

RELINS-EUROPE International Workshop

Religious Institutes and Catholic Culture 19th and 20th Century Europe

Organised by *the University of Fribourg*

Department of Contemporary History, Study of Religions and Social Anthropology

Affiliated to the «Programme interdisciplinaire d'études catholiques», Fribourg

and the European Forum on the History of Religious Institutes (RELINS-Europe)

The European Forum on the History of Religious Institutes in the 19th and 20th Centuries (Relins-Europe) was established in order to foster international comparative research on religious institutes. The third international workshop takes place at the University of Fribourg from 9-10 September 2005 and want to examine the cultural production by religious institutes, men and women religious, and their role in the constitution of Catholic communities of communication in different European countries. The workshop will focus on social and cultural history, by comparing both discourses and cultural and social practices as well as examining international networks and cultural transfer.

The workshop will be divided into four thematic areas.

1. Theoretical introduction to the cultural and social role of religious institutes in Catholic communities of communication in different European countries in the 19th and 20th centuries.
2. The role of religious institutes in the cultural production and mediation of knowledge.
3. Networks of religious institutes as social structures in general as well as of men and women religious in particular. This will be done on two levels: internally with regard to their own systems of education, health and pastoral care, and externally with regard to their relations with the Catholic (sub)societies "outside" their institutes.
4. Religious institutes and cultural practices: mobilisation and modernisation of Catholicism.

Friday, September 9 2005

9.30		<i>De Maeyer- Altermatt- Metzger</i> <i>Introduction</i>
10.00-10.45		<i>Urs Altermatt/Franziska Metzger (Fribourg)</i> Theoretical introduction: Religious Institutes as a Factor of Catholic Communities of Communication
Religious Institutes and the Cultural Production and Mediation of Knowledge	10.45-11.30	<i>Marit Monteiro</i> (Nijmegen) Catholic intellectual elites in the Netherlands: fruitful and vulnerable alliances during the Interbellum
	11.30-13.30	<i>Lunch Break</i>
	13.30-14.15	<i>Franziska Metzger</i> (Fribourg) Religious Institutes and the Historical Production of Catholic Identity
	14.15-15.00	<i>Catherine Bosshart</i> (Fribourg) The Society of the Sacred Heart as a producer and mediator of knowledge and religiosity for the European female upper class
	15.00-15.45	Discussion
15.45-16.15		<i>Coffee Break</i>
of Networks Religious Institutes	16.15-17.00	<i>Joachim Schmiedl</i> (Vallendar) „Stimmen der Zeit“ and „Benediktinische Monatsschrift“. Two different approaches of religious orders to the cultural communication of the Weimar Republic
	17.00-17.45	<i>Antonia Leugers</i> (München) Les ordres religieux: des vecteurs de la culture courtisés par l'Etat - Les „aides discrétionnaires“ du „fonds culturel“ du ministère des Affaires étrangères allemand durant la République de Weimar
20.00		<i>Dinner</i>

Saturday, September 10 2005

	09.30-10.15	<i>Catherine Poujol</i> (Paris) Les Mères chrétiennes de Sion, une évangélisation familiale mondiale (1850-1967)
	10.15-11.00	Discussion
Religious Institutes and Cultural Practices: Mobilisation and Modernisation of Catholicism	11.00-11.45	<i>Yvonne Maria Werner</i> (Lund) Gender and Mission: Catholic Orders and Congregations in the Nordic countries (1850-1940)
	11.45-13.15	<i>Lunch Break</i>
	13.15-14.00	<i>Patrick Bircher</i> (Trier) Religious Institutes and the Catholic Discourse about Poverty. Aspects of the Relation between Charity and Denominational Identity in the first half of the 19 th Century
	14.00-14.45	<i>Kristien Suenens</i> (Leuven) Belgian Jesuits and their retreats for labourers ca. 1890 – ca. 1940
	14.45-15.30	<i>Jan De Maeyer</i> (Leuven) The Interaction of Religion, Children's literature and Modernity: research findings as stepping stones
15.30-16.30		Final Discussion
18.00		<i>Dinner</i>

Organising Committee

Prof.dr. Urs Altermatt, *University of Fribourg (Switzerland)*

Prof.dr. Jan De Maeyer, *KADOC-K.U.Leuven*

Drs. Franziska Metzger, *University of Fribourg (Switzerland)*

Prof.dr. Joachim Schmiedl, *Philosophisch-Theologische Hochschule Vallendar*

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KADOC Centre for Studies on Religion, Culture and Society (K.U.Leuven)

Rectorat of the University of Fribourg

Hochschulrat of the University of Fribourg

Schweizerische Akademie für Geistes- und Sozialwissenschaften

Abstracts

Friday, September 9 2005

Theoretical Introduction

Religious Institutes as a Factor of Catholic Communities of Communication

Urs Altermatt and Franziska Metzger, *University of Fribourg*

In a perspective of cultural history religion can be described as «Sinnstiftungskultur» (Michael Geyer), as system of interpretation and communication, which marked ideological codes, social relations and behaviour. Against the background of social modernisation and differentiation of society in the 19th and 20th century, religious history has to approach questions regarding the construction, assertion and transmission of meaning, questions regarding mechanisms of the multi-layered constructions of identity, of mechanisms of inclusion and exclusion and their societal and political implementation.

For the history of 19th and 20th centuries' European Catholicisms the concept of communities of communication seems to be a very suitable theoretical instrument to analyse such complex mechanisms in the intersection of social and cultural history. A central factor of identity construction in European Catholicism has to be seen in the complex interrelation of politicisation of religion and the self-definition and positioning of Catholicism in the emerging nation-states and their discourses of identity, as well as the ultramontanisation of Catholicism.

Based on the concept of communities of communication, we will develop in our article theoretical and methodological instruments for a comparative analysis of the history of religious institutes and their role as factor within catholic communities of communication and identity construction in Europe. We are going to present a multidimensional scheme of strategies and discursive mechanisms, networks and expanse as factors in these processes of construction of identity.

Urs Altermatt, *Professor of Contemporary History at the University of Fribourg since 1980 and Rector of the University of Fribourg since 2003. Research and publications on Catholicism, Modernity, Anti-Semitism and Nationalism in Switzerland. Editor of the publication series „Religion, Politik und Gesellschaft in der Schweiz“ and „Studien zur Zeitgeschichte“, and, since 1986, of the journal „Schweizerische Zeitschrift für Religions- und Kulturgeschichte“.*

Franziska Metzger, *assistant of Prof. Urs Altermatt at the Seminar für Zeitgeschichte, University of Fribourg/Switzerland since 2000. Research and publications on Religious History, Anti-Semitism, Nation and Religion, History of Historiography, Theory of Cultural History and Catholic Historiography in Switzerland in the 19th and 20th centuries. Editorial assistant of the journal „Schweizerische Zeitschrift für Religions- und Kulturgeschichte“*

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Friday, September 9 2005

Religious Institutes and the Cultural Production and Mediation of Knowledge

Catholic Intellectual Elites in the Netherlands: fruitful and vulnerable alliances during the Interbellum

Marit Monteiro, *Radboud University Nijmegen*

Approximately around 1920 the 'pillarization', that transformed Dutch society since the end of the 19th century, started to lose its momentum. The aspect as well as the character of the process of confessionalization in the Netherlands changed gradually. As the Catholic clergy became acutely aware of a decline in religious fervour of the faithful, they attempted other than the customary pastoral and apostolic approaches. Their aim was on the one hand to assure themselves of the confessional loyalty of the faithful, on the other hand to enhance the appeal of the Catholic church to those who were simply referred to as 'non-Catholics'. Both purposes seemed to be served well by an intellectual apostolate, that would foster more knowledge of the fundamentals of their faith among Catholics in general, but would also be specifically aimed at a growing group of academically trained Catholics. Prominent advocates of such an apostolate among this new academic elite were the Dutch Dominicans. Stimulated by the opening of the Catholic University in Nijmegen in 1923, the speech-making part of the Dutch province of this order tried to forge manifold intellectual alliances with the university trained Catholic laity, men and women. However, these alliances also proved to be rather vulnerable, mainly because they put the hitherto largely unquestioned social hierarchy between clergy and laity under considerable strain. This case study will clarify the **internal social dynamics of a confessional intellectual apostolate**, which by no means proved to be a top-down endeavour. Moreover, this case study highlights **an internal ambivalence** of this endeavour: although the Catholic cultural elite fully agreed upon the necessity of further intellectual emancipation, the exact relations between Catholicity and intellectuality remained open for debate.

Marit Monteiro, *Full Professor History of Dutch Catholicism at the Radboud University Nijmegen (Department of History) since 2004. Research and publications on Religious Institutes, Catholicism and Gender in the Netherlands since the Reformation.*

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Religious Institutes and the Cultural Production and Mediation of Knowledge

Religious Institutes and the Historical Production of Catholic Identity

Franziska Metzger, *University of Fribourg*

Historiography and the construction of memory in general can be described as part of the “cultural construction of meaning”, with which social groups interpret reality, since historiography produces, reproduces and promulgates interpretations of reality through its occupation with the past. The culture of memory of Swiss as of German Catholics was marked by multilayeredness. Catholics partially participated in dominant national narratives – which was especially the case with regard to the integrative discourse of national memory in Switzerland going back to the middle ages –, whereas at the same time they created new interpretations of national narratives, confessionalising the latter and nationalising their own discourses, while at the same time transferring their own religious conceptions to the past.

In a poststructuralist perspective I lay down to the analysis of historiography and memory construction in the catholic community of communication a scheme of multilayered discursive and structural factors and the concept of communities of memory. With regard to the construction of identities in the catholic communicative communities through history and the construction of memory and therein of the role of religious institutes, discursive mechanisms such as construction of continuity, teleological interpretations, charismatisation, repetition and ritualisation can be detected not only in the construction of communities of memory, but also on other levels in which not least religious institutes played an important role in 19th and 20th century Catholicism.

Franziska Metzger, assistant of Prof. Urs Altermatt at the Seminar für Zeitgeschichte, University of Fribourg/Switzerland since 2000. Research and publications on *Religious History, Anti-Semitism, Nation and Religion, History of Historiography, Theory of Cultural History and Catholic Historiography in Switzerland in the 19th and 20th centuries*. Editorial assistant of the journal „Schweizerische Zeitschrift für Religions- und Kulturgeschichte“

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Friday, September 9 2005

Religious Institutes and the Cultural Production and Mediation of Knowledge

The Society of the Sacred Heart as a producer and mediator of knowledge and religiosity for the European female upper class

Catherine Bosshart-Pflugger, *University of Fribourg*

When Sophie Barat founded the religious institute of the Society of the Sacred Heart in 1800, her scope was the propagation of the Sacred Heart's adoration by means of a school for daughters of the upper class combined with a similar institution for poor girls. The religious vacuum which the French Revolution had left behind should be filled by an institution which assumed the functions of a professional school as well as a religious institution.

This contribution aims to show how this religious institute exported successfully at the same time a religious concept and a modern, uniform educational system in its schools to Europe and the US. Furthermore, it will demonstrate how the institute reached out to the catholic society by means of alumni associations far beyond the official school time.

In a second aspect the contribution will examine in what regard religious practices, cultural codes and school contents conveyed to the young women were gendered. The question will be if this educational system was contributing to a feminisation of religion and was giving at the same time the upper class women an opportunity to step out from their clearly defined private role into the public sphere of the church.

Catherine Bosshart-Pflugger, Senior Lecturer at the University of Fribourg/Switzerland since 1998. Research and publications on Church History, Catholicism and Gender Studies in Switzerland in the 19th and 20th centuries.

Friday, September 9 2005

Networks of Religious Institutes

Stimmen der Zeit and Benediktinische Monatsschrift.

Two different approaches of religious orders to the cultural communication of the Weimar Republic

Joachim Schmiedl, *Philosophisch-Theologische Hochschule Vallendar*

The Jesuits and the Benedictines, as the two largest Orders in Germany, exercised great influence on the spiritual life of Catholics during the Weimar Republic. In their periodicals, “*Stimmen der Zeit*” and “*Benediktinische Monatsschrift*” they took up the religious and theological, as well as the intellectual and cultural, trends and took a stand to them from different points-of-view. The subjects chosen, and the way they were dealt with, show that a “Catholic weltanschauung” does not in any way have to be uniform. The Jesuit approach, which impinged more strongly and directly on society, was complemented by a point-of-view developed from contemplative practices. This becomes obvious in the way the periodicals handled liturgical and ecumenical subjects, which mirrored each other.

Since both Orders were very widespread, it became possible for them both to draw on authors from many parts of the German-speaking world. It says a lot about the reach of the Catholic Church in the period between the two world wars that these two voluminous periodicals managed almost completely not to overlap their contributors, and hence were able to appeal to different readerships. It also says a lot about the editors of the periodicals that they were able to mobilize a large number of contributors from their own Order, and hence managed to recruit new members for their journalistic needs. The periodicals were the experimental field for the intellectual leaders of the Orders.

Both periodicals stand for the successful attempt of German Catholicism in the period between the two world wars to overcome the much-invoked educational deficit that resulted from secularization. This shows in the spread of subjects, although less in the authors. Neither periodical managed to break out of the Catholic milieu and draw in contributors from differing intellectual backgrounds. Nevertheless, both the “*Stimmen*” and the “*Monatsschrift*” covered a wide palette dealing not just with theological and philosophical subjects, but also politics, the natural sciences, artistic, musical and literary aspects, in conjunction with international points-of-view and profound observations and criticism of the times. Both periodicals in their own way are part of the intellectual history and cultural communication of the Weimar Republic. They had a formative influence on the Catholic milieu, while they analyzed the milieu of other churches and society as a whole.

Joachim Schmiedl, Professor of Church History at the Philosophisch-Theologische Hochschule Vallendar (Germany); co-director of the *Schwerter Arbeitskreis für Katholizismusforschung* and the *Arbeitskreis für Ordensgeschichte 19./20. Jahrhundert. Research and publications on History of Religious Institutes during the 19th and 20th century and the Second Vatican Council.*

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Networks of Religious Institutes

Les ordres religieux: des vecteurs de la culture courtisés par l'Etat - Les „aides discrétionnaires“ du „fonds culturel“ du ministère des Affaires étrangères allemand durant la République de Weimar

Antonia Leugers, *München*

Durant la République de Weimar – et jusqu'au milieu des années trente – le ministère des Affaires étrangères allemand (Auswärtiges Amt) adopta face aux ordres religieux et aux congrégations une attitude très engageante en leur offrant des moyens financiers en provenance d'un „fonds culturel“. Il en attendait en retour des projets explicitement culturels que ces communautés devaient soumettre pour approbation dans des dossiers remis à une commission d'experts.

Pour préciser l'acception éventuellement divergente du terme de „culture“ énoncé par l'Etat et par les monastères, il est certainement essentiel de s'intéresser de plus près à la pratique de subvention mise en œuvre par le ministère des Affaires étrangères. La question se pose en effet de savoir si les ordres et les congrégations se sont laissés instrumentaliser à des fins étatiques camouflées, à la suite du traité de paix de Versailles, en bénéficiant, sous le vocable d'„aides discrétionnaires“, de fonds destinés à ne pas être dévoilés.

Des buts politiques, nationaux ou idéologiques ont-ils été poursuivis sous le manteau de l'action „culturelle“? La pratique des communautés religieuses a-t-elle été modifiée en vue de l'obtention de telles allocations ou bien ces communautés ont-elles su user habilement d'une étiquette approuvée par les pouvoirs publics pour formuler leurs requêtes?

Antonia Leugers, staff member of the University of Dresden, Faculty of Pedagogics. Research and publications on Church History.

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Saturday, September 10 2005

Networks of Religious Institutes

Les Mères Chrétiennes de Sion, une évangélisation familiale mondiale (1850-1967)

Catherine Poujol

L'ordre de Notre-Dame de Sion s'est trouvé confronté, comme toutes les autres congrégations, à la déchristianisation de la fin du XIXe siècle. Il y a répondu, de façon originale, en créant en 1850 l'Archiconfrérie des Mères chrétiennes de Sion, confrérie de femmes laïques. Leur but est, à l'origine, de prier pour la conversion des leurs, dans leur propre famille. Les maris, les fils s'étant éloignés de la religion, leurs épouses et mères se réunissent, prient, font des neuvaines et une retraite annuelle, disent des messes pour que ces catholiques reviennent à la fois. Chapeautée par Notre-Dame de Sion, et avec l'approbation de l'évêque local, cette confrérie s'installe dans la plupart des communes de France. Toujours en relation avec la maison-mère de Paris, je suivrai ces créations dans de nombreuses villes d'Europe et du monde au fur et à mesure de l'implantation missionnaire de l'institution religieuse. Les chiffres sont étonnants : en 1865 un rapport fait état de 60 000 Mères chrétiennes en France, en 1887 on compte un million d'associées et 1310 confréries affiliées dans le monde.

A l'origine, l'ordre avait été créé pour développer la conversion des Juifs au catholicisme à la demande expresse de Pie IX ; on verra évoluer cette mission spécifique vers la conversion des catholiques oublieux de leur foi, la conversion des musulmans dans certains pays et des protestants dans les milieux anglo-saxons. Je veux donc étudier ce réseau national - et international - de communication catholique à travers la publication de la confrérie : *Les Annales* publiées depuis 1867.

De nombreuses confréries sont affiliées à celle des Mères chrétiennes de Sion comme *L'œuvre de l'adoption maternelle*, fondée en 1907, destinée à l'éducation des enfants pauvres de Jérusalem. Il existe en outre, un tiers-ordre de Sion ou *Dames auxiliaires de Notre-Dame de Jésus* destiné de façon spécifique aux veuves et au célibataires, elles oeuvrent elles aussi pour les conversions dans le monde (fondation en 1862). Je souhaite enfin privilégier certains aspects comme, par exemple, la protection d'orphelinats à Alexandrie (Egypte) : les Mères chrétiennes « adoptent » de petits musulmans, s'informent de leur éducation religieuse et veillent de loin à la bonne marche des orphelinats de Sion en envoyant de l'argent.

Catherine Poujol, Lecturer at the Centre National des Universités (France). Research and publications on the History of Jews in France and the Jewish-Christian relationships in Europe in the 19th and 20th Centuries.

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Religious Mobilisation and Modernisation of Catholicism	Institutes and	Cultural Practices:
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**Gender and Mission:
Catholic Orders and Congregations in the Nordic Countries (1850-1940)**

Yvonne Maria Werner, *University of Lund*

Up to the Second Vatican Council, regulated religious life was an integral part of the comprehensive Catholic ideology that appeared in opposition against, and as an alternative to, the liberal social and political order that developed during the 19th century. Catholicism, that is the changing social, political and ideological consequences of Catholic faith, developed into a counter-culture with obvious anti-modern traits. The religious were at the forefront of this Catholic system, and regulated religious life was regarded as the consummate expression of Catholic piety. This development emanated from the Ultramontane revivalist movement, which also served as a basis for the successful efforts of the Roman Curia to strengthen ecclesiastical discipline and to promote centralisation, and also stimulated Catholic missionary activity.

The Catholic Church strongly emphasised its claim to be the only true Church, and as a consequence, all non-Catholic regions were regarded as missionary fields and thus fell under the authority of the Roman Congregation of Mission, the Propaganda Fide. Hence the Catholic missionary offensive started in the mid-nineteenth century was also aimed at the Nordic countries where, protected by the liberal religious laws passed in this period, they could build up a network of parishes and missions with schools, hospitals, and other social institutions. Those Catholic schools and hospitals were used as missionary tools, and most pupils and patients were Protestants. In Denmark, where the new constitution of 1849 instituted virtually full religious freedom, Catholic advances were particular noticeable, and at the turn of the 20th century, the number of Danish converts averaged 230 per year.

Catholic orders and congregations played a significant role in the missionary work in Scandinavia. Most of these religious institutes were female congregations, and at the beginning of the 1930s, there were more than 1.300 Catholic sisters working in Scandinavia. In my lecture, I will however focus on the male religious institutes and discuss their missionary work in a gender perspective. A starting point will be two in many ways contradicting hypothesis, discussed in modern research, namely the idea of a feminisation of religion on the one hand, and the concept of a confessionalisation of society and thus a remasculinisation of religion on the other. I will discuss the construction of Catholic manliness within male orders working in Scandinavia, and how manly identity was demonstrated in tangible forms, the way in which manliness was construed in relation to womanliness, and the role played by confessional and ethnically cultural elements in this respect.

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Many of the Catholic priests at work in the Nordic area were members of religious orders or congregations. My focus will be on the German Jesuits, who long held a dominant position in the Danish and Swedish missions, but I will also discuss the activities of the Italian Barnabites, and the French Dominicans. The Jesuits, who established themselves in the Nordic countries in the wake of the cultural wars in Germany in the 1870s, were the prime representatives of Ultramontane confessionalism. In a Nordic perspective, the Jesuits were by tradition viewed as the ultimate representatives of the 'Catholic peril', and of all the evil that customarily was associated with Catholicism. It is therefore interesting to note that it was the self-same Jesuits who attracted most converts, and the Jesuit boy's school (collegium) in Ordrup outside Copenhagen was attended by a large number of Protestant pupils. This makes the Jesuits to a fruitful object of analysis in illuminating the relationship between confessional identity and the construction of manliness. Italian Barnabites were important in the initial phase of the Nordic Catholic mission. Some of the Barnabite fathers were active at the University of Uppsala for a time, and one of them served for several years as Court Chaplain to the Swedish Queen Dowager Josefina, a Catholic. The Dominicans, who established themselves in the Nordic countries during the 1920s, embodied an ascetic and learned tradition, while at the same time representing the French culture so cherished by the Scandinavian upper classes.

I will pay close attention to the relationship between Nordic and foreign, Catholic and Protestant, and how these categorisations were freighted with manliness and womanliness respectively. In Lutheran Scandinavia, many people regarded Catholicism as a threat to Nordic national and cultural unity and integrity. Nationalistic tendencies also gave rise to conflicts between different ethnical groups within the Catholic communities, not least between born Scandinavian secular clergy and the German Jesuits, but also between regular clergy and between German priests and French sister. These conflicts were partly due to different views on the relationship between religious belief and its cultural expressions.

Yvonne Maria Werner, Associate professor at the Department of History, University of Lund. Research and publications on the History of the Catholic Church, the Catholic Mission and Conversion in Scandinavia in the 19th and 20th centuries and the Life and Work of Women Religious in the Nordic Countries after the Reformation. Has actually initiated a new research project on the question of religion as a component in the construction of modern masculinity, with focus on Northern Europe, 1840-1940; a period characterised by the breakthrough, the establishment, and the beginning dissolution of the liberal-bourgeois gender discourse.

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Saturday, September 10 2005

Religious Mobilisation and Modernisation of Catholicism	Institutes	and	Cultural	Practices:
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Religious Institutes and Catholic Discourse on Poverty in Southern Germany. Aspects of the Relation between Charitable Activity and Denominational Identity in the First Half of the 19th Century

Patrick Bircher, *University of Trier*

In the first half of the 19th century religious institutes in the southern part of Germany were forced to redefine their social position. In a secularized environment they were confronted with questions about their social function. Crises of subsistence and the growing problem of poverty called for solutions. Besides pastoral care and education, existing and newly founded congregations made further efforts to help the poor. This attitude was founded on two traditions dating back to the beginning of christianity. On the one hand - primarily in the monastic orders - voluntary poverty has always been considered a sign of someone following the example of Jesus Christ. On the other hand activities in favour of the poor have always been regarded the work of charity which is every christian's duty.

In the first part of the 19th century, the catholic discourse on poverty related to these elements. Especially the charitable activities of religious institutes could serve as proof that their care was superior to the efforts of governments or other christian denominations. Neglecting their own material interests and working for the discriminated and underprivileged the members of religious institutes tried to realize an unselfish service for their fellow men according to the gospel. In a period when the representatives of the catholic church were confronted with new social and economic questions, they referred to the concepts of public welfare practised by the religious orders. Their charitable activities became part of a growing self-confidence and formed an important element in the construction of a specific catholic identity.

Patrick Bircher, Staff member on the project "Armenfürsorge und katholische Identität" at the University of Trier. Research and publications on Church History, Liturgy and History of German Regions.

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Saturday, September 10 2005

Religious Mobilisation and Modernisation of Catholicism	Institutes	and	Cultural	Practices:
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Belgian Jesuits and their Retreats for Labourers (ca. 1890-ca.1940)

Kristien Suenens, *CRKC-Leuven*

Focus will be put on the retreats for labourers organised by the Belgian Jesuits and on their direct or indirect influence upon the catholic working-class subculture from the last decade of the 19th century until the eve of the Second World War.

Started around 1890, the retreats for labourers were a variation on the existing Jesuit practise of retreats for both the catholic clergy as for catholic lay elites. As the chronological starting point may already reveal, the retreats for labourers were also partly a result of the increasing concern of church authorities for the working-classes. One of the main purposes was to keep labourers out of the hands of socialism, which, in that period, had a growing impact on the social and political scene. Saving the working-class from the 'red danger' was not only to be performed by founding labour-movements or other social initiatives, but also by offering labourers a strong spiritual guidance. The retreats organised by Jesuits in six retreat houses (Fayt, Ghent, Arlon, Lier, Liège and Alken) made it possible to reach different groups of labourers. Moreover, through these groups of participants, the Jesuits were able to affect on a larger scale the morals, church practise and daily lives of the working-classes. The retreats resulted in certain 'spin offs' as the *Bonden van de Vrienden van het Heilig Hart* or the *Confréries du Très Saint Sacrement*. These organisations were founded to keep the 'retreat-experience' alive, but were also part of a larger movement that intended to (re)integrate devotion and liturgical practice in popular culture.

Three main aspects – recruitment, organisation of the retreats and the emergence of the devote organisations – will be examined. How were labourers convinced to attend a retreat that often kept them three days from their homes and jobs? How was the organisation of the retreats managed, both with regard tot the spiritual and practical aspects as tot the structural framework. Which organisations were founded afterwards and what were their main characteristics and purposes?

Kristien Suenens, Staff member of the Centre voor Religious Art and Culture (CRKC, Leuven), responsible for the registration of archives of religious institutes. Publicaions on the History of the Gasthuuszusters of Lier and the Jesuits and their Retreats in the Old Abbey of Drongen.

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Saturday, September 10 2005

***Religious Institutes and Cultural Practices:
Mobilisation and Modernisation of Catholicism***

**The Interaction of Religion, Children's Literature and Modernity:
Research findings as stepping stones**

Jan De Maeyer, KADOC – KU.Leuven

See handout of power point presentation

Jan De Maeyer, Professor at K.U.Leuven and Director of KADOC. Research and publications on History of Church and Religion from c. 1750; History of Ideologies, with reference to Ultramontanism, Corporatism; Social Relativism; History of the Workers' Movement and Workers' Culture; History of the Aristocracy and Haute Bourgeoisie; Relation of Religion and Art from c. 1750 (architecture, plastic and applied arts)
