even before the council. Directly after the opening of the session its influence was evident in the election of the deputations. It divided the fathers of the council into two, it might almost be said hostile camps; on all occasions the decisions and modes of action of each of these parties were determined by its attitude to this question. On account of the violent disputes which had been carried on everywhere for the past year over the question of papal infallibility the overwhelming majority considered the conciliar discussion and decision of the question to be imperatively necessary. On the other hand the minority, comprising about one-fifth of the total number, feared the worst from the definition, the apostasy of many wavering Catholics , an increased estrangement of those separated from the Church , and interference with the affairs of the Church by the Governments of the different countries. The minority, therefore, allowed itself to be guided by opportunist considerations. Only a few bishops appear to have had doubts as to the dogma itself. Both parties sought to gain the victory for their opinions. As however the minority was soon obliged to recognize its powerlessness, it endeavoured by protracting the discussions of the council at least to delay, or even to prevent, a decision as long as possible. Most of the German and Austro-Hungarian members of the council were against the definition, as well as nearly half of the American and about one-third of the French fathers. About 7 of the Italian bishops , 2 each of the English and Irish bishops , 3 bishops from British North America, and 1 Swiss bishop , Greith , belonged to the minority. While only a few Armenian bishops opposed the definition, most of the Chaldean and Greek Melchites sided with the minority. Conspicuous members of the council from other countries were: Consequently, the conciliar procedure was more exactly defined by the Decree "Apostolicis litteris", issued on 20 Feb. According to this Decree , any member of the council who wished to raise an objection to the draft under discussion was to send in his proposed amendments in writing, in order that they might be thoroughly considered by the respective deputation. In the general congregation the discussion of a draft as a whole was always to precede the discussion of the individual parts of the draft of a decree. The members of a deputation received the right to speak in explanation or correction when not on the list of speakers. Speakers who wandered from the subject were to be called back to it. If a subject had been sufficiently debated the president, on the motion of at least ten members of the council, could put the question whether the council desired to continue the discussion or not, and then close the debate at the wish of the majority. Although these rules made for an evident improvement, still the minority was not satisfied with them, especially in so far as they contemplated a possible shortening of the debates. They expressed their dissatisfaction in several petitions which, however, had no success. On the other hand, every effort was made to satisfy another complaint which had reference to the bad acoustics of the council hall. The hall was restored to its original size for each of the public sessions. After an exhaustive discussion in the deputation, it was ready to be distributed to the fathers of the council on 14 March as the actual "Constitutio de fide catholica". A report in writing was also added by the deputation. Archbishop Simor of Gran gave the oral report on 18 March in the thirtieth general congregation. The debate began on the same day, and was closed after seventeen sessions on 19 April, in the forty-sixth general congregation. Over three hundred proposed amendments were brought up and discussed. Although many objections were made by both sides, yet the new rules of procedure made possible a relatively smooth course to the debates. On 24 April, the first Constitution, "De fide catholica", was unanimously adopted in the third public session by the fathers present, and was formally confirmed and promulgated by the pope. The question of papal infallibility 1 Motions calling for and opposing Definition The opponents of infallibility constantly assert that the pope convoked the council of the Vatican solely to have papal infallibility proclaimed. Everything else was merely an excuse and for the sake of

appearances. This assertion contradicts the actual facts. Not a single one of the numerous drafts drawn up by the preparatory commission bore on papal infallibility. Only two of the twenty-one opinions sent in by the Roman cardinals mentioned it. It is true that a large number of the episcopal memorials recommended the definition, but these were not taken into consideration in the preparations for the council. It was not until the contest over papal infallibility outside of the council grew constantly more violent that various groups of members of the council began to urge conciliar discussion of the question of infallibility. The first motion for the definition was made on Christmas , , by Archbishop Dechamps of Mechlin. He was supported by all the other Belgian bishops , who presented a formal opinion of the University of Louvain , which culminated in a petition for the definition. Several petitions from smaller groups also appeared, and the petitions soon received altogether five hundred signatures, although quite a number of the friends of the definition were not among the number of subscribers. Five opposing memorials circulated by the minority finally obtained names. Upon this, early in Feb. Pius IX was also in favour of the definition. Therefore on 6 March, the draft of the Decree on the Church of Christ , which had been distributed among the fathers on 21 Jan. With this the matter dropped again in the council. About this time the French Oratorian Gratry and Archbishop Dechamps of Mechlin opposed each other in controversial pamphlets. A letter published by Count Montalembert on 27 Feb. In England , Newman gave anxious expression of his fears as to the bad results of the declaration of infallibility in a letter written in March, , to his bishop , Ullathorne of Birmingham. In these letters he did everything he could by distorting and casting doubts upon facts, by scorn and ridicule, to turn the public against the council. This was especially so in an article of 19 Jan. The Governments of the different countries also took measures on the subject of infallibility. As soon as the original draft of the decree "De ecclesia" with its canons was published in the "Allgemeine Zeitung", Count von Beust, Chancellor of Austria , sent a protest against it to Rome on 10 Feb. The French minister of foreign affairs, Daru, also sent a threatening memorandum on 20 Feb. He demanded the admission of an envoy to the council, and notified the other Governments of his steps in Rome. Austria , Bavaria , England , Spain and Portugal declared their agreement with the memorandum.

Chapter 7 : Vatican II: Renewal Or A New Religion

Theologian at the First Vatican Council, Cardinalate. Created cardinal deacon in the consistory of December 22, ; received the deaconry of S. Giorgio in Velabro, January 16, ; and the red hat, March 15,

Pontifex Maximus is a papal title meaning in Latin "chief bridge maker" between earth and heaven. However, Jesus Christ is the only One who can claim this title because "no man cometh unto the Father, but by me. This was a title of the Roman Caesars and of the Roman Emperors of paganism. Holy Father is a title the pope claims for himself. Father is a title that every Roman Catholic priest claims for himself and expects to be called. Jesus warns in Matthew Reverend is a title of many Roman Catholic priests and Protestant ministers. This is also a title for God in Psalms It annulled all contracts made in favor of Vaudois, ordered their domestics to abandon them, forbade all persons to give them any aid whatever, and empowered all persons to take possession of their property. The Pope rejoiced when he heard the news of the successful outcome. The Waldenses were burned; they were cast into damp and horrid dungeons; they were smothered in crowds in mountain caverns, mothers and babes, and old men and women together; they were sent out into exile in the winter night, unclothed and unfed, to climb the snowy mountains; they were hurled over the rocks; their houses and lands were taken from them; their children were stolen to be indoctrinated with the religion which they abhorred. Rapacious individuals were sent among them to strip them of their property, to persecute and exterminate them. Thousands of heretics" or Waldenses, "old men, women and children, were hung, quartered, broken upon the wheel, or burned alive and their property confiscated for the benefit of the king, and Holy See. In the 3rd Canon of that Council it is enacted that bishops should inquire at least once a year in every parish, with power, if need be, to compel the whole community on oath to name any heretics whom they knew. An aider or abettor of a heretic is himself ipso facto excommunicate; if discovered and publicly excommunicated, he incurs civil death, and those who communicate with such abettors shall themselves be excommunicated. And these things will they do unto you, because they have not known the Father, nor me. To deny that, is to deny the very words of Jesus Christ. It is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings. An excellent though lengthy article describing in detail the right of the Roman Catholic Church to do this, will be found in The Catholic Encyclopedia, vol. Beginning from the establishment of the Jesuits in to , nine hundred thousand were destroyed. One hundred and fifty thousand perished by the Inquisition in thirty years. Within the space of thirty-eight years after the edict of Charles V against the Protestants, fifty thousand persons were hanged, beheaded, or burned alive for heresy. Eighteen thousand more perished during the administration of the Duke of Alva in five and a half years. The pope rejoiced when he heard the news of the successful outcome. Read Great Controversy, chapter 15 for the details. Protestants put the number at 70, We prefer the latter figure. If there were 70, Huguenots [French Protestants] in Paris the night of the massacre, so much the more justification for the slaughter. We have heard ring out many times the very bells that called the Catholics together on that fatal night. They always sounded sweetly in our ears"--Western Watchman, Nov. That, we say, would entirely depend upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you: If expedient, he would imprison you, banish you, fine you; possibly, he might even hang you. But be assured of one thing: Catholicism is the most intolerant of creeds. It is intolerance itself, for it is truth itself. Of course the average number of victims yearly, was vastly greater, during those gloomy ages when popery was in her glory and reigned despot of the world; and it has been much less since the power of the popes has diminished to tyrannize over the nations, and to compel the princes of the earth, by the terrors of excommunication, interdiction, and deposition, to butcher their heretical subjects. I reply that this argument proves not the opinion, but the ignorance or impudence of Luther. Since almost infinite numbers were either burned or otherwise killed, Luther either did not know it, and was therefore ignorant, or if he was not ignorant, he is convicted of impudence and falsehood,--for that heretics were often burned by the [Catholic Church may be proved from many examples. XXII, edition [Bellarmino is one of the most respected Jesuit teachers in the history of the Gregorian University in Rome, the largest Jesuit training school in the world]. Will the Catholic

Church give bond that she will not persecute? The Catholic Church gives no bonds for her good behaviour. In our age, the right to inflict the severest penalties, even death, belongs to the church. There is no graver offense than heresy, therefore it must be rooted out. Raywood Frazier, in the booklet "Catholic Words and Actions," presents documentary proof of the intensive persecution of Protestants and non-Catholics in Columbia, South America, between and The Catholic Church had the support of the Columbian government in the destruction of many churches, and the liquidation of more than 1, documented cases -- some of whom were shot, drowned, or emasculated. He says there is evidence of over 60, killed. Against such men-founded churches Catholics in Latin America should arise and wipe them out with fire. Oberlander, in *The Voice of Freedom*, , p. The rector of the Catholic Institute of Paris, H. Baudrillart, revealed the attitude of the church and her leaders toward persecution. And after having come, he remains, entirely at their disposal; they move Him as they please, from one place to another; they may, if they wish, shut Him up in the tabernacle, expose Him on the altar, or carry Him outside the church; they may, if they choose, eat His flesh, and give Him for the food of others. Jesus waits for us in this sacrament of love Only the priest can PUT Jesus there for us Jesus wants to go there, but we cannot bring him unless you first give him to us. The supreme power of the priestly office is the power of consecrating. Indeed it is equal to that of Jesus Christ. For in this role the priest speaks with the voice and the authority of God Himself. When the priest pronounces the tremendous works of Consecration, he reaches up into heavens, brings Christ down from His throne, and places Him upon our altar to be offered up again as the victim for the sins of man. Indeed it is greater even than the power of the Virgin Mary. For, while the Blessed Virgin was the human agency by which Christ became incarnate a single time, the priest brings Christ down from heaven, and renders Him present on our altar as the eternal Victim for the sins of man - not once but a thousand times! The priest speaks and lo! He continues the essential ministry of Christ; he teaches the faithful with the authority of Christ, he pardons the penitent sinner with the power of Christ, he offers up again the same sacrifice of adoration and atonement which Christ offered on Calvary. Hoc est corpus meum, he has to say it for the validity of the consecration. But it is not he who says these words; his voice indeed we hear, but he is only the instrument of the Sovereign Priest: The glory of this minister consists precisely in disappearing, in allowing Jesus to act through his personality: This Christ now offering Himself to God by the hands of the priest is the same Christ who is in heaven. Same happiness, same power, same majesty. He is performing the same acts, offering the same adorations, the same thanksgiving, the same prayers. He, the object of the beatitude of the elect, is now in the hands of the priest: But if really the priest causes our Lord to be present on the altar, if he offers Him, whilst Jesus is now in heaven, have we not to conclude that it is from the very bosom of the Father that the priest draws this divine Victim? Curley -Archbishop of Baltimore. The last time we left off, we were reflecting upon our participation in the "Communion of Saints" at mass. All who believe in Christ as Savior and Lord are united to Him and to each other. We pray that our unity may be complete. As we approach the moment when bread and wine become the Body and Blood of Christ which is called the Consecration the Communion of Saints is realized. Where Christ is present, there are His saints in glory, the holy souls in purgatory and all of us struggling in this world. As I have said before the mass transcends space and time. What was open to His eyes visibly is open to our eyes in faith. We must defeat all heretics non Catholics at the ballot box. The holy father states that negative tactics are fatal. Care must be taken that no suspicion may be raised when Roman Catholics are secretly given more government jobs than Protestants, Jews and other heretics. All legislation must be governed by the will of God, unerringly indicated by the pope. EDUCATION must be controlled by Catholic Authorities, and under education the opinions of the individual and the utterances of the press are included, and many opinions are to be forbidden by the secular arm, under the authority of the Church, even to war and bloodshed. In this intention he is aided by the Jesuits, and all the Catholic prelates and priests. This is the task I intend to perform for you; this is the duty I promise to fulfil that all may once again be subject to the dominion of God, Jesus Christ and His Vicar on earth. Hieronymo Dal-Gal, translated and adapted by Rev. Gill and Son Ltd. Film of Pius XII coronation with audio. These are the actual words spoken: Receive the tiara adorned with three crowns and know that thou art Father of Princes and Kings, Ruler of the World, Vicar of Our Savior on earth, to him be the honor and glory forever and ever. For more info on this, [click here](#) Speaking of the time, about

A. It will survive the Empire. At length a second empire will arise, and of this empire the Pope will be the master--more than this, he will be the master of Europe. It betokens a decay of Protestantism. Catholic in legislation, Catholic in justice, aims and ideals? Talbot, editor of America, official Jesuit magazine for the U. So our enemies say; so we believe" -The Shephard of the Valley, journal of the late bishop of St.

Chapter 8 : Charles S. Dessain (Author of A Grammar of Ascent, January to December , Vol. 24)

Introduction. This council was summoned by Pope Pius IX by the bull Aeterni Patris of 29 June The first session was held in St. Peter's basilica on 8 December in the presence and under the presidency of the Pope.

The first session was held in St. The purpose of the council was, besides the condemnation of contemporary errors, to define the Catholic doctrine concerning the Church of Christ. In fact, in the three following sessions, there was discussion and approval of only two constitutions: The discussion and approval of the latter constitution gave rise, particularly in Germany, to bitter and most serious controversies which led to the withdrawal from the Church of those known as "Old Catholics". The outbreak of the Franco-Prussian war led to the interruption of the council. It was in fact never resumed, nor was it ever officially closed. As in other councils at which the Pope was present and presided, the decrees were in the form of bulls, at the end of which was the clear declaration: Very large numbers attended this council, including, for the first time, bishops from outside Europe and its neighboring lands. Bishops from the eastern Orthodox Churches were also invited, but did not come. The decrees of the council were published in various simultaneous editions. The collection which we use is that entitled *Acta et decreta sacrosancti oecumenici concilii Vaticani in quatuor prionbus sessionibus*, Rome Comparison with other editions reveals no discrepancies, indeed absolute agreement. Most reverend fathers, is it your pleasure that, to the praise and glory of the Holy and undivided Trinity, Father, Son and Holy Spirit, for the increase and exaltation of the Catholic faith and religion, for the uprooting of current errors, for the reformation of the clergy and the Christian people, and for the common peace and concord of all, the holy ecumenical Vatican council should be opened, and be declared to have been opened? Yes] Pius, bishop, servant of the servants of God, with the approval of the sacred council, for an everlasting record. Most reverend fathers, is it your pleasure that the next session of the holy ecumenical Vatican council should be held on the feast of the Epiphany of the Lord, that is 6 January ? I, Pius, bishop of the Catholic Church, with firm faith believe and profess each and every article contained in the profession of faith which the Holy Roman Church uses, namely: I believe in one God the Father almighty, maker of heaven and earth, of all things seen and unseen. Born of the Father before all ages. God from God, light from light, true God from true God. Begotten not made, of one substance with the Father: Who for us humans and for our salvation came down from heaven. He was incarnate by the Holy Spirit of the Virgin Mary: He was crucified also for us, he suffered under Pontius Pilate and was buried. The third day he rose again according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He shall come again with glory to judge the living and the dead, and of his kingdom there shall be no end. And in the Holy Spirit, the lord and the giver of life, who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified: And one Holy, Catholic and Apostolic Church. I confess one baptism for the remission of Sins. And I look for the resurrection of the dead. And the life of the world to come Amen. Apostolic and ecclesiastical traditions and all other observances and constitutions of that same Church I most firmly accept and embrace. Likewise I accept Sacred Scripture according to that sense which Holy mother Church held and holds, since it is her right to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever receive and interpret them except according to the unanimous consent of the fathers. I profess also that there are seven sacraments of the new law, truly and properly so called, instituted by our lord Jesus Christ and necessary for salvation, though each person need not receive them all. Of these baptism, confirmation and order may not be repeated without sacrilege. I likewise receive and accept the rites of the Catholic Church which have been received and approved in the solemn administration of all the aforesaid sacraments. I embrace and accept the whole and every part of what was defined and declared by the holy Council of Trent concerning original sin and justification. I profess that in the mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead; and that in the most Holy sacrament of the Eucharist there is truly, really and substantially the body and blood, together with the soul and divinity, of our lord Jesus Christ; and that there takes place the conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, and this conversion the Catholic Church calls transubstantiation. I confess that under

either species alone the whole and complete Christ and the true sacrament are received. I firmly hold that purgatory exists, and that the souls detained there are helped by the suffrages of the faithful. Likewise, that the saints reigning with Christ are to be honored and prayed to, and that they offer prayers to God on our behalf, and that their relics should be venerated. I resolutely assert that images of 1. I affirm that the power of indulgences was left by Christ in the Church, and that their use is eminently beneficial to the Christian people. Likewise all other things which have been transmitted, defined and declared by the sacred canons and the ecumenical councils, especially the sacred Trent, I accept unhesitatingly and profess; in the same way whatever is to the contrary, and whatever heresies have been condemned, rejected and anathematized by the Church, I too condemn, reject and anathematize. This true Catholic faith, outside of which none can be saved, which I now freely profess and truly hold, is what I shall steadfastly maintain and confess, by the help of God, in all its completeness and purity until my dying breath, and I shall do my best to ensure [2] that all others do the same. This is what I, the same Pius, promise, vow and swear. So help me God and these holy gospels of God. The Son of God, redeemer of the human race, our lord Jesus Christ, promised, when about to return to his heavenly Father, that he would be with this Church militant upon earth all days even to the end of the world [3]. Hence never at any time has he ceased to stand by his beloved bride, assisting her when she teaches, blessing her in her labors and bringing her help when she is in danger. Now this redemptive providence appears very clearly in unnumbered benefits, but most especially is it manifested in the advantages which have been secured for the Christian world by ecumenical councils, among which the Council of Trent requires special mention, celebrated though it was in evil days. What is more, thence also came 7. While we recall with grateful hearts, as is only fitting, these and other outstanding gains, which the divine mercy has bestowed on the Church especially by means of the last ecumenical synod, we cannot subdue the bitter grief that we feel at most serious evils, which have largely arisen either because the authority of the sacred synod was held in contempt by all too many, or because its wise decrees were neglected. Everybody knows that those heresies, condemned by the fathers of Trent, which rejected the divine magisterium of the Church and allowed religious questions to be a matter for the judgment of each individual, have gradually collapsed into a multiplicity of sects, either at variance or in agreement with one another; and by this means a good many people have had all faith in Christ destroyed. Indeed even the Holy Bible itself, which they at one time claimed to be the sole source and judge of the Christian faith, is no longer held to be divine, but they begin to assimilate it to the inventions of myth. Thus they would establish what they call the rule of simple reason or nature. The abandonment and rejection of the Christian religion, and the denial of God and his Christ, has plunged the minds of many into the abyss of pantheism, materialism and atheism, and the consequence is that they strive to destroy rational nature itself, to deny any criterion of what is right and just, and to overthrow the very foundations of human society. With this impiety spreading in every direction, it has come about, alas, that many even among the children of the Catholic Church have strayed from the path of genuine piety, and as the truth was gradually diluted in them, their Catholic sensibility was weakened. Led away by diverse and strange teachings [4] and confusing nature and grace, human knowledge and divine faith, they are found to distort the genuine sense of the dogmas which Holy mother Church holds and teaches, and to endanger the integrity and genuineness of the faith. At the sight of all this, how can the inmost being of the Church not suffer anguish? For just as God wills all people to be saved and come to the knowledge of the truth [5], just as Christ came to save what was lost [6] and to gather into one the children of God who were scattered abroad [7], so the Church, appointed by God to be mother and mistress of nations, recognizes her obligations to all and is always ready and anxious to raise the fallen, to steady those who stumble, to embrace those who return, and to strengthen the good and urge them on to what is better. Thus she can never cease from witnessing to the truth of God which heals all [8] and from declaring it, for she knows that these words were directed to her: My spirit which is upon you, and my words which I have put in your mouth, shall not depart out of your mouth from this time forth and for evermore. And so we, following in the footsteps of our predecessors, in accordance with our supreme apostolic office, have never left off teaching and defending Catholic truth and condemning erroneous doctrines. But now it is our purpose to profess and declare from this chair of Peter before all eyes the saving teaching of Christ, and, by the power given us by God, to reject and condemn the

contrary errors. This we shall do with the bishops of the whole world as our co-assessors and fellow-judges, gathered here as they are in the Holy Spirit by our authority in this ecumenical council, and relying on the word of God in Scripture and tradition as we have received it, religiously preserved and authentically expounded by the Catholic Church. Chapter 1 On God the creator of all things 1. The Holy, Catholic, Apostolic and Roman Church believes and acknowledges that there is one true and living God, creator and lord of heaven and earth, almighty, eternal, immeasurable, incomprehensible, infinite in will, understanding and every perfection. Since he is one, singular, completely simple and unchangeable spiritual substance, he must be declared to be in reality and in essence, distinct from the world, supremely happy in himself and from himself, and inexpressibly loftier than anything besides himself which either exists or can be imagined. This one true God, by his goodness and almighty power, not with the intention of increasing his happiness, nor indeed of obtaining happiness, but in order to manifest his perfection by the good things which he bestows on what he creates, by an absolutely free plan, together from the beginning of time brought into being from nothing the twofold created order, that is the spiritual and the bodily, the angelic and the earthly, and thereafter the human which is, in a way, common to both since it is composed of spirit and body [10]. Everything that God has brought into being he protects and governs by his providence, which reaches from one end of the earth to the other and orders all things well [11]. All things are open and laid bare to his eyes [12], even those which will be brought about by the free activity of creatures. Chapter 2 On revelation 1. The same Holy mother Church holds and teaches that God, the source and end of all things, can be known with certainty from the consideration of created things, by the natural power of human reason: It was, however, pleasing to his wisdom and goodness to reveal himself and the eternal laws of his will to the human race by another, and that a supernatural, way. This is how the Apostle puts it: In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son [14]. It is indeed thanks to this divine revelation, that those matters concerning God which are not of themselves beyond the scope of human reason, can, even in the present state of the human race, be known by everyone without difficulty, with firm certitude and with no intermingling of error. It is not because of this that one must hold revelation to be absolutely necessary; the reason is that God directed human beings to a supernatural end, that is a sharing in the good things of God that utterly surpasses the understanding of the human mind; indeed eye has not seen, neither has ear heard, nor has it come into our hearts to conceive what things God has prepared for those who love him [15]. Now this supernatural revelation, according to the belief of the universal Church, as declared by the sacred Council of Trent, is contained in written books and unwritten traditions, which were received by the apostles from the lips of Christ himself, or came to the apostles by the dictation of the Holy Spirit, and were passed on as it were from hand to hand until they reached us [16]. The complete books of the old and the new Testament with all their parts, as they are listed in the decree of the said Council and as they are found in the old Latin Vulgate edition, are to be received as sacred and canonical. These books the Church holds to be sacred and canonical not because she subsequently approved them by her authority after they had been composed by unaided human skill, nor simply because they contain revelation without error, but because, being written under the inspiration of the Holy Spirit, they have God as their author, and were as such committed to the Church. Now since the decree on the interpretation of Holy Scripture, profitably made by the Council of Trent, with the intention of constraining rash speculation, has been wrongly interpreted by some, we renew that decree and declare its meaning to be as follows: In consequence, it is not permissible for anyone to interpret Holy Scripture in a sense contrary to this, or indeed against the unanimous consent of the fathers. Chapter 3 On faith 1. Since human beings are totally dependent on God as their creator and lord, and created reason is completely subject to uncreated truth, we are obliged to yield to God the revealer full submission of intellect and will by faith. This faith, which is the beginning of human salvation, the Catholic Church professes to be a supernatural virtue, by means of which, with the grace of God inspiring and assisting us, we believe to be true what He has revealed, not because we perceive its intrinsic truth by the natural light of reason, but because of the authority of God himself, who makes the revelation and can neither deceive nor be deceived. Faith, declares the Apostle, is the assurance of things hoped for, the conviction of things not seen [17]. Hence Moses and the prophets, and especially Christ our lord himself, worked many absolutely clear

miracles and delivered prophecies; while of the apostles we read: And they went forth and preached every, while the Lord worked with them and confirmed the message by the signs that attended it [18]. Again it is written: We have the prophetic word made more sure; you will do well to pay attention to this as to a lamp shining in a dark place [19]. Now, although the assent of faith is by no means a blind movement of the mind, yet no one can accept the gospel preaching in the way that is necessary for achieving salvation without the inspiration and illumination of the Holy Spirit, who gives to all facility in accepting and believing the truth [20]. And so faith in itself, even though it may not work through charity, is a gift of God, and its operation is a work belonging to the order of salvation, in that a person yields true obedience to God himself when he accepts and collaborates with his grace which he could have rejected. Wherefore, by divine and Catholic faith all those things are to be believed which are contained in the word of God as found in Scripture and tradition, and which are proposed by the Church as matters to be believed as divinely revealed, whether by her solemn judgment or in her ordinary and universal magisterium. Since, then, without faith it is impossible to please God [21] and reach the fellowship of his sons and daughters, it follows that no one can ever achieve justification without it, neither can anyone attain eternal life unless he or she perseveres in it to the end. So that we could fulfill our duty of embracing the true faith and of persevering unwaveringly in it, God, through his only begotten Son, founded the Church, and he endowed his institution with clear notes to the end that she might be recognized by all as the guardian and teacher of the revealed word. To the Catholic Church alone belong all those things, so many and so marvelous, which have been divinely ordained to make for the manifest credibility of the Christian faith. What is more, the Church herself by reason of her astonishing propagation, her outstanding holiness and her inexhaustible fertility in every kind of goodness, by her Catholic unity and her unconquerable stability, is a kind of great and perpetual motive of credibility and an incontrovertible evidence of her own divine mission.

Chapter 9 : Vatican Council | Catholic Answers

The First Vatican Council (), which he convened to consolidate papal authority further, was considered a milestone not only in his pontificate but also in ecclesiastical history through its defining of the dogma of papal infallibility.

Son of Cosma Martinelli and Maddalena Pardini. Brother of Cardinal Sebastiano Martinelli , O. Augustinian houses of study; Collegio S. Agostino, Rome, magister, May 26, Pro-regent of the convent of Fermo, In the monastery and collegio of St. Augustine, Rome, lector; regent of studies and of the school, September Secretary of his order, Consultor of the S. Preached several times in the Sistine Chapel. Elected assistant general of his order in the general chapter of Examiner in the competition Operam Piam Carolinam. Subdean of the theological faculty of the Roman University. Theologian at the First Vatican Council, Created cardinal deacon in the consistory of December 22, ; received the deaconry of S. Giorgio in Velabro, January 16, ; and the red hat, March 15, Pro-prefect of the S. Opted for the order of cardinal priests and the title of S. Prisca, September 17, Prefect of the S. Opted for the order of cardinal bishops and the suburbicarian see of Sabina and the abbey of S. Maria di Farfa, March 24, Consecrated, March 30, , church of S. During his episcopate, he was known for his extensive charitable work, such that Saint John Bosco referred to him as the "pearl" of the Sacred College of Cardinals. March 30, , at 6: Exposed in the church of S. Agostino, Rome, where the funeral took place on April 4, at 10 a. Tipografia poliglotta vaticana, , p. Tipografia Poliglotta della S. Hierarchia Catholica Medii et Recentioris Aevi. Antonio" apud Basilicam S. Biography , in Latin, under "Martinelli Fr. Thomas", Bibliographia Augustiniana; portrait and biography , in Italian, Wikipedia; portrait, photographs and biography by Eman Bonnici, in English, Find a Grave; arms, engravings, bust and photographs , Araldica Vaticana.