

What Did The Concordat Of 1801 Accomplish

Henry Horace Walsh

Priests of the French Revolution Joseph F. Byrnes, 2015-02-05 The 115,000 priests on French territory in 1789 belonged to an evolving tradition of priesthood. The challenge of making sense of the Christian tradition can be formidable in any era, but this was especially true for those priests required at the very beginning of 1791 to take an oath of loyalty to the new government—and thereby accept the religious reforms promoted in a new Civil Constitution of the Clergy. More than half did so at the beginning, and those who were subsequently consecrated bishops became the new official hierarchy of France. In *Priests of the French Revolution*, Joseph Byrnes shows how these priests and bishops who embraced the Revolution creatively followed or destructively rejected traditional versions of priestly ministry. Their writings, public testimony, and recorded private confidences furnish the story of a national Catholic church. This is a history of the religious attitudes and psychological experiences underpinning the behavior of representative bishops and priests. Byrnes plays individual ideologies against group action, and religious teachings against political action, to produce a balanced story of saints and renegades within a Catholic tradition.

[The Concordat \(10 Sept. 1801\) Between Bonaparte, Chief Consul of the French Republic, and His Holiness Pope Pius VII. Together with the Speech of Citizen Portales, Counsellor of State, on Presenting it to the Legislative Body. Translated from the Official Documents France, 1802](#)

The Concordat of 1801 Henry H. Walsh, Oscar Julius Falnes, 1933

The Concordat of 1801: a Study of the Problem of Nationalism in the Relations of Church and State Henry Horace Walsh, 1967

Napoleon and the Lazarists John W. Carven, 2012-12-06 Neither in English nor in French is there a published study of Napoleon Bonaparte's reestablishment in France of the Congregation of the Mission, whose members are generally known in France as Lazarists. This study, *Napoleon and the Lazarists, 1804-1809*, examines the reestablishment of the Congregation of the Mission in France and its subsequent relations with the Napoleonic Government. Because religion played an important role in the policies and plans of Napoleon, this study is set within the framework of Napoleon's general religio-political policy. Since the Concordat of 1801 was the legal instrument by which the Catholic Church was reestablished in France and also a necessary preliminary to and a model for the reestablishment of the Lazarists, its negotiation is treated

in detail. The examination of the reestablishment of the Congregation of the Mission in France under Napoleon Bonaparte and its subsequent history between 1804 and 1809 follows. It is a study in microcosm which reflects Napoleon's general religio-political policies. Who are the Lazarists? The name Lazarist originates from St. Lazare, the original Motherhouse in Paris of the Congregation of the Mission of St. Vincent de Paul. St. Vincent de Paul founded the Congregation of the Mission in 1625. With the cooperation of St. Louise de Marillac, he also founded the Congregation of the Daughters of Charity.

History of the Captivity of Napoleon at St. Helena Charles-Tristan comte de Montholon,1846

Liberal Values Helena Rosenblatt,2011-05-26 Professor Rosenblatt presents a study of Benjamin Constant's intellectual development into a founding father of modern liberalism, through a careful analysis of his evolving views on religion. Constant's life spanned the Enlightenment, the French Revolution, Napoleon's rise and rule, and the Bourbon Restoration. Rosenblatt analyzes Constant's key role in many of this era's heated debates over the role of religion in politics, and in doing so, exposes and addresses many misconceptions that have long reigned about Constant and his period. In particular, Rosenblatt sheds light on Constant's major, yet much-neglected work, *De La Religion*. Given that the role of religion is, once again, center-stage in our political, philosophical and historical arenas, *Liberal Values* constitutes a major revision of our understanding of the origins of modern liberalism.

The Corsican - A Diary of Napoleon's Life in His Own Words Napoleon I Emperor of the French,2011-03-18 Napoleon, died on the lonely island of St Helena in 1821, his life, his actions and thoughts have been written about, re-written and revised ever since. It is noticeable that Napoleon himself never left much in the way of works written by himself to record what he did or how he went about it, or to justify his methods or outline his plans. The works that emanated from St Helena, such as the Memorial, were written by those that shared his captivity and for their own purposes. That having been said Napoleon lived in a time without modern communication methods, leaving his vast empire to be run via the pen. Much that Napoleon wrote survived as a measure of this the official correspondence that he left behind is voluminous, running to 32 volumes in the initial edition published under the orders of Napoleon III, many other volumes were published thereafter. From this vast treasure-trove of information about the thoughts, actions and orders that Napoleon left, the American historian Robert Johnson reconstructed his book "The Corsican". The premise behind the books was to create a diary from Napoleon's own works and utterances as if it has been written contemporaneously by the Emperor himself. The result is an intriguing book which is faithful to the words of it's purported owner and includes the shifting themes of his life and his hopes and fears clearly. Fascinating reading. Author - Napoleon I - Emperor of the French 1769-1821 Editor - Robert Matteson Johnson 1867-1920

History of the Popes Leopold von Ranke,1844

Napoleon's Integration of Europe Stuart Woolf,2002-11-01 Histories of the Napoleonic period are almost exclusively

biographies of the man, or political-military accounts of his wars. But such wars were only the first stage in a far more ambitious programme; the establishment of a rational state which would force the pace of modernising society. Through an examination of the experiences of French domination, Napoleon's Integration of Europe explores the implications of such a project for France and its relationship with the rest of Europe. It examines the problems of ruling a progressively expanding empire, as seen through the eyes of a trained corps of bureaucrats who were convinced that their scientific methods would enable them to understand and govern the mechanisms of society. However it also looks at the populations subjected to French rule, at the nature of their resistance and adaptation to the principles of the Napoleonic project. This book is the first overall comparative study of Europe in the Napoleonic years. It is a study not only of an early exercise in imperialism, but of the conflict that is aroused between the rationalising tendencies of the modern state and the spatial and cultural heterogeneity of individual societies. As well as a history of France, it is also a history of Italy, Germany, Belgium, Holland, Switzerland, Poland and Spain at a crucial moment in the history of each nation state.

History of the Captivity of Napoleon at St. Helena Charles Jean Tristan Marquis de Montholon,1846

History of the Captivity of Napoleon at St. Helena Charles Jean François Tristan de MONTHOLON (Marquis de Montholon-Sémonville.),1846

Toleration in Conflict Rainer Forst,2013-01-17 This book represents the most comprehensive historical and systematic study of the theory and practice of toleration ever written.

The History of the Popes Leopold von Ranke,1844

Letters from Rome on the Occasion of the Oecumenical Council, 1869-1870 Thomas Mozley,1891

The Vincentians: A General History of the Congregation of the Mission John E. Rybolt, The French Revolution nearly destroyed the Vincentians in France, and those in most other countries were isolated, persecuted in every degree from niggling regulations to imprisonment and martyrdom, and sometimes squeezed into oblivion. To these external miseries were added painful internal schisms: the Italians, abetted by other countries and the Holy See, pushed to center the Congregation in Rome; interdicts against communication with foreign superiors forced provinces in many countries to act autonomously; national pressures to swear loyalty and conform to compromising regulations created splits within the community and threatened to divide the Daughters and separate them from their brothers. Reduced membership and funding crippled the Vincentians' efforts as they emerged from the worst of the state obstructions. Nevertheless, they began rebuilding and even made struggling beginnings in overseas missions, notably the United States, Brazil, the Ottoman Empire, the Middle East, and China, where the martyrdom of two missionaries galvanized interest in this distant and challenging mission.

The Catholic Encyclopedia Charles George Herbermann,1908

The Church in the Nineteenth Century Frances Knight,2008-04-07 The nineteenth century was one of the most

fascinating and volatile periods in Christian history. It was during this time that Christianity evolved into a truly global religion, which led to an ever greater variety of ways for Christians to express and profess their faith. Frances Knight addresses the crucial question of how Christianity contributed to individual identity in a context of widespread urbanisation and modernisation. She explores important topics such as the Evangelical revival led by the likes of the founder of the Christian Mission - later the Salvation Army - William Booth; the Oxford Movement under Newman, Keble and Pusey; Mormonism and Protestant revivalism in the USA; socialism and the impacts of Karl Marx and anarchism; continuing theological divisions between Protestants and Catholics; and the development of pilgrimage and devotion at places like Lourdes and Knock. Her book also examines the most significant intellectual trends, such as the rise of critical approaches to the Bible, and the different directions that these took in Britain and America. The author's unique emphasis on the 'ordinary' experience of Christians worldwide makes her volume indispensable for students and general readers who will be fascinated by this sensitive twenty-first century perspective on the nineteenth century.

Rise of French Laïcité Stephen M. Davis, 2020-08-07 Americans are often baffled by France's general indifference to religion and laws forbidding religious symbols in public schools, full-face veils in public places, and even the interdiction of burkinis on French beaches. An understanding of laicite provides insight in beginning to understand France and its people. Laicite has been described as the complete secularization of institutions as a necessity to prevent a return to the Ancien Regime characterized by the union of church and state. To understand the concept of laicite, one must begin in the sixteenth century with the Protestant Reformation and freedom of conscience recognized by the Edict of Nantes in 1598. This has been called the period of incipient laicite in the toleration of Protestantism. The Revocation of the Edict of Nantes in 1685 reestablished the union of the throne and altar, which resulted in persecution of the Huguenots who fought for the principle of the freedom of conscience. French laicite presents a specificity in origin, definition, and evolution which led to the official separation of church and state in 1905. The question in the early twentieth century concerned the Roman Catholic Church's compatibility with democracy. That same question is being asked of Islam in the twenty-first century.

Manual of Universal Church History Johannes Baptist Alzog, 1878

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