

History of the Catholic Church

The 18th Century: The Age of Enlightenment

Events:

1700-1721: The Great Northern War between Russia and the Swedish Empire

1701-1714: The War of Spanish Succession

1703: St. Petersburg founded by Peter the Great

1707: The Act of Union passes merging the Scottish and English Parliaments

1709: The Great Frost marks the coldest winter in 500 years

1710: The world's first copyright legislation is passed in Britain

1710-1711: The Ottoman Empire fights Russia

1714: Daniel Gabriel Fahrenheit invents the mercury-in-glass thermometer in Amsterdam

1718: The city of New Orleans is founded by the French in North America

1718-1720: The War of the Quadruple Alliance between Spain, France, Britain, Austria, and the Netherlands

1721: The Sack of Shamakhi, massacre of the Shia population by Sunni Lezgins

1723: Slavery is abolished in Russia turning all slaves to serfs

1727-1729: The Anglo-Spanish War ends inconclusively

1730-1760: The First Great Awakening takes place in Great Britain and North America

1740-1741: Famine in Ireland kills 20% of the population

1741-1751: Iran invades Uzbekistan, Khwarazm, Dagestan, and Oman

1742: Marvel's Mill: the first water-powered cotton mill

1742: Alexander Celsius proposes the use of Celsius for temperature

1742: The premier of Handel's Messiah

1750: The peak of the Little Ice Age

1754-1763: The French and Indian Wars: The North American chapter of the Seven Year's War is fought in colonial North America between the French and English

1755: The great Lisbon earthquake destroys most of Lisbon, Portugal and kills 100,000

1762-1796: The Reign of Catherine the Great in Russia

1765: The Stamp Act is introduced in the American Colonies by British Parliament

1769: Spanish missionaries establish the first 21 missions in California

1775-1783: The American Revolutionary War

1776: The United States Declaration of Independence is adopted

1778: James Cook becomes the first European to land on the Hawaiian Islands

1778: Franco-American alliance is signed

1778: Vietnam is united for the first time in 200 years

1780: Outbreak of indigenous rebellion against the Spanish colonization in Peru

1783: The Treaty of Paris ends the American Revolutionary War

1785-1795: The Northwest Indian War is fought between the United States and Native Americans

1789-1799: The French Revolution

1792: The New York Stock & Exchange Board is founded

1793: The largest yellow fever epidemic in American history kills 5000 in Philadelphia

1798: The Irish rebellion fails to overthrow British rule

Notable inventions: the piano, tuning fork, steam engine, driving bell, octant, rubber, lightening rod, clock, nitrous oxide, circular saw, bifocals, power loom, automatic flour mill, threshing machine, and lithographic printing process.

Politics

The effects of the Enlightenment and Enlightenment thinkers on society starting in the 18th century cannot be understated. Such thoughts as the individual controls morality and that thought is core of the an individual strongly shifts any moral or teaching weight from the church into the secular society. These thinkers greatly shifted social thought in such fundamental ways that the society will support such movements that fight against authoritarianist institutions, any organization whose core beliefs or ideas are not observable or measurable, and any group or organization that limits their freedom to choose. We cannot dismiss the power of the Enlightenment thought as it permeates every part of European society. On the social level it leads to discontentment with anyone in authority. Over the course of the 18th century, several revolutions will occur based on these thoughts: the French Revolution, the Spanish Revolution, the Irish Revolution, the German Revolution, and the Russian Revolution. Additionally, people will dismiss any ideas that do not have a measurable or observable basis. Hence mysticism, symbolism, and spiritualism are out. The moral code formed through reason alone will cause people to choose a more rigorous religious stance or focus on religious norms that are formed through reason and not tradition or authority. Largely all the ideals of the Enlightenment are directed as attacks against the Catholic Church.

Oddly, in an era of scientific revolution and a focus on empiricism, the Protestant churches undergo several revival periods called the Great Awakening. Over the course of the 18th century three different awakening movements will happen throughout Protestantism. These revival movements, the first occurring between the 1730's and 1740's, led many Protestant leaders to focus on salvation and brought many Protestant groups together. They saw their commonalities and rejoiced in this movement of religious purification and rigorism. Other Protestant groups saw this as disrespectful towards their differences leading towards disorder and fanaticism.

The greatest example of the effect of the Enlightenment is the French Revolution. At the inception of the French Revolution, the common Frenchman was already discontented with the great division in France. A group of the higher clergy, the monasteries, the convents, and the governance were all incredibly wealthy and flaunting it through freedoms from civil service, taxation, and lack of work towards the good of society. This continued to escalate as the common Frenchman was becoming increasingly poor. Religious tensions between the Huguenots and the Catholics continued to simmer since the Peace of Westphalia allowed each country to choose its religion and France chose Catholicism. Coupled with the anti-authoritarian movements and a desire to think for oneself, France was a powder keg ready to explode. All this came to a fore when King Louis XIV of France invited all the Estate Generals to a meeting, whom send their delegates from the lower rung of society. These delegates banded together to form a congregation which would change the face of France. They began as revolutionaries toppling the higher echelons of society such as bishops, monasteries, convents by sending them away and confiscating their property. The second movement was to fight against the pope and take full control of the church from him and give it to the state. This included arresting Pope Pius IV and imprisoning him until his death. The third part of the movement sought to send armies against Rome but was halted by the refusal of Napoleon to conquer Rome. The revolution was ended shortly after his refusal, a treaty was signed between Rome and France, the authority of the churches of France were returned to Rome, and France became a secular state.

During this century the Enlightenment ideals promoted a flowering of new musical talent and ideas. Major composers like Wolfgang Amadeus Mozart, Johann Sebastian Bach, Joseph Haydn, George Frideric Handel are a few of the most prominent. These composers would change the world of music. The first major innovation was the stage performance of opera. Although not necessarily new, the level of depth and musicality portrayed in opera was novel for its time and led to some of the greatest operas of all time. The Enlightenment ideals of freedom of expression and humanism led many of these composers to break from the standard structure and style of music and invent their own musical style. The innovation of these centuries led to such incredible works of music such as the Queen of the Night Aria by Mozart, The 9th Symphony by Beethoven, and the Messiah Overture by Handel. Their inventive style would pave the way for modern music and a switch from chanted, metered music, to a freeform structure with a break from traditional modes and musical relationships.

In the northern parts of Europe, a new conflict was arising between the Swedish and Russian Empires. For centuries Russia was looking for territorial expansion whereas Sweden was growing increasingly stronger. Seizing the opportunity under the reign of the young Charles XII

of Sweden, Russia allied with Denmark-Norway and Saxony to launch an attack against Sweden. When the war went poorly with Russia, Denmark-Norway and Saxony pulled out of the war. As soon as the tides turned, they returned their alliances to Russia who conquered modern day Ukraine and established their stronghold there. Ultimately the war ended with a treaty and loss for the Swedish Empire. To cement their new stronghold and success from the war, Russia moved its capital to St. Petersburg which is located at a strategic place along the Baltic Sea. The war finally ended due to a series of complications on the Swedish end. A mix of changing alliances caused serious problems for the war efforts. Russia continued to lose and gain alliances from the nations surrounding it. When a severe frost hit Sweden in 1709, marking the coldest winter in 500 years, this greatly halted the war efforts. Eventually a series of peace treaties were signed from 1719-1721 causing Sweden to lose the territories around the Baltic Sea.

In the midst of the Great Northern War between Russia and Sweden, another war was being fought for the right to rule Spain. At first, several of the European powers joined Sweden in their fight against Russia, namely England. As soon as a new opportunity arose for greater power within Europe, the alliances changed. King Charles II of Spain died without an heir. At this point in Spanish history, Spain is in a strange place. Having colonized the world and currently controlling Italy, the Philippines, much of the Americas, the Low Countries, and Austria, Spain is the most powerful country in the world. Conversely, a century of conflicts and economic problems in Spain had greatly weakened its power in relation to the rest of Europe. The death of Charles II was the catalyst for a new ruler and a change in the power dynamics of Europe. England was the country to engage this war with the potential of naming an English man as the king of Spain. France allied with Spain against the English. The first attempts by the English were diplomatic. King Louis XIV of France and William III of England attempted to negotiate control of Spain peacefully. Spain rejected these diplomatic attempts and named Peter of Anjou as the heir of the undivided Spanish Empire. The first peace treaty, the Peace of Utrecht, forced Spain to relinquish Italy and Flanders to Austria and Sicily to Flanders. This peace treaty effectively reduced Spanish power and rebalanced the power struggle in Europe. England gained no advantage in the war and no territory was gained, no change in leadership, and Peter of Anjou became the rightful heir of Spain. This war was settled by the Treaty of Rastatt in 1714.

The Peace of Utrecht did not sit well with Spain. After winning the War of Succession and effectively having a Spanish king on the throne, Spain recovered from these war efforts rather quickly. Giulio Alberoni, as chief minister, is responsible for an incredibly fast recovery. Spain, distressed by the loss at the Peace of Utrecht, began a new campaign to recover these territories which is called the War of Quadruple Alliance. This war was fought in almost all corners of the Empire. The war started with the Spanish taking Palermo in Italy. Austria then engaged the war but were defeated. The next part of the war was with Sicily but were defeated. These last two conflicts engaged the British in a naval battle against the Spanish. In both the naval battle that conquered Sicily and the one with Palermo, the Spanish were defeated at sea but not on land. A renegade Irishman, who wanted to free Ireland from the British, joined the Spanish war and gained considerable support from Spain. He launched a failed war against England. The French joined the war on the American front attacking Spanish held Florida prompting the Spanish to retaliate in South Carolina. Although Spain gained a town in South Carolina, the city was

returned by the end of the war. Spain tried to fight against British controlled Cuba but the local militia fought them off. The war ended in 1720 when Spain was forced to surrender and return all gained lands.

Historians name many of the conflicts that emerge for the rest of this century. To summarize the rest of the 18th century, Europe is at war. Following the conflicts of the Quadruple alliance, Spain continues to fight against the English in the Caribbean. Additionally, war breaks out against the American colonies and England. The French begin a war with the natives of the Americas. In Peru, the locals fight against the Spanish colonists. Natives of the Americas engage in several wars against the colonists. Ireland and Scotland fight against British rule in their respective countries. I am quickly summarizing some of the conflicts to emphasize that Europe is at war with the rest of the world. Europe is not the only region at war. Several wars break out within Muslim controlled Middle East for succession as well as divisions amongst the Caliphate. China also engages in internal struggles as succession is not clean and leads to a change in the dynasties. Largely, the world continues to be at war.

The most significant changes occur in the Americas. With French controlled Canada and the south, Spanish controlled west, and English controlled east, what is to become of this new continent? The English impose a new tax on the British colonies called the Stamp Act. This act required all documents to be printed on official British endorsed paper. For today's standards, that's an annoyance and an inconvenience. If you had to ship all paper across the Atlantic by slow moving wooden ships, this is a hardship. Additionally, the Stamp Act greatly increased the cost of paper and gave a considerable amount of money to the British. Tension continued to rise between the British and the British colonies. War broke out between the British and the American Colonies. Although the war started in 1775, the American Colonies declared their independence in 1776 with the signing of the Declaration of Independence creating the United States of America. Noticing the successes of the American Colonies and with a desire to protect trade, the French entered the war allying with the colonies. The war continued until 1782 when a treaty between the British Parliament and the colonies was established forcing the evacuation of all British troops.

Church

The world of the Church has changed drastically over the course of the last two centuries. The 18th century experiences problems that are largely new to the Church with unexpected consequences. The most notable issue the Church faced was the Enlightenment and their ideologies. The initial thinkers started a new wave that radically changed the status quo. Until the 15th century science and religion were the same study. Investigating nature was the same intellectual pursuit as studying God. Until the 15th century, the academic study of theology was called the science of theology, to further my point. The thinkers of the 18th century would so sharply divide these two disciplines that the academic world would force them into a polar opposite relationship for the rest of history. Science is now determined by the observable and the measurable. All the Enlightenment thinkers will refine intellectual pursuits and the realms of knowledge to those things that are measurable and observable. David Hume would say that the only proofs for the existence of God are through cause and effect. John Locke will state that

religion has no place because its conclusions are drawn from revelation and not facts. Emmanuel Kant will state that since religion is not provable, it has no place in philosophical discourse. The entire world is changed by these thinkers from the realm of faith as knowing to seeing as knowing.

The core beliefs of the Enlightenment are as follows:

1. A supreme dependence in human reason
2. A demand for freedom of thought and speech
3. A reliance on mathematics and the scientific approach as ways of knowing reality
4. An enlarged vision of the world that recognized the values of non-Western cultures
5. A criticism of religious dogmatism and political authoritarianism
6. An emphasis on the uniqueness of the individual and the importance of the subjective
7. A mistrust of any form of knowledge that cannot be measured or quantified.

The ideological developments of the Enlightenment thinkers radically shifted Christian thought. Many of the Christian groups followed suit in these new ideologies that led to various conclusions. On the furthest extreme, many Protestant groups denied the conclusions of the Enlightenment thinkers as against God and the order of nature. These groups would promote and preach the idea the humans as intrinsically evil and need God in order to do anything good. On the other extreme of the Protestant perspective, many will accept tenants of this philosophical movement. The main parts they accepted is called deism. Deism is the belief that God exists but as the creator and giver of law. Our goal is to discover and live these laws so that we can be good and moral people. Ultimately, they reduced Christianity to a set of moral norms and behaviors devoid of a true worship or ritualistic understanding of God.

The Catholic church is put in a difficult place by these new ideologies. Clearly the ideologies were meant to counter the Catholic Church's stance on many fundamental truths including revelation, authority, faith, faith as science, the universe as God's creation, and the important of truth. In light of these philosophical changes, the Church preaches that all people were created good and marred by sin. This positive approach is very similar to the ideologies of the Enlightenment thinkers who also agreed that human nature is good. Against the Protestant claim on predestination, the Church maintains that all people have the choice and that God is the author and giver of salvation.

The Protestant Reformation of the 16th century didn't end the proliferation of new Christian groups. Some Protestants of England were becoming disillusioned by the different Christian groups. On one end the Protestants were becoming increasingly puritanical and on the other end the Catholics were always seen as authoritarian and counter to Christianity. A new group emerged to counter these two ideas called the Methodists. John Wesley and his brother Charles began a group that centered on living a moral life based on the norms of Christ which would eventually be called the Methodists. Their basic beliefs are that God enacted these rules so that we could live good and holy lives and our obligation is to follow these rules. They formed as both a religious group as well as a social justice group.

The Church experienced more challenges than fighting the new ideologies of this time. The Holy Roman Empire, which had always supported the Church, began to pull away from its support. Following the Treaty of Westphalia in 1648 which divided the Empire into territories that had their free choice of religion, what was once the Church became a patchwork of different religious communities. Although the goal was to have all these entities under the Emperor, the reality was that they were all self-governing. All this changed under the leadership of Emperor Joseph II of Austria. The secularistic mindset that had been changing Europe from Empires to states culminated in this new leader of Austria who understood his role as authoritarian. Emperor Joseph wanted to bring the Church entirely under the control of the state. His policies included:

1. The emperor would nominate all bishops in Austria and in the empire's provinces, which included parts of Italy.
2. Seminaries would be under the direction of the state to insure that Enlightenment ideas were part of the curriculum.
3. Clergy would become state employees.
4. Jurisdictional ties between religious and their superiors in Rome would be severed.
5. Contemplative orders would be suppressed as being useless for the social development of the state.
6. Money realized from the sale of monastic properties would be used as pensions for the displaced monks and nuns and for the construction of new parishes.

These conditions showcase the immense changes and challenges occurring throughout Europe and isolated by the desires of the Holy Roman Emperor.

Austria is merely one example of the immense problems occurring throughout the Church of the 18th century. In France, the Church was in a strange and precarious place. Even into the 18th century France was still Catholic as the state religion. The effects of Protestantism was still prevalent but suppressed after the Huguenots (French Calvinists) revolts. In order to grasp the events that led to the French Revolution and the Church's response, we must understand the social structure of the Church of 18th century France. The clergy were divided into two groups. The first group, called "the first estate," lived a life of luxury. They were freed from social services, taxation, and did little to advance the good of France, the Church, or the people. The monasteries, convents, and the bishops were largely in the "first estate." The second group of clergy were dutiful stewards of the goods of the Church and good pastors to their people. They were poorer and came from poorer upbringings. This great divisions amongst the church of France cause great discontentment amongst the people. They felt that the "first estate" was a poor example of the church and showed the problems with an authoritarian church. This all came to the fore with the French Revolution.

Precipitating the French Revolution was a meeting of the Estate-General called by King Louis XVI to address issues with French governance. Most of the clergy in the "first estate" sent delegates from the third estate who were largely the poor and good clergy. This great divide between the nobles and the common person led to a revolt and the meeting settled on a decision to change the status of the people of France. The original goals were peaceful with a goal to make a French church free from the control of Rome, since they saw Rome as the reason for the

divide between the clergy and the shame the first estate left on the church. Thus they tried to form their own church. The first part of this movement turned against the bishops, then the monasteries and convents taking their property and giving it to the state. The last part of this first movement led to a constitution by the radicals forcing all clergy to sign it. These measures against the Church turned King Louis XVI against the movement. Pope Pius VI condemned this constitution leading to bitter rivalries between the groups of clergy.

The movement didn't end with the condemnation of the Pope. They executed King Louis XVI, closed all the churches and forbade any form of Catholic worship. All faithful Catholics were forced underground or openly showed their faith in defiance of the rebels. Many were condemned to death. At the height of the second movement, they kidnapped the Pope who would die in prison. The French Revolution ended with Napoleon Bonaparte. He became first a military commander. His orders were to march against Rome and kidnap the Pope. Napoleon being a Catholic from childhood and now more of a deist, refused the orders to march on Rome and kidnap the Pope. He was able to placate the French people with this decision and bring stability back to France. The French Revolution came to an end with the signing of a concordat between Napoleon and Pope Pius VII restoring the Catholic Church to France, allowing freedom of religion, but keeping the Catholic Church under the authority of the Pope.

The effects of the French Revolution changed the face of Europe and the status of the Church. Kingdoms are gone and the state emerges as a bastion of Enlightenment ideals casting their light upon all aspects of society. No longer are the nations of Europe, with the exception of Spain, considered Catholic and under the authority of the Pope. Each nation is now fighting a political battle for control of the Church in their own lands and Rome is reduced to its Papal States and the Pope. The new goal of the average person of Rome is to set their own religious ideas and live by them; to leave behind all shadows of authoritarianism and make decisions for themselves; to become a nation of free-thinking individuals who seek their own self-interests; to set their own moral norms and their own beliefs about the world. The age of the Church as the stronghold of truth, morals, and right are gone. A new era has dawned.

In the midst of these challenges the Church is still reaching out to all the parts of the world. With Africa and the eastern front of the Americas largely colonized and missionary attempts have continued for centuries, a new wave of missionary hope reached the west coast of the Americas and the western seas beyond. Explorers will reach the Hawaiian Islands, who will unite due to these new strangers. Now the world has been explored. Major missionaries like St. Junipero Serra will establish missions along the California coast and from his efforts additional missions will sprout along the coastline and head inward. These missions will become the new standard for evangelization. The ideals of the previous century of Christianity tied with European culture will dominate the mentality of these missionaries. To evangelize the natives, they will teach them to read, settle them in cities, and attempt to make them European. Many times this focus will fail and the natives will rebel against the missionaries often leading to deaths. Ultimately, the missionaries will succeed in evangelizing the natives and establishing western culture on the Pacific coastline of the Americas.

These new efforts to evangelize followed by the reduction in church authority across Europe caused the church to change focus from political fights and trying to promote theology to evangelization. Not new by this time, the Congregation for the Propagation of the Faith was busy establishing missions, sending missionaries throughout the world, and establishing the norms for missionary work. Some of the most significant work of the Congregation was the evangelization of the Americas. Additionally, the church was expanding quickly throughout the Americas including in the new colonies on the eastern front of the United States. The first bishopric will be established in Baltimore, Maryland with Bishop John Carroll as the first bishop of the United States. From this initial start, more bishoprics will continued to be established throughout the next centuries.

Within the church more conflicts are arising with the Jesuits. Over the previous century they have grown increasingly powerful causing discontentment amongst many members of the church. Since the Jesuits were established as the right-hand men of the Pope, they felt like they had their own authority and no one could challenge them. Many countries began putting increasing restrictions on the Jesuits. France declared the Society of Jesus illegal in 1764. Portugal banned the Jesuits from their land as did Spain. These countries put pressure on Pope Clement XIII to suppress the Jesuits. He did not. The next pope, Clement XIV caved to their wishes and suppressed the Jesuits until 1814. Many of the Jesuits would become either Diocesan clergy or religious. One of the most notable and the first bishop of North America, Bishop John Carroll, would be a former Jesuit. The suppression of the Jesuits led to a weakening of the educational and missionary efforts of the church. Their return in 1814 would lead to a surge of interest in the missionary apostolate.

We often like to assume centuries that have heightened attacks on the Church or bring great challenges, cause a reduction in the quality of the Church. We must always denounce this idea. Usually the centuries of the highest persecution are the centuries the church is the strongest. Whenever the church is at its height of power, she becomes corrupt and cannot fulfill her mission. The 18th century is a great example of the flourishing of Catholicism. Now Catholics from across Europe are boldly professing their faith and standing against the corruption of the church and the world. They are taking upon themselves the task of evangelizing, preaching the Gospel, and coming to know their faith. Although many people are caught up in the waves of the intellectualism of the Enlightenment, many more are holding firm to the traditional beliefs of the Catholic church and continuing to be faithful. Therefore, we leave this century with a poorer church who has lost considerable authority and power but a church that has some strong and faithful followers and a church that can preach the Gospel boldly without fear of reprisal or loss of authority by the European powers.

Often we ignore the faith life of the individual Catholic in the midst of all the administrative and political struggles of the church. What are the common people doing? The common people are largely doing what they have always done. Yet, over the course of the last century and continuing until the beginning of the 20th century, the common Catholic focuses on three basic elements of their faith: attending the required Masses, performing their basic duties of a Catholic including the celebration of the Sacraments, tithing, support of the church, and social works

through their societies. Each church has a number of societies in which the lay Catholic can participate. Usually they focus on social justice related themes like working in the hospital and caring for the sick, feeding the poor, education, prayer, or caring for the poor. The individual Catholic would find one of these societies that fits his/her calling and then spend part of their time helping promote the common good through these societies.

Key Figures

St. Junipero Serra: Born in Spain in 1713, he entered the Franciscan Order and took the name Junipero. He studied theology and then became a professor until the age of 35 when he gave it all up due to a yearning for missionary work. He desired to convert the natives of the New World. He first arrived by ship at Vera Cruz, Mexico where he and a companion walked 250 miles to Mexico City. For 18 years he worked in Mexico and became the president of the missions. Due to a fear of Russian invasion, the king of Spain ordered an expedition to beat Russia. Thus Friar Junipero set out for California. While in California, he would found nine missions and spend the rest of his life converting the natives. He baptized over 6000 people and confirmed 5000.

St. Alphonsus Liguori: patron saint of moral theology. At the university of Naples he received a doctoral degree in canon and civil law at the age of 16 by acclamation. He eventually gave up the practice of law for apostolic work. He was ordained a priest and began parish missions, hearing confessions, and forming Christian groups. He founded the Redemptorist congregation in 1732 as an association of lay brothers and priests living a common life. His preaching style attracted many people for its simplicity and kindness which greatly contrasted the pompous rigorism of its time. He was made bishop at 66 and instituted reform throughout his diocese. At 71 he was afflicted with rheumatic pains which cause the bending of his neck. This would lead to raw sores on his chest. His last 18 months were a series of dark nights, scruples, fears, and temptations. His moral theology became the standard text for many decades as well as his spiritual work on Mary.

St. Louis Marie de Montfort: he was born in Montfort, France in 1673. In 1700 he was ordained and became the chaplain of the hospital in Poitiers. His missions and preaching raised complaints among the people so he was called to Rome where Pope Clement XI sent him as a missionary apostolic. Louis is famous for preaching on the Rosary and devotion to our Lady. His main work *the True Devotion of Mary* became the standard spiritual work that inspired many great people like St. Pope John Paul II and St. Theresa of Calcutta.

Art and Music

The height of art and music has passed. This century focuses on the religious ideals of the Protestant movements who were both anti-image but also pro-biblical images. They would produce some images that focused on biblical events as objects of art not devotion. The Catholic church would continue to produce these objects of devotion and decorate the churches with stories of the life of Christ and from the Bible. No major advances in artistic style in the 18th century. The same for music. Most the music of the 18th century will turn from liturgical music that matches the liturgy to hymns, largely produced by the Protestant church. The Catholic Church still forbade the use of hymns for the Mass yet the quality of music greatly changed. Great musicians like Mozart and Bach wrote many new pieces for Catholic Liturgies. These new

works would take Catholic theology and express it through the new musical styles and expressions. Thus the quality of music during Mass greatly improved in larger cities with more resources. In smaller cities or villages, the music remained largely the same. Either the monks chanted the music or the people celebrated Mass with no music or a small schola of singers who would chant the music that went with the Mass. The music was largely an aid to the congregants. The music would explain what is going on not be a method of prayer nor encourage participation by the people. Some common hymns that were written in the 18th century include:

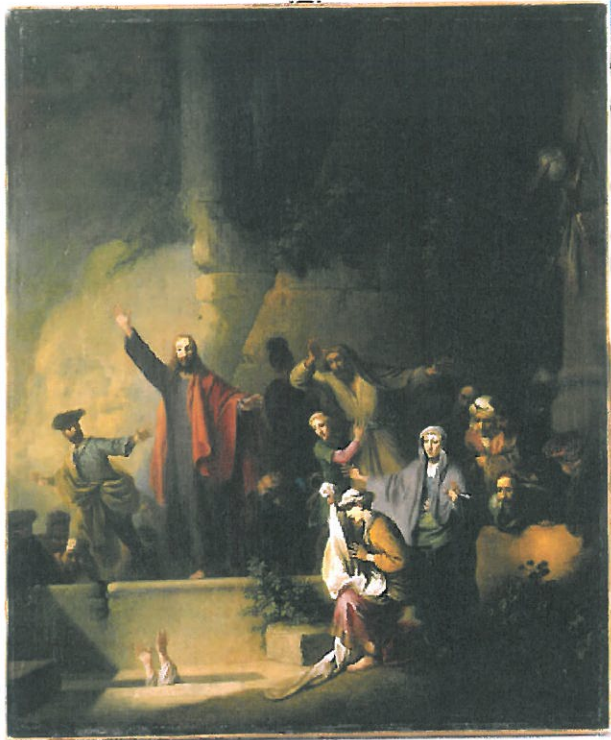
Amazing Grace
All Hail the Power of Jesus' Name
Hark! The Herald Angels Sing
Come Thou Almighty King
Joy to the World
God Rest You Merry, Gentlemen



Christ on the Road to Emmaus



Judgment of Susanna 1750



Christ healing the Blind Man



The Raising of Lazarus

Introduction

1. Here is a secret, chosen soul, which the most High God taught me and which I have not found in any book, ancient or modern. Inspired by the Holy Spirit, I am confiding it to you, with these conditions:

(1) That you share it only with people who deserve to know it because they are prayerful, give alms to the poor, do penance, suffer persecution, are unworldly, and work seriously for the salvation of souls.

(2) That you use this secret to become holy and worthy of heaven, for the more you make use of it the more benefit you will derive from it. Under no circumstances must you let this secret make you idle and inactive. It would then become harmful and lead to your ruin.

(3) That you thank God every day of your life for the grace he has given you in letting you into a secret that you do not deserve to know.

As you go on using this secret in the ordinary actions of your life, you will come to understand its value and its excellent quality. At the beginning, however, your understanding of it will be clouded because of the seriousness and number of your sins, and your unconscious love of self.

2. Before you read any further, in an understandable impatience to learn this truth, kneel down and say devoutly the Ave Maris Stella ("Hail, thou star of ocean"), and the "Come, Holy Spirit", to ask God to help you understand and appreciate this secret given by him. As I have not much time for writing and you have little time for reading, I will be brief in what I have to say.

[1. Necessity of having a true devotion to Mary]

[A. The grace of god is absolutely necessary]

3. Chosen soul, living image of God and redeemed by the precious blood of Jesus Christ, God wants you to become holy like him in this life, and glorious like him in the next.

It is certain that growth in the holiness of God is your vocation. All your thoughts, words, actions, everything you suffer or undertake must lead you towards that end. Otherwise you are resisting God in not doing the work for which he created you and for which he is even now keeping you in being. What a marvellous transformation is possible! Dust into light, uncleanness into purity, sinfulness into holiness, creature into Creator, man into God! A marvellous work, I repeat, so difficult in itself, and even impossible for a mere creature to bring about, for only God can accomplish it by giving his grace abundantly and in an extraordinary manner. The very creation of the universe is not as great an achievement as this.

4. Chosen soul, how will you bring this about? What steps will you take to reach the high level to which God is calling you? The means of holiness and salvation are known to everybody, since they are found in the gospel; the masters of the spiritual life have explained them; the saints have practised them and shown how essential they are for those who wish to be saved and attain perfection. These means are: sincere humility, unceasing prayer, complete self-denial, abandonment to divine Providence, and obedience to the will of God.

5. The grace and help of God are absolutely necessary for us to practise all these, but we are sure that grace will be given to all, though not in the same measure. I say "not in the same measure", because God does not give his graces in equal measure to everyone, although in his infinite goodness he always gives sufficient grace to each. A person who corresponds to great graces performs great works, and one who corresponds to lesser graces performs lesser works. The value and high standard of our actions corresponds to the value and perfection of the grace given by God and responded to by the faithful soul. No one can contest these principles.

[B. To find the grace of God, we must discover Mary]

6. It all comes to this, then. We must discover a simple means to obtain from God the grace needed to become holy. It is precisely this I wish to teach you. My contention is that you must first discover Mary if you would obtain this grace from God.

7. Let me explain:

(1) Mary alone found grace with God for herself and for every individual person. No patriarch or prophet or any other holy person of the Old Law could manage to find this grace.

8. (2) It was Mary who gave existence and life to the author of all grace, and because of this she is called the "Mother of Grace".

9. (3) God the Father, from whom, as from its essential source, every perfect gift and every grace come down to us, gave her every grace when he gave her his Son. Thus, as St Bernard says, the will of God is manifested to her in Jesus and with Jesus.

10. (4) God chose her to be the treasurer, the administrator and the dispenser of all his graces, so that all his graces and gifts pass through her hands. Such is the power that she has received from him that, according to St Bernardine, she gives the graces of the eternal Father, the virtues of Jesus Christ, and the gifts of the Holy Spirit to whom she wills, as and when she wills, and as much as she wills.

11. (5) As in the natural life a child must have a father and a mother, so in the supernatural life of grace a true child of the Church must have God for his Father and Mary for his mother. If he prides himself on having God for his Father but does not give to Mary the tender affection of a true child, he is an impostor and his father is the devil.

12. (6) Since Mary produced the head of the elect, Jesus Christ, she must also produce the members of that head, that is, all true Christians. A mother does not conceive a head without members, nor members without a head. If anyone, then, wishes to become a member of Jesus Christ, and consequently be filled with grace and truth, he must be formed in Mary through the grace of Jesus Christ, which she possesses with a fullness enabling her to communicate it abundantly to true members of Jesus Christ, her true children.

13. (7) The Holy Spirit espoused Mary and produced his greatest work, the incarnate Word, in her, by her and through her. He has never disowned her and so he continues to produce every day, in a mysterious but very real manner, the souls of the elect in her and through her.

Introduction

Editor's Note: In the list of Alphonsus's publications drawn up for the Congregation of Rites in Rome in preparation for his being declared a Doctor of the Church, this work appears under the title *Motivi di Confidenza nella Divina Misericordia per i meriti di Gesu Cristo* (Concessionis Tituli Doctoris, etc., Rome, 1870, p. 90). It first appeared as an appendix to the *Condotta ammirabile della Divina Provvidenza in salvar l'Uomo per mezzo di Gesu Cristo*, published in Naples in 1775, and three years later was published by Remondini in Venice.

De Meulemeester (B.G.E.R., p. 167) is not convinced that this is a separate treatise in its own right but thinks that it was originally part of or complementary to *Encouragement for a Troubled Soul*. Whatever its origins, it is a devotional work of great spiritual gentleness.

* * *

According to what you have told me there are two principal problems which, more than any others, cause you anxiety. The first is whether you are destined to be saved and the second is whether God has forgiven you your sins. As regards the first, whether your name is written in the Book of Life or not, that is a secret which God does not wish to reveal to us for the very good reason that he wishes us to dedicate ourselves by our good works to securing our salvation and at the same time to fear the loss of God. That is what St. Peter tells us: "Therefore, brothers, be all the more eager to make your call and election firm, for, in doing so, you will never stumble" (2 Pt 1:10). It is true that the Lord is the one who has to convert and save us but it is also necessary for us to ensure that we turn to God since he, for his part, will not fail to save us. "Turn to me and be safe./all you ends of the earth,/for I am God; there is no other" (Is 45:22).

It was blasphemous on the part of Calvin to assert that God created certain people for the sole purpose of sending them to

damnation. And to make things worse, he added that God himself forces them to commit sin so that they should suffer damnation, whereas it is certain that God wills all to be saved: "This is good and pleasing to God our savior, who wills everyone to be saved and to come to knowledge of the truth" (1 Tm 2:3-4). And the Lord declares that he wishes even the wicked who might justly deserve eternal death to be converted from their sinful ways and to attain salvation. "As I live, says the Lord GOD, I swear I take no pleasure in the death of the wicked man, but rather in the wicked man's conversion, that he may live" (Ez 33:11). Tertulian points out that those first words, "As I live," amount to an oath on the part of God so that there can be no possible doubt on our part as to his sincerity. "He even swears an oath in order to convince us."¹

Petavius finds it almost incredible that anyone could doubt the fact that God wishes all to be saved. If it is possible so to twist this truth which God has confirmed by oath in the scriptures as to make it mean something quite the opposite, what truth of faith is there that can escape similar misinterpretation? And why is it that God has such an intense desire to save us all except that he has created us out of love from all eternity? The Lord speaks to us all in these words: "With age-old love I have loved you,/so I have kept my mercy toward you" (Jer 31:3).²

Since the Lord is fully aware of our human frailty he has, in the words of St. Peter, great patience with sinners since he does not wish that they should be lost but that they should do penance for their sins and save their souls. "He is patient with you, not wishing that any should perish but that all should come to repentance" (2 Pt 3:9). St. Augustine says that our Redeemer who has saved us from eternal death at the price of his most Precious Blood does not wish to lose souls which have cost him so dearly. In a word, God wishes to save everybody and when he sees that some, by the malice of their deliberate sins, condemn themselves to perdition, he, as it were, weeps with compassion for them: "Why should you die, O house of Israel? For I have no pleasure in the death of anyone who dies, says the Lord GOD. Return and live!" (Ez 18:31-32). It is almost as if he were to say: "My children,

why do you wish to lose your souls for all eternity since I have died on the Cross to save you all? If you have wandered far from me, return to me now with sorrow and I shall restore to you the eternal life that you have lost."

From all this can you now have any doubt that God wishes to save you? From this moment onward never dare to utter again: "I wonder does God wish to save me. Maybe he wishes to see me damned on account of the sins I have committed against him." Get rid of all such thoughts, once and for all, since you must now realize that God is helping you with his graces and calls you insistently to love him.

As regards your second anxiety, namely that the Lord has not yet pardoned you the offenses of your past life, I have already told you that, in obedience to your spiritual director and confessor, you should cast aside all your anxiety in this matter and you should never again confess what you have already confessed before. Remember, as I now repeat, that, in the words of St. Teresa, whoever obeys one's confessor, whether with difficulty or not, is certain of doing the will of God. And I tell you further that, in the words of St. John of the Cross, whoever does not accept without reserve what the confessor says is lacking in faith. The simple truth is that Jesus Christ has said that whoever obeys his minister obeys him and whoever refuses to obey, refuses to obey him: "Whoever listens to you listens to me. Whoever rejects you rejects me" (Lk 10:16).

And so from this moment onward leave any anxiety you may have about your eternal salvation in the hands of the Lord since he has taken you into his care, as St. Peter assures us: "Cast all your worries upon him for he cares for you" (1 Pt 5:7).

In order to keep ourselves in the friendship of God we must totally distrust our own strength, since, without the assistance of God's grace, we can do nothing for our salvation; indeed, we could, instead, fall into every type of evil. For that reason it is essential that if we wish to obtain salvation we should continually recommend ourselves to God in prayer. Because we are in constant danger of falling we must continually seek the assistance of God's help. This assistance is available to all, according to St.

Bernard; only those who refuse to ask for it are deprived of it. Even though God offers his assistance to all, he still wishes us to ask him for it. "Ask and you will receive" (Jn 16:24). Whoever neglects to ask for it does not receive it and so is lost.

When the devil succeeds in frightening us with thoughts of our weakness and frailty, we should not lose confidence; rather should we increase our hope of receiving all the strength we need from God who is all-powerful and encourages us to have confidence. We should say with the Apostle: "I have the strength for everything through him who empowers me" (Phil 4:13). And if we place our trust in God, is it possible that he will fail us? Certainly not! "Has anyone hoped in the Lord and been disappointed?" (Sir 2:10). The very name of Jesus is sufficient to drive away the forces of evil. St. Paul declares that the Lord has given Jesus Christ a name which surpasses all names and at the sound of it all bow down: "God...bestowed on him the name/that is above every name,/that at the name of Jesus/every knee should bend,/of those in heaven and on earth and under the earth" (Phil 2:9-10). In our struggle with the enemies of our salvation very often the invocation of the sole name of Jesus is more effective than the recitation of long prayers.

As well as what I have said so far, I now wish to leave you a few other considerations which, I believe, will be of further assurance to you.

1. I repeat once more the necessity of obedience to your confessor since, from what I have been able to discern, you have not had that total faith in this obedience in the past and this is the reason why you have not achieved peace of mind. However, what I have already said on this point is sufficient. Whoever walks the path of obedience walks securely on the road to heaven.

2. When you suffer misfortune of any kind endeavor to accept whatever comes as coming to you from the hand of God. In times of illness cooperate obediently with your medical advisers in whatever remedies they prescribe; make known your sufferings without exaggeration and then do not be worried any