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***Modernismo e antimodernismo cattolico nella Grande Guerra***

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ABSTRACTS E KEYWORDS

Louis-Pierre Sardella

***Loisy et la guerre de 1914. Un historien des religions devant «l'incompréhensible»***  
(pagine 50-82)

ABSTRACT

As an intellectual, in the sense that this word has taken in France in the Eighteenth century with Voltaire and especially since the Dreyfus Affair, with Zola's engagement, Alfred Loisy exceeded his area of expertise (exegesis and history of religions) to express himself on the First World War and the future of religion. In two books published in 1915 and 1916 (*Guerre et religion* and *Mors et Vita*), while denouncing the German aggression and the futility of the arguments of the German scholars (especially Harnack), he reacted to the Catholic intransigent discourse which celebrated the religious revival caused by the war, and saw in it, following Joseph de Maistre, a divine punishment against France and the opportunity to redress past mistakes (the Revolution, the anticlerical policy). Faced with what he considered to be the proof of the bankruptcy of all religions, he expanded his reflection in *La Religion*, a book published in 1917 in which he committed himself to define what should be a religion de l'humanité.

KEYWORDS

Alfred Loisy (1857-1940) – World War I – Maude D. Petre (1863-1942) – Paul Desjardins (1859-1940) – Paul Bourget (1852-1935)

Charles J.T. Talar

***The Mobilization of Piety. Lucien Lacroix and the Great War***

(pagine 83-109)

**ABSTRACT**

Lucien Lacroix (1855-1922) was one of two French bishops overtly supportive of modernist initiatives. In the wake of Vatican policy toward the Separation of Church and State in France after 1905 and condemnation of modernism in 1907 Lacroix resigned his episcopal see and took a position at the École Pratique des Hautes Études. It was while serving in that capacity that he joined the “mobilization of intellect” of French intellectuals writing in support of the war effort. The twenty-two fascicles that comprise *Le Clergé et la Guerre de 1914*, published over 1915 to 1919 provide a diachronic record of Lacroix’s perceptions of the contributions of Catholics, especially clergy, to the war and its impact upon the Church.

**KEYWORDS**

Lucien Lacroix (1855-1922) – Modernism – World War I – Reims cathedral – Catholic propaganda

Xavier Boniface

***Le chanoine Louis Birot. Prêtre moderniste et aumônier militaire (1914-1918)***

(pagine 110-131)

#### ABSTRACT

Canon Louis Birot (1863-1936) – general vicar of the bishop of Albi, Mgr Mignot – was a liberal, republican, and democratic priest. During WWI, he served as a military chaplain in the French army. His diaries and his letters to his “modernist” non-mobilised friends, Fathers Batiffol, Lemire and Naudet, allow us to examine his perception of the war on the front lines. Birot rejected the contemporary Catholic interpretation of the war as a divine punishment; he remained a staunch patriot, republican, and supporter of the religious legitimacy of the French cause. But above all, his diaries attest to the extraordinary ministry of a military chaplain in the thick of war violence. Father Birot liked the life among soldiers, because he always wanted to be close to the people. At the same time, his records recount a man concerned about the fate of his condemned friends during the modernist crisis. But they also reveal a priest interested in the evolutions of the Holy See and the hope of restoring the papacy’s relationship with France.

#### KEYWORDS

Military chaplains – Democratic priests – War violence – War culture – Republican Catholicism

Alessandro Celi

***«Comme l'on était cléricaux!». Un prete sindaco per Aosta: monsignor Jean Joconde Stevenin nella Grande Guerra***

(pagine 132-160)

**ABSTRACT**

Jean-Joconde Stevenin (1865-1956) was a priest of the Diocese of Aosta, active in the democratic Catholic Movement since 1892, a friend of Murri and Sturzo. He replaced the Mayor of Aosta, called to arms in 1916; he took on the administration of the regional capital until 1919. During this period, the city underwent a deep transformation, due to the construction of a huge steel plant that attracted thousands of immigrants. The article illustrates the attitude of Stevenin towards the war during the period of Italian neutrality; it also describes his work as mayor in defence of the peasants against the state and analyses his thought through the weekly «Le Pays d'Aoste», that he directed, and the letters sent to him by his friends and former pupils from the front.

**KEYWORDS**

Jean-Joconde Stevenin (1865-1956) – Aosta – Municipal autonomy – World War i – «Le Pays d'Aoste» (weekly)

Giampaolo Perugi

**«La Riforma italiana». Una rivista libero-credente nella Grande Guerra**

(pagine 161-191)

#### ABSTRACT

This paper focuses on the magazine «La Riforma italiana» (The Italian Reformation), which was the mouthpiece of the Unitarian-oriented Italian Association of Free Believers from 1912 to 1920. The articles therein published during WWI allow us to retrace the reasons and the ways by which a relevant area of free-believing gave support to war mobilisation and patriotic effort, in the spirit of a non-denominational, modernist and “Mazzini-style” creed. Particular attention was paid to the attitudes towards the Holy See neutrality, the criticism against Italian politics, the debate on religious revival, the moral implications and the spiritual significance of the armed conflict. The editorial line, which was strongly influenced by Romolo Murri’s engagement, fostered the idea of a just war in order to renew the religious consciousness of peoples. Both anti-German nationalism and Wilson’s democratic messianism were invoked as key topics.

#### KEYWORDS

«La Riforma italiana» – World War I – Modernism – Romolo Murri (1870-1944) – Public morality

Claus Arnold

***La Guerre Allemande et le Catholicisme (1915). Catholic Theological War  
Propaganda and the Modernist Crisis***

(pagine 192-211)

**ABSTRACT**

The specific consequences and the lasting effects of the modernist crisis (1893-1914) were also visible during the Great War. Even if the war destroyed what was left of the international “modernist” networks, antimodernism continued and gained a new importance in the context of the “intellectual mobilization”. The most important example of this is the debate on the French propaganda volume *La Guerre Allemande et le Catholicisme* (1915). French Catholic war propaganda wielded anti-modernist stereotypes against German Catholicism, efforts which in turn were hotly contested by German counter-propaganda. On the whole, the conflict about *La Guerre Allemande* had a unifying effect on German mainstream Catholicism, in which a certain anti-integralism became common sense.

**KEYWORDS**

Catholicism – World War I – Propaganda – France – Germany

Nina Valbousquet

***Anti-Modernism and Catholic Nationalism. The Impact of World War I on Msgr Umberto Benigni's Catholic Integralist Network***

(pagine 212-243)

**ABSTRACT**

This article examines the impact of the Great War on anti-modernist, integralist Catholics by looking closely at the war experience of Msgr Umberto Benigni's transnational network, in the ranks of the Sodalitium Pianum - La Sapinière and among Benigni's close collaborators in Italy, France, Germany, and Belgium. It argues that the war was not only a watershed that confirmed the marginalization of extremist anti-modernism, but also a divisive and transformative experience for integralist Catholics. Indeed, the conflict brought about tensions between competing national loyalties, and between neutrality and political commitment, that had enduring repercussions in the aftermath of the war as Benigni's network moved rightward and expanded outside the Church.

**KEYWORDS**

Anti-modernism – Integralist Catholicism – World War I – Nationalism – Catholic politics

Giovanni Turbanti

***Il movimento dei cattolici comunisti tra modernità e antimodernismo***

(pagine 247-285)

**ABSTRACT**

The Communist Catholics Movement (then turned into the Christian Left Party), was a political movement founded in Italy during the Second World War on the initiative of a group of young Catholics. According to them, Marxism, meant as historical materialism and therefore as a “political technique”, was not in contradiction with the Christian faith. Although they have been condemned by the church, they have always claimed their Christian faith and obedience to the pope. As Augusto Del Noce observed, many aspects of their ideology recall the positions of intransigent Catholicism: in particular, the rejection of any compromise with modern culture. The article analyzes these aspects, trying to grasp the originality of the thinking of the Communist Catholics. They questioned the modernity of the bourgeois culture that led to war and they invoked the proletarian revolution. In their position, however, there was a profound principle of modern secularism.

**KEYWORDS**

Movimento dei cattolici comunisti (1936-1945) – Franco Rodano (1920-1983) – Felice Balbo (1913-1964) – Integralist Catholicism – Modernism