Finally, as regards the relations between space and time, the theory of special relativity rejects the absolute separation of these categories and claims the existence of a sole spatial-temporal physical reality, the space-time continuum, wherein spatial and temporal relations among various bodies and events depend upon the state of reciprocal movement.

*See Also:* CONTINUUM; PLACE; TIME; MOTION

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[F. SELVAGGI]

## SPADAFORA, DOMINIC, BL.

Dominican preacher; b. Randazzo, near Mt. Etna in Sicily, 1450; d. Monte Cerignone in Urbino, Dec. 21, 1521. He entered the Order of Preachers at St. Zita's Priory in Palermo. After ordination, he went to Padua, where he taught for several years. He then returned to Palermo, as the center of missionary work among the people of Sicily, for eight years. In 1487 he obtained the degree of master in theology and was called to Rome as assistant to Master General Joachim Torriani. Together they worked on the reform of the order until 1491, when Spadafora was commissioned to found a monastery of strict observance at Monte Cerignone near the shrine of Our Lady of Grace, and thus he was spared involvement in SAVONAROLA's tragic course toward execution for sedition and heresy. For 30 years he served as prior at the monastery and as missionary preacher to the people of central Italy. He was memorable for his wisdom, his ascetic spirit, and the constancy of his zeal for souls. Benedict XV beatified him Jan. 12, 1921.

Feast: Oct. 12, formerly Oct. 3.

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[G. M. GRAY]

## SPAIN, THE CATHOLIC CHURCH IN

Located on the Iberian peninsula in Europe, Spain (Estado Español) is bordered on the north by the Bay of Biscay and the French Pyrenees, on the east by the Mediterranean Sea, on the south by Morocco and the Strait of Gibraltar, and on the west by Portugal and the North Atlantic Ocean. Spain also includes the Balearic Islands in the Mediterranean and the Canary Islands in the Atlantic Ocean off the coast of Africa. With most of its land comprised of a flat plateau region, Spain has a strong agricultural base, producing grains, olives, grapes, and other crops, as well as beef, poultry, and pork. Predominately an industrial and service industry economy, Spain was plagued by higher-than-acceptable unemployment rate through much of the late 20th century. Governed as a socialist dictatorship following World War I, Spain reverted back to a monarchy in 1975.

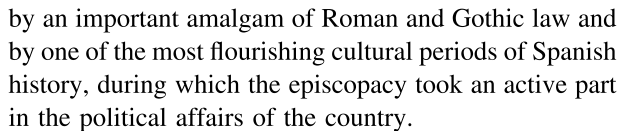
Two-thirds of Spain's population live in the coastal regions. Although there are noticeable regional and linguistic diversities, the Spanish people are basically homogeneous in race and culture. The only true racial minority in Spain are the Gypsies whose number is estimated at several hundred thousand. Barcelona, Valencia, Seville, and Madrid are among the major cities.

The Spanish mainland has 15 geographic and historic regions that generally correspond to what were once Christian and Moorish kingdoms. The predominant religion in Spain is Roman Catholicism. Most non-Catholic Christians are Protestant, and among the newer sects the Jehovah Witnesses, by aggressive proselytizing, are most conspicuous. Among non-Christians, the Jewish community is prominent.

The four-part essay that follows deals with (1) the early history of Spain until A.D. 711, under Roman and Visigothic rule; (2) the medieval kingdoms, 711 to 1474; (3) the rise of modern Spain from 1474 to 1939; and (4) the close of the Spanish Civil War to 2000.

[EDS.]

**Early History.** Although first colonized by Phonecian and Greek peoples, Spain was christianized following its inclusion in the Roman Empire, *c.* 201 B.C., and its episcopacy organized along Roman lines. The conquering Germanic Visigoths, who ruled the region during the 4th century, supported Arianism until they were converted to Catholicism in 587. Visigoth rule was marked



by an important amalgam of Roman and Gothic law and by one of the most flourishing cultural periods of Spanish history, during which the episcopacy took an active part in the political affairs of the country.

**Roman Rule.** While no positive proof remains, it is believed that St. Paul planned to take the gospel to Spain, which had been incorporated into the Roman Empire by the time of Emperor Augustus. Both St. Irenaeus and Tertullian testified that there were Christians in Spain before A.D. 200. In 254 St. CYPRIAN OF CARTHAGE mentioned the bishops of Leén-Astorga, Mérida, and Saragossa and alluded to other unnamed sees. His letter revealed the close relationship that existed between Christians in Spain and in North Africa. In 259 St. FRUCTUOSUS and two of his deacons were martyred at Tarragona. At the Council of ELVIRA (*c.* 304), 43 bishops and priests represented 37 communities, all but five in south Spain. The great persecution begun by DIOCLETIAN (303–304) apparently claimed Christian martyrs in all five provinces of Spain: Galicia, Tarraconensis, Baetica, Carthagena, and Lusitania.

After establishing peace under Emperor Constantine, the Church increased in numbers despite being infiltrated with pagan influences. Spain produced several remarkable bishops and theologians in the 4th century, among them Hosius of Córdoba, Potamius of Lisbon, GREGORY OF ELVIRA, and PACIAN OF BARCELONA. This period also saw the rise of the Emperor THEODOSIUS I, the poets Juvencus and PRUDENTIUS, and probably the Virgin Aetheria, whose account of her travels to the East is of great interest.

A late 4th-century controversy caused by PRISCILLIAN reflected the difficulties encountered throughout western Europe by the monastic movement, although in this instance the struggle was exacerbated by the doctrinal insecurity betrayed by insistence on apocryphal writings. Priscillian's execution in 385 only encouraged the growth of PRISCILLIANISM, which survived in Galicia as a powerful movement until the late 6th century. Councils to combat Priscillianism were convoked at Saragossa (380) and at Toledo (400).

**Visigothic Rule.** The 5th century, with its wars and invasions, remains obscure. In 409 Spain was invaded by the barbarian ALANS, VANDALS, and Suevi. Vandals and Alans who survived the subsequent attack of the Germanic Visigoths in 418 moved to North Africa, while the Suevi withdrew to Galicia and part of modern Portugal. The main Visigothic movement into Spain took place in 496 and again after their loss of most of south Gaul to the Franks in 507. In 554 the Visigoths established their capital in Toledo. Baetica, which had resisted conquest by the barbarians, welcomed the Byzantines (552), who were expelled finally from south Spain only in 629. There is little evidence of religious persecution of the Church by the Arian Suevi or Visigoths. In the 6th century a number of councils were held, mostly in east Spain: Tarragona (516), Gerona (517), Toledo (527), Barcelona (540), Lérida (546), and Valencia (549). These councils, which reformed abuses, mark a revival of religious life, which was evident also in Christian literature. The Arian Suevi were converted to Catholicism by St. MARTIN OF BRAGA, who inspired two Councils of Braga (561, 572). The conversion of the Visigoths to Catholicism followed a civil war between King Leovigild and his Catholic son, St. HERMENEGILD, in Seville (580–584). After Leovigild's victory he conquered the Suevi, incorporating their kingdom into the Visigothic. After the murder of Hermenegild in 585 and the death of Leovigild a year later, Hermenegild's younger brother, King Recared, became a Catholic and in 589 officially brought the Visigoths into the Church.

The 7th century was the great age of Catholic Spain under the Visigoths. It saw an apparent Romanization of the Visigoths and a renaissance of Latin literature in cathedral and monastic schools, which produced such luminaries as St. ISIDORE OF SEVILLE (d. 636), St. BRAULIO OF SARAGOSSA (d. 651), St. EUGENE II (III; d. 657), St. ILDEFONSUS (d. 667), and St. JULIAN OF TOLEDO (d. 690). National and provincial councils were regularly held at Toledo from 589 to 702. The acts of provincial councils at Narbonne (589), Seville (590, 619), Huesca (598), Barcelona (599), Egara (614), Mérida (666), Braga (675), and Saragossa (691) also are preserved. The kings and some of the nobility attended the national councils, whose legislation was in large part intended to invest royal authority with moral force. The initiative lay with the kings, as with the emperors in Byzantium.

The Spanish Visigothic Church comprised 77 bishoprics in six provinces, under the archbishops of Toledo, Tarragona, Seville, Braga, Mérida, and Narbonne. Narbonne included several sees in Septimania; part of south Gaul was still subject to the Visigoths. The Church in Spain became increasingly nationalistic, more closely identified with the monarchy, suspicious of papal inter-

vention (though recognizing papal primacy in theory), and more amenable to the persecution of the Jews, who were required to choose between baptism and slavery (694). By 681 the head of the Church was the archbishop of Toledo, who participated in all episcopal nominations as deputy of the king. The Church was governed by the *HISPANA COLLECTIO*, a collection of Canon Law drawn up by ISIDORE OF SEVILLE and revised by Julian of Toledo. This collection influenced Carolingian legislation, and Isidore's many writings were continually quarried and copied by later generations, beginning with the Irish in the 7th century. There was a strong monastic movement in Spain, both in the cities and in the countryside. In Galicia it was influenced by Irish asceticism and dominated by such figures as St. FRUCTUOSUS OF BRAGA (d. 667) and the hermit St. VALERIO OF BIERZO (d. *c.* 690). The Mozarabic liturgy, drawn up in the 6th and 7th centuries, was revised by Julian. The creeds of the Councils of Toledo signaled a step forward in the development of doctrine. Church architecture displayed interesting Byzantine influences.

The Visigothic kingdom, elective from 636 and weakened by incessant civil wars betwen factions of nobles, eventually succumbed to the Arab invasion from North Africa (711–714). The Church had tried to stabilize and support a strong monarchy; but in the last decades, it, too, became weak. Only in north Spain did Christian elements hold out. Elsewhere, the Church lived according to its tradition, dealing as best it could with Islam and heterodox Christian movements.

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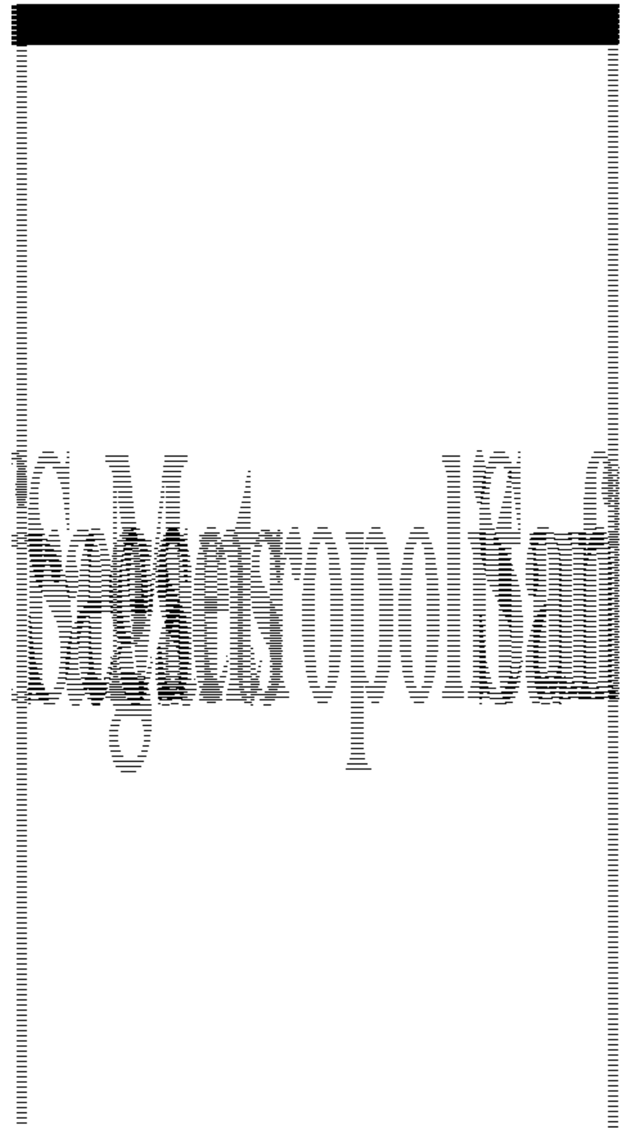


[J. N. HILLGARTH]

**MEDIEVAL SPAIN**

The Visigothic kings, unable to command the loyalty of their subjects even with the occasional support of Spanish bishops, fell quickly before the sudden invasion of Arabs and Moors from North Africa in 711. One by one, lords and cities fell to the conquerors, except for groups in the northern mountains, one of which, in the Asturias, would eventually lay claim to the Visigothic inheritance. The region's new Arab governors—most of whom were subject to the emir of al-Qayrawān, who in turn depended on the caliph in Damascus—governed amid civil war from the strategic location of Córdoba in

upper Andalusia. Their rule continued until 755 when Abd ar-Rahman I, refugee scion of the fallen UMAYYADS of Damascus, established a dynasty in Córdoba that lasted as an independent power in the Muslim world to 1031. The conquered land alloted to Arab tribes in 745 extended from Algarye to Murcia, and the levy of troops under Emir Mohammed I (852–886) came from an even smaller area; Córdoba itself was excluded from the allotment and the levy. Córdoba's control of the Meseta and the Mediterranean and Atlantic coasts was never strong or direct.

**Christians under Muslim Rule.** The Christian church, having deeper and stronger roots in the peninsula than the Visigoths, survived under the Muslims, the bishops retaining much of the administrative authority they acquired during the Roman Empire. At least 29 bishoprics survived under the Muslims, and seven ''national'' councils in Toledo (792), Seville (782, 823), and Córdoba (839, 852, 860, 862) dealt freely with matters of common interest in the absence of bishops from the Christian north.

Possibly because of efforts to accommodate the two religions and perhaps as a result of the influence of Christians of Syria, the Church in Spain suffered throughout Muslim rule from errors in discipline and doctrine, for the most part christological. Pope ADRIAN I (772–795), now allied with the new Frankish power which had been victorious at Tours (732) and elsewhere, felt enough concern to send letters and the missionary Egila to the Spanish bishops. But the bishops acquitted themselves before the Pope, while Egila fell victim to the heterodox teachings of the Spaniard Migetius, who was condemned by a council in Seville in 782 presided over by Abp. ELIPANDUS OF TOLEDO. In his attempt to maintain the primacy of Toledo (the last-known effort before its reconquest in 1085) and in his obstinate defense of ADOPTIONISM and of the traditional Spanish liturgy (*see* MOZARABIC RITE), Elipandus may have weakened the authority of Toledo and

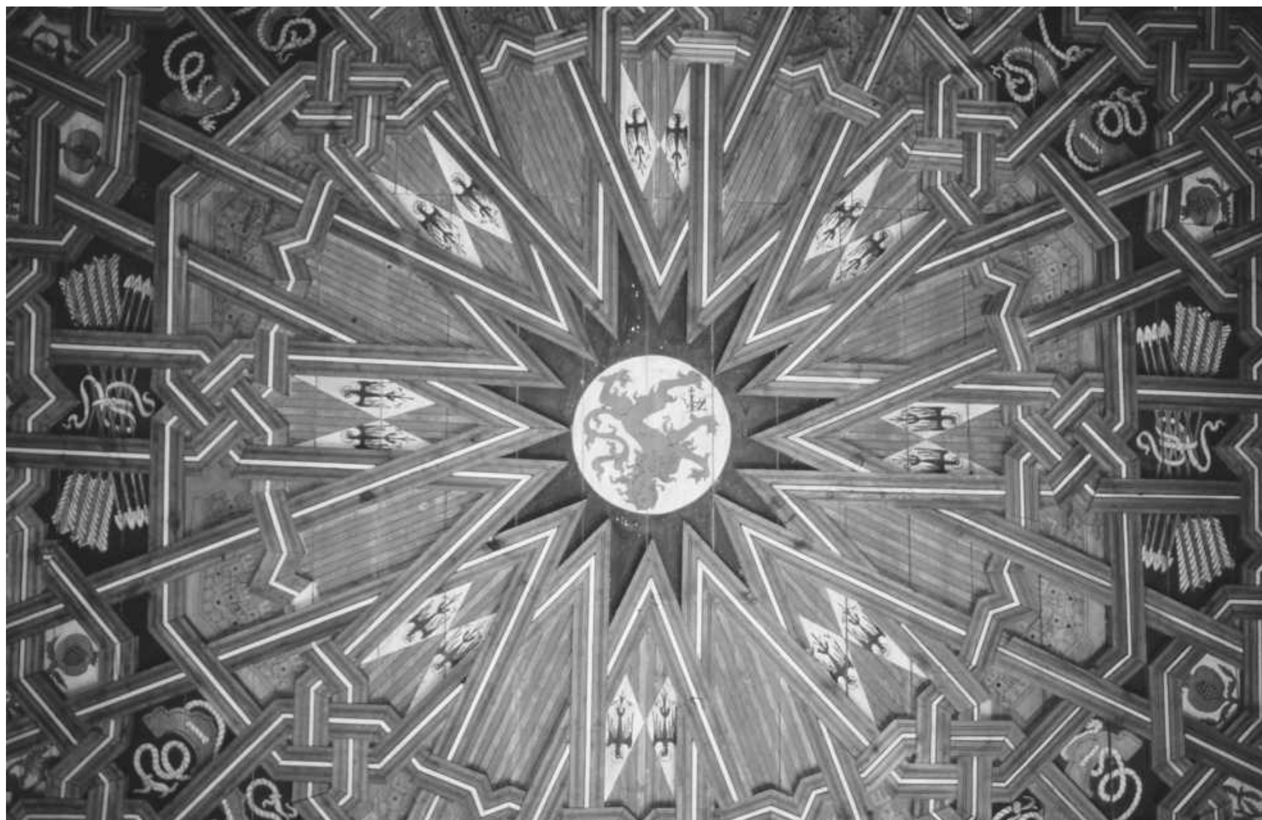
caused a division in the Spanish episcopate. He faced opposition from BEATUS OF LIÉBANA and Bp. Eterius of Osma, the authors of a lengthy treatise more important for the view it offers of Christian life and thought in the Asturias than for its refutation of Elipandus. Beatus compiled a commentary on REVELATION, the MSS of which offer an important link between early Christian and medieval art. ANTICHRIST figured prominently in the writings of Beatus and in a later work by Albar of Córdoba. In 851 EULOGIUS OF CÓRDOBA praised Bp. Wistremirus of Toledo, ''the lamp of all Spain,'' for sanctity and learning. The bishops of Córdoba, despite their residence in the Muslim capital, do not seem to have exercised jurisdiction over the traditional metropolitans of Toledo, Seville, and Mérida.

The great achievement of Visigothic rule, the *Liber iudicum,* an amalgam of Roman and Visgothic law, continued, alongside the edicts of the emirs and decrees of church councils, to be the law of the Christians in Muslim areas. Some Christians apostatized from their Latin Christian heritage to accept Arabic culture and Islam, which enjoyed official precedence. Many Christians, however, were bilingual and knowledgeable in Islam as well as in their own religion, and into the mid-9th century a sufficiently large number of Muslims and apostate Christians identified themselves as Christians as to alarm the Muslims of Córdoba. Contemporary with the CAROLINGIAN RENAISSANCE, which attracted a number of Spaniards (THEODULF OF ORLÉANS, CLAUDIUS OF TURIN, AGOBARD OF LYONS, PRUDENTIUS OF TROYES), a renaissance of Latin learning in Córdoba began with Abbot Esperaindeo and flowered in his pupils Eulogius and Albar, whose works constitute the most important historical sources of early Muslim Spain. The strong cultural and religious competition that developed in Córdoba erupted in the martyrdom, in part voluntary, of some 50 Christians between 850 and 859. The martyrdoms disturbed Umayyad rule in Andalusia and coincided with a disruption of communications between Córdoba and Muslim Saragossa during this period, leaving the land between prey to brigands. The Abbot Samson's lengthy theological *Apologeticus* (864), dealing with cosmology, ANTHROPOMORPHISM, and PANTHEISM, prefigures the later philosophical literature of the Latin West that would also wrestle with Arabic ideas. Christian Córdoba collected texts, especially a corpus dealing with the prophet MUHAMMAD and Islam. Whether the renaissance there was without issue depends on what influence it had on later Mozarabic scriptoria and on later Arabic letters in Córdoba.

As a rule, the rebellions against Córdoba were based on issues of municipal independence, as had been the case under the Visigoths, rather than on religious or cultural differences. But Omar ibn Hafsun (d. 917), who returned to Christianity from a renegade family, in 879 stirred up a rebellion, motivated in part by religion, that his sons continued to 932.

*The holy image of Montserrat, ''Black Virgin.''*

Although Arabic letters flourished in Córdoba in the 9th century, extant Arabic works from Spain date from the late 10th century, when the glory of the caliphate, established in 929, was a thing of the past. Recemundus, a learned bilingual Christian, chancellor-ambassador of Abd ar-Rahman III (912–961), bishop of Granada, and author of an Arabic Christian liturgical calendar dedicated to the Caliph al-Hakam II (961–976), appeared at the court of Emperor OTTO I, where he struck up a friendship with LIUTPRAND OF CREMONA. Mozarabic scriptoria flourished at this time, and Córdoba was a center visited by Christian pilgrims. Christians fared well enough under Muslim rule until the reconquest of Toledo in 1085. The 25 or more petty municipal kingdoms (*taifas*), which had succeeded the caliphate in 1031, were overwhelmed by the Muslim Almoravid religious zealots from southern Senegal. These invaded Spain in 1086 and recaptured the



*Interior view of Mudejar ceiling detail, geometric interlace pattern with the lion of Castile in center, built by Isabella and Ferdinand, 1510, San Juan de los Reyes Monastery, Toledo, Spain.* (©CORBIS)

strategic port of Valencia from the Cid of Castile in 1102, while European crusaders were taking Jerusalem. Almoravid invasions (1146–1212) harmed Spain's Mozarab communities under the influence of the Church to the north and influenced by the GREGORIAN REFORM. Some Mozarabs immigrated to the north while others were deported to North Africa, much of their distinctive and traditional culture thus stamped out. In 1212 a united crusade of Spanish, French, and military orders broke Almohad power at Las Navas de Tolosa. Córdoba (1236) and Seville (1248) were reconquered, and only the kingdom of Granada, a link with North Africa, remained until 1492.

**The Reconquest.** The Reconquest (*Reconquista*) of Muslim Spain by the Christian kings of northern Spain characterizes most of medieval Spanish history. Although efforts to restore peninsular unity in the Visigothic tradition and assert the supremacy of Christianity figure prominently in the Reconquest, self-interest better explains many actions. Agricultural and commercial development, the growth of towns, the corporate enterprise of religious and military orders, centralized monarchies, and the universal papacy were among the goals of those who supported dispossessing the Moors to the south. Aragon wished to control the Mediterranean, from which she sought to exclude Castile. Castile hoped to control the major part of the peninsula and thus make others depend on her; her ambitions to expand in North Africa were restrained by Aragon, Portugal, and France. For many Spanish, however, reconquest would be achieved by the conversion of the Moors to Christianity.

In the north Christians reorganized the conquered peninsula into the kingdoms of Portugal, Castile, and Aragon. In 1139 Portugal became a separate kingdom independent of Castile. In 1037 Castile absorbed the kingdom of León and in 1479 united with Aragon under Ferdinand and Isabella. In 1162 Aragon joined with Catalonia (Barcelona) and became a maritime power with extensive Mediterranean interests. Navarre survived as a more or less independent state until it was absorbed by Aragon and France in 1512.

After Emperor Nicephoras II Phocas added Antioch to the Byzantine Empire in 969, the Fatimid caliphs of Tunisia moved to Cairo and the Umayyad caliphs of Córdoba extended their authority in the Moghreb. Diplomatic efforts by Córdoban kings were followed by sudden attacks against the Muslim frontier in northern Spain,

*Segovia Cathedral visible through trees at left, designed by Juan Gil de Hontanon and Rodrigo Gil de Hontanon, built c. 1525–1590, and 1678, Segovia, Spain.* (©Macduff Everton/CORBIS)

which were answered, especially after the death of Caliph al-Hakam II (976), by al-Manzor using auxiliary troops from North Africa. The Reconquest then moved down from the Pyrenees and, with French help, had by 1085 taken Toledo, thereafter the capital of the Reconquest. After the conquests of the Balearic Islands (1229), Valencia (1238), Córdoba (1236), and Seville (1248), the Reconquest was complete except for the Moorish principality of Granada.

While some lands reconquered from the Muslims suffered little, others had to be resettled and defended. Initially repopulation was overseen by bishoprics and monasteries; later settlement was effected by the efforts of Cluniacs, Cistercians, and the Cistercian-affiliated military orders. Grants of *fueros* (privileges, franchises, and immunities), beginning in the 11th century, attracted settlers and provided law and government for areas far from royal control. The *fueros*, which reached a peak in the 12th and 13th centuries and declined *c.* 1300, modified the Visigothic *Fuero juzgo,* which Alfonso II (793–842) had restored as the basic law of the Reconquest. Under the influence of revived Roman law, efforts were made at legislative unity from the time of Ferdinand III (1217–52). The maze of charters and liberties accumulated in the peninsula over several centuries would be among the problems faced by Ferdinand and Isabella.

**Papal Relations.** In 918 Pope JOHN X sent a legate to Santiago to inspect the ancient Spanish (Mozarabic) rite. While the rite was approved in a Roman synod of 924 and at the Council of Mantua in 1067, Rome wanted it replaced by the Latin. The decree of the cardinal legate Richard and Alfonso VI (1078) was officially confirmed by the Council of Burgos (1080), and the Mozarabic rite survived only in chapels in Toledo and Salamanca. The popes also intervened in Spain because of civil wars and royal marriages within the forbidden degrees of kinship. Alfonso Enriquez of Portugal and Peter II of Aragon made themselves vassals of the Holy See and established special ties with Rome. Henry II of Castile and Peter IV of Aragon were neutral in the WESTERN SCHISM, which began in 1378, but collected papal revenues in Spain until the congresses of Alcalá and Barcelona chose to support the Avignon popes. Spain supported the Spanish-born Benedict XIII until 1416 (after his death in 1423 his relics were reported to work miracles.) The election of bishops, as a rule the privilege of cathedral chapters, by the 14th century came to be reserved to the popes with the kings having the right of presentation. Popes gave generously

*Loyalist firing squad takes aim at statue of Jesus Christ surmounting cluster of religious figures, 1936, Cerro de Los Angeles, Spain.* (AP/Wide World Photos)

from the Church's wealth, derived from voluntary contribution and tithes, to assist the kings in their wars against the Moors. The royal third (two-ninths of the tithes) given to Alfonso X by Gregory X was made a perpetual gift by Alexander VI. More than 130 church councils were held in Spain between 711 and 1474.

**Culture and Literature during the Medieval Period.** During the early years of the Reconquest, Church cultural activity was at first generally restricted to copying MSS in monastic scriptoria, especially in Bobadilla, Cardeña, Silos, Berlangas, Cuxa, Gerona, and Vich. The Visigothic script was used until suppressed by the Council of León in 1091, although Caroline minuscule appeared in Catalonia in the 9th century. As the frontier moved south and as relations with the rest of Europe increased, in part because of the pilgrimage route to Santiago de Compostela, cultural activity expanded and increased from the 11th century. Noteworthy Romanesque monasteries and churches were built in Ripoll, San Juan de las Abadesas, Lérida, Tarragona, Leyre, Jaca, Loarre, León, Palencia, and Santiago. In the 13th century Gothic cathedrals of note appeared in Burgos, Toledo, León, Barcelona, Palma de Majorca, and Gerona. Bishops sought to raise the level of their clergy through cathedral schools. Under Abp. Raymond of Toledo (1126–52) a school of translators transmitted Arabic learning into Latin. Under royal patronage universities were founded, replacing the cathedral schools: Palencia (1212), Salamanca (1220), Seville (1254), Valladolid (1260–64), Alcalá de Henares (1293), Lérida (1300), Huesca (1354), Perpignan (1354), Gerona (1446), and Saragossa (1474).

While the 13th century saw the founding of universities, mendicant orders fostered zeal, and RAYMOND OF PEÑAFORT opened a *studium arabicum* in Tunis (1250). Missionary activity was promoted not only for Moors and Jews in the peninsula but also for carrying the Gospel to

*Unfinished interior of Gaudi's Sagrada familia, Barcelona, Spain.* (©Macduff Everton/CORBIS)

foreign lands. Spanish missionary activity in Morocco was almost continuous from at least the 13th century. Mysticism and asceticism informed much of the spiritual life. Heretical and heterodox movements also appeared. Lucas of Tuý (d. 1249), a chronicler in León, wrote a treatise against the ALBIGENSES, who made some headway in Aragon and Catalonia. BEGUINES, FRATICELLI, and divers POVERTY MOVEMENTS appeared in Narbonne, Gerona, Barcelona, Tarragona, Valencia, Majorca, and elsewhere: disciples of PETER JOHN OLIVI, JOACHIM OF FIORE, Arnold of Villanova (d. 1311), and Philip of Majorca (d. *c.*1340). In response, Pope Gregory IX would begin the INQUISITION by asking Abp. Espárrago de Barca of Tarragona (d. 1233) to act against the heretics. The Inquisitor General Nicholas Eymerich (d. 1399) compiled a famous *Directorium inquisitorum.* The vernacular came to be a frequent vehicle for writings.

Although much of the literature translated from Arabic was philosophical and philosophy and theology were of great importance in the universities, no outstanding Spanish theologians emerged during the early Middle Ages; Spanish literature for the most part consisted of historical chronicles and practical religious writings, apologetical or polemical treatises against Judaism and Islam, the vitae and miracles of saints, and sermons or treatises promoting a more perfect Christian life. Works of the 8th and 9th century may be regarded as Mozarabic, but thereafter Christian writings seem to come almost entirely from Christian Spain. Until the Reconquest was completed near the 13th century, Christian works, somewhat sparse, consisted mainly of HAGIOGRAPHY.

Judaism contributed substantially to Spanish letters, inasmuch as it occasioned many apologetical and polemical works and several converted Jews were prominent authors in the late Middle Ages. The *Introduction to the Duties of Hearts* by 11th-century Jew Bahya ibn Paqûda, of Córdoba or Seville, is a spiritual work of great value. Salvus (d. 972), abbot of ALBELDA, composed a rule for

nuns and several liturgical writings. Oliva (d. 1046), abbot of Ripoll, founder of MONTSERRAT, and bishop of Vich, was a literary figure. Peter Alfonsi (1062–1140), a converted Jew of Huesca, composed a *Disciplina clericalis* in the form of a fabliau as well as a Latin dialogue against Judaism. Peter of Compostela imitated Augustine, Boethius, and Isidore of Seville in his *De consolatione rationis* (1140–50). The translator DOMINIC GUNDISALVI showed the influence of Arab philosophy in his *De anima* and *De processione mundi.* MARTIN OF LEÓN (d. 1203) left a large corpus of sermons.

FRANCISCANS and DOMINICANS were prominent in Spain in the later Middle Ages. In the former group, Raymond LULL (1232–1315) dominated the period, writing prolifically on a variety of subjects. John Gil of Zamora (*c.* 1300) composed a number of works in Latin and Castilian on the Blessed Virgin and saints. ALVARO PELAYO (1275–1349) wrote exhaustively in the interest of general Church reform. Francis Eximenis (1340–1409) composed mystical works in Catalan and Latin. The reformer Lope de Salinas (d. 1463) wrote spiritual guidance in Castilian. Among the Dominicans, founder St. DOMINIC GUZMAN (d. 1221) was himself a Spaniard. The famous Orientalist RAYMOND MARTINI (d. 1286), a converted Jew, composed among other works a treatise against Moors and Jews. Rodrigo el Cerratense (d. 1290) compiled a collection of vitae of Spanish saints that influenced later periods. The *Vergel de consolación del alma o Viridario* of James of Benavento (d. 1350), a study of sin and virtue, was influential in the development of Spanish literature. John of Monzon (d. 1412) and Sancho Porta (d. 1429) left works on the Blessed Virgin. Miracle worker St. VINCENT FERRER (1346–1419) composed a number of sermons and treatises. Cardinal Juan de TORQUEMADA (d. 1468) wrote a series of spiritual and theological works, while Antonio de Canals (d. 1418), Alfonso de San Cristobal (d. 1440), and Juan López (d. 1490) wrote on penitence and the spiritual life.

The Carthusian Boniface Ferrer (d. 1417), brother of St. Vincent, translated the Bible into Valencian for the first time, but as it lacked critical notes the edition was burned in 1478. Carmelites Guido Terrena (d. 1342), Francis Bacó (d. 1372), Juan Ballester (d. 1374), Francis Marti (d. 1390), and Philip Ribot (d. 1391) wrote sermons and works on the spiritual life, the Blessed Virgin, and on heretics and infidels. The Augustinian Bernard Oliver (d. 1348) composed an *Excitatorium mentis ad Deum* and a *Tractatus de inquisitione Antichristi;* and Lope Fernández de Minaya (d. after 1475) wrote on penitence and the spiritual life. The Mercedarian PETER PASCUAL (d. 1300), defender of the Immaculate Conception, left extensive apologetical writings in the vernacular; Antonio Tajal (d. 1417) composed a *Rosa ad auroram* on the Immaculate Conception. Lope de Olmedo (d. 1433) and Alfonso of Oropesa (d. 1478) wrote sermons and works of importance for Hieronymites.

Diego Garcia (1140–1218), chancellor of Castile, composed a *Planeta* in seven books in which, while discussing Christ the King, the Blessed Virgin, St. Michael, and peace in the Church, he criticized the morals of his time. The spiritual poetry of Gonzalo de Berceo (d. after 1246) is the earliest poetry in Castilian. The works of Alfonso de Valladolid (d. 1346), the first converted Jew to use the vernacular to defend his new faith, gave new impetus to preaching in Burgos. Pedro de Luna, Antipope BENEDICT XIII (d. 1423), left a *Vitae humanae adversus omnes casus consolationes,* a *Liber de consolatione theologiae,* and a *Tractatus de horis dicendis per clericos.* Pablo de Santa Maria (d. 1435), a converted rabbi and bishop of Cartagena and Burgos, turned to Holy Scripture to defend the Eucharist and the Blessed Virgin. His son, Alfonso of Cartagena (1384–1456), who succeeded him as bishop of Burgos, dealt with historical and religious matters in his works. The learned Alonso TOSTADO DE MADRIGAL (d. 1455), bishop of Ávila, was a prolific author of commentaries on Holy Scripture and treatises on the Mass. Alfonso Martínez of Toledo (d. 1470), archpriest of Talavera, is known chiefly for his satire on women, *El Corbacho.* Rodrigo Sánchez de ARÉVALO (d. 1470) composed the first history of Spain arranged according to papal reigns. The *De confessione* of Peter of Osma (d. 1480) was condemned by Sixtus IV for doctrinal errors. Pedro López de Ayala (1332–1407), chancellor of Castile whose contemporary chronicle deals with social institutions, was also a translator of works of Pope St. Gregory I, St. Isidore, and Boethius. The lay poet Juan de Mena of Córdoba (d. 1456) composed pieces on Virtues and Vices, on the Seven Deadly Sins, and a *Laberinto* in imitation of Dante. The works of Fernand Pérez de Guzmán (d. 1460), humanist, moralist, and poet, are also of religious interest.

**Kingdom of Navarre.** The people of the western Pyrenees, led by the kings of Pamplona, had retained their independence of Romans, Visigoths, Franks, and Moors; their land was both a buffer state and a bone of contention between Asturias-León-Castile and Aragon. Charlemagne razed Pamplona in 778 as he returned to the Saxon wars from his bootless expedition to Saragossa, but his rear guard was decimated by Basques in the pass of Roncevalles. Iñigo Arista in the early 9th century began a Christian dynasty that came to prominence with Sancho I Garcés (905–925). With Ordoño II of León in 917 Sancho defeated the emir of Córdoba and in 918 raided the upper Ebro valley. In 920 the emir defeated the two kings in the battle of Valdejunquera, sacked Pamplona, and replaced the Banu Kasi dynasty of Saragossa with the

Tuchibis. In 924 Sancho founded the monastery of Albelda, which soon became the cultural center of the Rioja; his son and daughter married into the dynasties of Aragon and Castile.

Beginning with Queen Tota's regency of her son Garcia I Sánchez (925–970), Navarre intervened in the affairs of Castile and became allied with Muslim and Christian alike in an effort to obtain hegemony among the northern Christian kingdoms, siding with León and Castile in the victory over Córdoba at Simancas in 939. Sancho II Garcés (970–995), who enjoyed peace with Córdoba, endowed the monasteries of San Pedro de Siresa (971), San Andres de Cirueña (972), and San Juan de la Peña (983, 987), meanwhile extending Navarre's influence east to Ribagorza. The mother of Caliph Hisham II of Córdoba (976–1013) came from Navarre; and al-Manzor, actual ruler of Córdoba (981–1002), married princesses from León and Navarre. Almost all northern Spain was ruled by Sancho III Garcés the Great (1000–35), who introduced the CLUNIAC REFORM to San Juan de la Peña in 1020, restored the monastery of San Victorian and the bishoprics of Roda and Pamplona, and granted fueros to cities. He divided his realm among four sons: Ferdinand I in Castile, Ramiro I in Aragon, Garcia III in Navarre, and Gonzalo in Sobrarbe and Ribagorza. Garcia III Sánchez (1035–54), who made a pilgrimage to Rome, was slain by his brother Ferdinand in the battle of Atapuerca; and Sancho IV Garcés (1054–76), who allied with Aragon against Castile, was assassinated. The Navarrese then elected as king Sancho Ramírez (1076–94) to put an end to the invasion of their land by Alfonso VI of Castile. In 1060 the Council of Jaca was presided over by (St.) Austinde (1042–68), Archbishop of Auch. Auch was a metropolitan see having jurisdiction over Navarre and Aragon until the restoration of the See of Tarragona in 1118.

Sancho Ramírez, Peter I (1094–1104), and Alfonso I (1104–34) ruled Aragon and Navarre. García Ramírez (1134–50) and Sancho VI (1150–94) kept Navarre independent of Aragon and Castile. Sancho VII (1196–1234) traveled to Morocco in 1198 and 1199 to ally with the sultan against a Castile-Aragon alliance, and in 1202 he made an alliance with King John of England; but he sided with Castile in the victory over the Moors at Las Navas de Tolosa in 1212. On his death the Navarrese repudiated his agreement that Navarre should pass to James I of Aragon and elected as king his nephew, Thibault I of Champagne (1234–53), who favored the CISTERCIANS and made Pamplona a center of troubadors. Thibault II (1253–70) married Isabelle, the daughter of LOUIS IX OF FRANCE, and followed the French king on his crusades. From the marriage of Joan I (1274–1305), Thibault's niece, to PHILIP IV OF FRANCE in 1284 Navarre was ruled by the kings of France through French governors. The Évreux dynasty began with Philip III (1329–43), whose wife Joan waived her claims to the French throne. During the Hundred Years' War Charles II the Bad (1349–87) centralized the administration of Navarre and took an active part in events in France and Spain. In 1377 the Navarrese company under Louis of Évreux conquered Albania and then took over the conquests of the Catalan company in Greece, but its power declined by 1402. Under Charles III the Noble (1387–1425) Navarre enjoyed peace and justice. Charles's daughter Blanche (1425–42) was succeeded by her husband, John I (1442–79), the son of Ferdinand I of Aragon and a member of the Castilian house of Trastamara, and their son Charles of Viana (1442–61).

Amid civil war in Navarre John I succeeded in disinheriting Charles, who fled to Naples in 1455 but was unable to obtain help from Alfonso V, who died in 1458 leaving Aragon to John. Charles then tried to marry Isabella, sister of Henry IV of Castile, but was imprisoned by John; he was released after a general protest, but died suddenly. His sister and heir, Blanche, imprisoned by John, died in 1464. John was succeeded in Aragon by his son Ferdinand II, who had married Isabella of Castile in 1469, and in Navarre by his daughter Leonore (1479), married to the Count of Foix. Leonore was succeeded by her grandson Francis I (1479–83) and granddaughter Catherine (1483–1515), both minors under the regency of their mother Madeleine, sister of Louis XI of France. Catherine's marriage to Jean d'Albret in 1486 led to the occupation of Navarre by Ferdinand of Aragon and the loss of its independence (1512–15). The part of Navarre north of the Pyrenees went to France.

**Asturias and León.** The history of the Asturian kings is seated on a rivalry between Galicia and the Asturias and between the Church and the Crown. Alfonso I (739–757) reconquered lands stretching from Galicia to Castile, restoring episcopal sees and devastating areas he could not hold to leave a no-man's-land between Christians and Muslims that lasted through most of the Reconquest. Under Aurelius (768–774) there was an uprising of slaves against their masters, and Silo (774–783) had peace with the Moors "because of his mother." Alfonso II (793–842), friend of Charlemagne, resumed the war against the Muslims. He founded the See and cathedral of Oviedo, where he built churches and palaces in an attempt to make it the successor of Visigothic Toledo. During his time the tomb of St. JAMES (SON OF ZEBEDEE) was discovered in Santiago. Christian arms had great success under Alfonso III (866–909); during his reign Oviedo became a metropolitan see (874) and the basilica of Compostela was built (899). He abdicated and left his realm, comprising Galicia, León, and the Asturias, to his three

sons. In 924 the three kingdoms were reunited under León.

Ramiro II of León (931–951), who built the monastery of San Salvador in León, defeated the new caliphate of Córdoba at Simancas (939) and at Talavera (950) but could not control the counts of Castile. The first *cortes*—a gathering of nobles and clergy—were held in León in 934 and 937. Sancho I the Fat (956–966) was cured of obesity in Córdoba (959) and obtained for León the relics of the martyr St. Pelagius of Córdoba (d. 925). Under Alfonso V (999–1028), who resumed the Reconquest after the death of al-Manzor, the politicoreligious Council of León (1020) granted the famous fuero of León. The royal dynasty became extinct at the death of Bermudo II (1028–37), and León went to Ferdinand I of Castile.

The counts of Castile, known from 824, had become independent of León as Fernán González (923–970) was closing his career. Sancho Garcés (995–1017), who made an entry into Córdoba in 1009 at the end of the caliphate, granted many fueros to towns. At the death of García Sanchez (1017–28) Castile reverted to Sancho III of Navarre (1028–35) and his wife. Their son Ferdinand I (1037–65), confirmed the fueros of Castile at the reform Council of Coyanza (1050). The Muslim rulers of Badajoz, Saragossa, Toledo, and Seville did homage to him. In 1062 Ferdinand obtained from Seville for his capital León the relics of St. ISIDORE, the father of Spanish learning. Ferdinand died besieging Valencia.

When Sancho II of Castile was treacherously killed at Zamora, Alfonso VI (1065–1109) returned from his refuge in Muslim Toledo. In 1085 he took Toledo, giving Valencia as a fief to its dispossessed ruler, receiving homage from a number of Muslim rulers, and calling himself ''Emperor of the Two Religions.'' The Almoravid Muslim zealots, called in from North Africa to stop the rout of Islam, devoted themselves to reorganizing a Muslim monarchy in the south and left Alfonso, who failed to take Saragossa in 1086, free in his own lands. There Alfonso supported the official change from the Visigothic or Mozarabic rite to the Roman. Valencia, taken in 1094 by Alfonso's estranged vassal, El Cid, was yielded to the Almoravids in 1102 by El Cid's widow. Alfonso died at the age of 79, the year after his only son was slain in the battle of Uclés (1108). The prowess of the half-legendary Cid (b. Burgos, *c.* 1040; d. Valencia, 1099), known through the *Cantar* or *Poema de mio Cid* and through later chronicles, was compared in an epitaph by Alfonso X with that of imperial Rome, King Arthur, and Charlemagne.

The heiress of Alfonso VI, Urraca (1109–26), daughter of Alfonso's second wife, Constance of Burgundy, and widow of the count of Galicia, Raymond of Burgundy (d. 1107), had one of the most complicated reigns in Spanish history. She had to deal with the threat of Aragon in the person of her spouse, Alfonso I, until the annulment of their marriage in 1114; with revolt in Galicia, centering around the powerful archbishop of Santiago, Diego Gelmírez; and with the claims of Portugal, a county founded after the Almoravid victory at Lisbon in 1094 as a vassal of Galicia. Alfonso VII (1126–57), called *Imperator* of all Spain at the cortes of León in 1135, moved the frontier south to the Guadiana River. In 1142 at the peace of Zamora he recognized the independence of Portugal. He took Córdoba (1146) and, with help from Pisa, Genoa, and Montpellier, also Almeria (1157), but he lost them to the fierce and destructive Almohads from North Africa who entered Spain to halt once again the march of Christian arms. Alfonso left his realm to two sons, Sancho II of Castile (1157–58) and Ferdinand II of León (1157–88).

Alfonso VIII of Castile (1158–1214), founder of the University of Palencia (1212), withstood a confederation of Navarre, Aragon, and León in 1191 and led Christians to a lasting victory over the Almohads at Las Navas de Tolosa in 1212. Neither León nor Portugal sent troops for the famous battle; and many French, Germans, and Italians left the widely proclaimed crusade in Spain that had won the support of INNOCENT III. When Alfonso died, the hegemony of Castile in Spain was clear. After 14-year-old Henry I (1214–17) was killed at play, his sister Berenguela abdicated in favor of her son by Alfonso IX of León, Ferdinand III (1217–30). Alfonso IX (1188–1230), founder of the University of Salamanca, had serious conflicts with the papacy over his marriages with Bl. THERESIA of Portugal and Berenguela of Castile.

The late Middle Ages in Castile were introduced by the triumphal reign of (St.) FERDINAND III, who, after its capture in 1248, made Seville his residence. Having defeated the Moorish fleet, he prepared to invade Morocco but was prevented by death. His last years were contemporary with the Crusade to Palestine and Egypt (1248–54) of Louis IX of France, son of Blanche of Castile (d. 1252). While an uprising of Andalusian Moors prevented ALFONSO X (1252–84) from invading Morocco, he also worked vainly to obtain the HOLY ROMAN EMPIRE (1256–75). When Alfonso's support of the succession of his grandson Ferdinand de la Cerda over his second son Sancho caused him to be deposed in 1282, he allied with Morocco and France against Sancho, who found a ready ally in Aragon. Alfonso died in Seville. Sancho IV (1284–95) repelled an invasion from Morocco as Philip III of France, with papal blessing, led his ill-fated invasion of Aragon in retaliation for Aragon's seizure of Sicily after the Sicilian Vespers (1282). Ferdinand

IV (1295–1312), king at the age of nine, was succeeded by Alfonso XI (1312–50), who became king at one year of age. A Moroccan invasion of Spain was defeated on land and sea by Alfonso with help from Aragon and Portugal in 1340. With Abp. Gil ALBORNOZ of Toledo he reorganized Castile (1344–50), especially in the *Ordenamiento* of Alcalá (1348). In 1348 the Black Death took a heavy toll in Spain. On Alfonso's death at the siege of Gibraltar his policies were reversed under Peter I (1350–69), king at the age of 15.

Peter warred without success from 1356 against Aragon, France, Bertrand du Guesclin's free companies, and his rival Henry, eldest illegitimate son of Alfonso XI, of the house of Trastamara, which was to succeed also to the crown of Aragon in 1412. After slaying Peter and gaining the throne of Castile, Henry II Trastamara (1369–79) then had to fight against several Spanish cities—Portugal, Granada, Navarre, Aragon, and John of Gaunt (Duke of Lancaster)—all of which took advantage of the irregularity of his succession. He sent the Castilian fleet to aid France against England in the Hundred Years' War and was planning to complete the Reconquest when he was murdered. John I (1379–90), who became king at 21, continued naval aid to France and recognized the Avignon pope in the Western Schism. In 1383 he replaced the Spanish Era with the normal Christian chronology (A.D.), and in 1385 lost a chance to unite Spain and Portugal in the brutal battle of Aljubarrota. John died after falling from his horse. The accession of Henry III (1390–1406), who came to the throne at 11, was marked by massacres of Jews by the people of Seville, Córdoba, Toledo, and elsewhere (1391). Henry cleared the straits of Gibraltar of pirates (1400); sent embassies to the Ottoman Bajacet I and Tamerlane (1403); and added to the crown (1402–05) the Canary Islands, discovered in 1341. John II (1406–54), who became king at age two, continued the war against Granada. Ferdinand, his uncle and regent, became Ferdinand I of Aragon (1412–16); in 1418 John married Ferdinand's daughter Maria. Henry IV the Impotent (1454–74), king at 30, kept a large army but did little fighting against the Moors. With a claim to the throne of Navarre through his first wife Blanche, he offered his sister Isabella in marriage to Charles of Viana. The marriage of Isabella to Ferdinand of Aragon in 1469 augured that Castile's future lay with Aragon and its Mediterranean interests rather than with Portugal and its Atlantic and African discoveries. In 1470 Henry, who had repudiated Joan (*la Beltraneja*), born to his second wife Joan of Portugal, declared her legitimate and heir to Castile; but later he was reconciled with his sister Isabella.

Monarchical authority grew strong under Ferdinand III, who made Castilian the official language, published the *Fuero juzgo* in Castilian, and began work on a general legal code. Alfonso X and Alfonso XI continued this tradition; but the power of the nobles increased during the frequent regencies because of illegitimate royal offspring and royal protection of the families of concubines and favorites. The cortes, representing the main cities, the nobility, and the clergy, reached a peak under John I but declined under Henry IV; those of Castile and León continued to meet separately until 1301. Towns of democratic origins and seeking freedom from nobles and bishops reached a peak in the 13th and 14th centuries but declined in the 15th under the influence of Roman law. *Hermandades* or leagues of towns, originating in the fuero of Salamanca (*c.* 1200) and its association of 13 towns, were prohibited by the cortes of 1252; but in 1282 a hermandad of prelates and nobles was thriving. Hermandades of laborers, of public peace, and of ports on the Bay of Biscay also existed. The cortes of Guadalajara (1390) created a standing army. The regent Ferdinand used gunpowder and many machines of war at Zahara in 1408. From the time of Alfonso X, Castile, whose navy was stronger than that of the English, kept two fleets, one in the Bay of Biscay and one in the south.

**The Crown of Aragon.** The 9th-century county of Aragon, which derived its name from the Arrago River, became independent of Navarre in 1035, and had Saragossa as its capital after 1118. In 1137 it was united with Catalonia (Barcelona), whose counts had absorbed the Spanish March of the Carolingians. Aragon's basic interests were peninsular, Catalonia's Mediterranean. With the inclusion of Majorca (1229), Valencia (1238), Sicily (1282), Sardinia (1324), Athens (1311), and Naples (1442) Aragonese history became that of several kingdoms known as the Crown of Aragon.

*Catalonia.* Augustus had ruled the Roman Empire temporarily from Tarragona, capital of Tarraconensis; while Barcelona, Arian under the Visigoths, had close ties with Vandal North Africa. After Clovis broke Visigothic power in Gaul (507), the Ostrogoths of Italy intervened to divide France's Mediterranean coast between themselves and the Visigoths. Visigothic Septimania (Narbonne) and Tarraconensis were not successfully ruled from Toledo; the Arabs took Saragossa *c.* 713 and moved quickly down the Ebro to the sea. Count Fortunius of Tarragona became a Muslim and founded the Banu Kasi dynasty of Saragossa (replaced by the Tuchibi in 924), which became, in fact, an independent kingdom nominally dependent on Moorish Córdoba. Both Banu Kasi and Tuchibi married Christians and allied with Christians. After Charlemagne organized the kingdom of Aquitaine for Louis the Pious, the Franks began to attack Catalonia. Whole districts of refugee Visigoths migrated and settled Septimania by *aprisiones,* the occupation of

land abandoned for 30 years, living under the Visigothic *Forum iudicum.* The Franks took Gerona in 785 and Barcelona in 801, building a road and establishing counties as they advanced.

Although Christian rule in Catalonia was interrupted only for about 80 years, extant hagiographical and liturgical traditions derive from sources mostly later than the 9th century. The civil and ecclesiastical reorganization was the work of Christians of the north under the Frankish king and the metropolitan of Narbonne; the Visigothic Church was not restored. Apparently, only Urgel's episcopal succession continued uninterrupted; bishops of Saragossa under Muslim rule appeared intermittently. Monastic foundations date from the 9th century, and a new church architecture, with Frankish influence, appeared. Dating according to the regnal years of French kings lasted until 1180. To offset Frankish influence Catalonia maintained ties with Córdoba, whose gold coinage was used in Barcelona.

As Carolingian power declined, the counts became hereditary and assumed sovereign prerogatives. Wifred, the first count of Barcelona free of the Franks, united the counties of Barcelona, Urgel (873), Gerona (894), and Cerdagne (895); took Montserrat from the Moors; gave charters to towns; founded the monastery of San Juan de las Abadesas (875); and revived that of Ripoll. The dynasty he founded lasted until 1410. Meanwhile, Visigoths and Mozarabs in Catalonia were seeking independence of the metropolitan of Narbonne. Count Borrell II (966–993), Gerbert of Aurillac, and Bp. Ato of Vich went to Rome in 970 and obtained metropolitan status and the pallium for Vich, Tarragona being still under the Moors; but the metropolitan dignity was not retained. Catalan relations with Capetian France (987), north Italy, and the papacy increased in the late 10th century. Under Ramón Berenguer I (1035–76) Barcelona's rule, through marriages, extended from the Ebro to the Rhone. In 1064 he supported the peace and the truce of God in a promulgation to an assembly of bishops, clergy, and laity. The *Usatges,* the customary law of Catalonia, were promulgated before 1068 and compiled after 1076 by a judge of his court.

The incongruous joint reign of Ramón Berenguer II, ally of Muslim Seville against Muslim Murcia in 1076, and Berenguer Ramón II, ally of Muslim Lérida against Muslim Saragossa in 1078, each to rule for six months of the year, ended with the former's assassination in 1082. Berenguer Ramón allied with Saragossa against El Cid's Valencia in 1089 and put himself in the service of Alfonso VI of Castile in 1092; in 1096, accused of his brother's murder by Ramón Berenguer III and defeated in trial by battle at Alfonso's court, Berenguer was deposed and joined the First Crusade to Palestine. Ramón Berenguer III (1096–1131), Count of Provence by marriage in 1112 and ally of Genoa, Pisa, and his mother's Norman Sicily, in 1118 restored the metropolitan See of Tarragona, to which the Norman Robert de Aquilo brought colonists and was made prince. In 1130 Abp. Olegarius brought the TEMPLARS to Catalonia. Ramón Berenguer IV married Petronilla of Aragon in 1137, and their son Alfonso II of Aragon began his rule in 1162.

*Aragon.* The county of Aragon, known from the 9th century, became a kingdom by the last testament of Sancho III of Navarre in 1035. The bishops of Aragon and Navarre, suffragan to Auch, called themselves bishops of Aragon until the reconquest of Huesca (1096), even though Jaca became a see in 1063. They were itinerant and followed the royal court in the Reconquest. Sancho I (1063–94), who succeeded Ramiro I (1035–63) and divided Navarre with Alfonso VI of Castile, granted many fueros to Christians who repopulated towns under him. Opposite Huesca, Sancho built (1086–89) the fortress monastery of Monte Aragon, subsequently one of the most important in Aragon. In 1071 he introduced the Roman liturgy in San Juan de la Peña and in 1073 his brother-in-law in Champagne, Ebles of Roucy, organized an impressive crusade against the Moors of Spain; the land he hoped to reconquer was to become a fief of the Holy See. Aragon became a papal fief in 1089, and documents thereafter were dated according to the regnal years of the popes, the feudal lords. With papal approval, Sancho distributed churches and monasteries in areas reconquered from the Moors favoring CLUNY; his authority was the basis for the kings of Aragon and Spain to claim tithes. Sancho died while besieging Huesca. Peter I (1094–1104) took Huesca (1096) and Barbastro (1101), occupied by the bishop of Roda with the authority of the old See of Lérida. In 1095 Urban II gave Peter and his successors exemption from episcopal authority for chapels and monasteries on which the king's warriors depended for their support. During Peter's reign the papacy intervened in a dispute between the canons of Saint-Sernin in Toulouse and monks of San Juan de la Peña over a church in Pamplona.

Alfonso I (1104–34), husband of Urraca of Castile, attacked the bishops of Burgos, León, Palencia, and Toledo and replaced the abbot of Sahagún with his brother Ramiro (1112). When he confiscated Church treasure, the people turned against him. He took Saragossa in 1118 with the aid of Frankish troops. On an appeal from the Christians of Andalusia *c.* 1125 he penetrated as far as Murcia and returned with 10,000 ''Mozarabs'' whom he resettled with fueros. Without heirs and on bad terms with Cluny and the monasteries of Castile and Aragon, Alfonso left Aragon to the Templars, KNIGHTS OF

MALTA, and KNIGHTS OF THE HOLY SEPULCHER, who were defending the frontier. Indignant nobles and clergy brought his brother Ramiro II (1134–37) out of the cloister, where he may have received major orders, and elected him king at the cortes of Monzon. Without papal dispensation Ramiro married the daughter of the Duke of Aquitaine, and their daughter Petronilla in 1137 was given in marriage to Ramón Berenguer IV (1131–62) of Barcelona. In 1156 Ramón recognized his vassalage to the Holy See.

*Aragon and Catalonia.* In 1156 Ramón Berenguer fixed the south border of Murcia as the limit of Aragon's Reconquest. He died en route to the court of Emperor FREDERICK I in Turin to acknowledge Provence as a fief of the Empire. Alfonso II (1162–96) ended Aragon's vassalage to Castile by helping Castile conquer Cuenca and moved the royal pantheon from Ripoll to the Cistercian abbey of Poblet (founded 1150). Peter II (1196–1213), whose sister Constance, widow of the King of Hungary, married Emperor FREDERICK II, recognized Aragon as a fief of the Holy See when he was crowned by Innocent III in Rome (1204). After taking part in the victory of Las Navas de Tolosa (1212), he died at Muret defending the count of Albigensian Toulouse and several of his vassals against French crusaders, and Aragon's influence in southern France came to an end. James I (1213–76), who became king at six, was married to the daughter of the King of Hungary; he maintained commercial relations with Morocco and Tunis and restricted Genoese shipping in 1227 by forbidding Catalan cargos to travel on foreign ships for Ceuta, Syria, or Alexandria. He replaced Latin with Catalan as the official language. In 1229, despite Aragonese reluctance, he conquered Majorca, as RAYMOND OF TOULOUSE surrendered to the French regent Blanche of Castile in the treaty of Paris, and as Pope Gregory IX began a crusade against Frederick II. Valencia was reconquered (1232–38) and in 1244 a new treaty fixed the Castile-Aragon border for the Reconquest. After the marriage (1262) of James's heir, Peter, to Constance, daughter of Manfred of Sicily, over the objections of the Pope, of Louis IX, and of Alfonso X of Castile, an uprising of Moors took place in Andalusia and in Murcia (1263) that James and Alfonso put down by 1266. Peter III (1276–85), whose daughter married Denis of Portugal, held gages of peace with both Castile and France by his custody of the widow (Blanche of France) and the heirs of Ferdinand de la Cerda (d. 1277), claimant to the throne of Castile. In 1280 he set up a quasi protectorate over Tunis and in 1282 occupied Sicily after the Sicilian Vespers overthrew Charles of Anjou. In 1285 Philip III invaded Aragon with an army of 240,000 men, including 6,000 papal mercenaries, and took Gerona; but Aragon's victory over the French fleet, disease, and guerrilla warfare brought the expedition to ruin. Charles of Anjou, Philip III, Peter III, and Pope Martin IV all died in 1285.

Alfonso III (1285–91) was succeeded by his brother JAMES II OF ARAGON (1291–1327), who left his brother Frederick in Sicily to war against the house of Anjou. Thanks to Boniface VIII, James made a treaty with the Angevins in 1295 and in 1297 gained Corsica and Sardinia as well as the titles Admiral and Captain General of the Church. The end of the fighting in Sicily (1302) left Aragonese forces free to go to the East and begin the Catalan Company, which established the Duchy of Athens under the King of Sicily (1311–88). In 1312 the Templars were suppressed, their goods going to the Hospitallers; and in 1317 the KNIGHTS OF MONTESA were founded in Valencia with the goods of both Templars and Hospitallers. Alfonso IV (1327–36) had to deal with a Genoese attack on Sardinia, which Aragon never held with success. Peter IV (1336–87) annexed the Balearics in 1344 and defeated a union of Aragonese nobles backed by Valencia in 1348. He reorganized the court of Aragon and sought to introduce Alfonso X's *Siete Partidas* into Aragon, but met strong feudal opposition. His Catalan translation of the *Partidas,* however, weakened the feudal position. John I (1387–95) fostered French art and vogues in his court. His brother Martin I (1395–1410) died without heirs, his son having died (1409) of poison in the war against Genoa in Sardinia. Delegates from Catalonia, Aragon, and Valencia in the Compromise of Caspe then chose as king Ferdinand of Antequera (1412–16), Regent of Castile, at a moment when the monarchy had become dominant in Aragon. Alfonso V (1416–58) used Aragon as a source of revenue for his wars in south Italy. The son of John II (1458–79), Ferdinand, married Isabella of Castile.

*Majorca.* The kingdom of Majorca (1276–1344), comprising the Balearics and the mainland counties of Roussillon, Cerdagne, and Montpellier, was the vassal of Aragon until annexed by Peter IV. It depended on Catalonia for its cortes and its coin, but the royal court in Perpignan was dominated by French influence. Majorca, where Raymond Lull founded a school of Oriental languages for missionaries, was an important cartographical center, participating in the Atlantic discoveries. A highly prized atlas of 1375, probably by the Majorcan Jew Abraham Cresques, described coasts in detail but gave little information on hinterlands. Jafuda Cresques, converted to Christianity in 1391, directed Prince Henry the Navigator's school at Sagres (Portugal). When Aragon lost Mediterranean naval supremacy to Italian cities and to the Turks, Majorca's prosperity declined.

The Crown of Aragon differed from Castile in that the monarchy was oligarchic rather than democratic. Its smaller but better-organized nobility never attempted to

change the hereditary succession, but fought only to obtain more liberties for themselves. The important institution of the *Justicia* of Aragon, arbitrator between the king and his subjects, declined in time and became nominal. The question of Aragon's vassalage to the Holy See disturbed Church affairs in Aragon but did not affect orthodoxy. After introducing the Roman rite and the Gregorian reform, papal legates to Spain generally turned to keeping peace and organizing the ecclesiastical hierarchy under the feuding metropolitanates of Toledo, Tarragona, Braga, and Santiago. They later devoted themselves to the restoration of sees and to the organization of the war against the Moors. After 1100, relations increased between Rome and Spanish bishops, who grew stronger at the expense of Cluny and the Benedictines. The Cistercians, closely affiliated with Rome, arrived in Spain *c.* 1150 from Morimond and Clairvaux (later from Cîteaux), going first to the west of the peninsula and later to the east. The military orders, at their peak *c.* 1300, were associated with the Cistercians. Cathedral chapters in Aragon elected bishops until *c.* 1250, when episcopal appointments came into the hands of the popes and the kings. With the crown of Sicily, Aragon obtained the *patronato* of churches in the Holy Land. In 1318 Saragossa became a metropolitan see separate from Tarragona.

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[E. P. COLBERT]

### SPAIN IN THE MODERN ERA

Ferdinand and Isabella unified the entire Iberian peninsula except for Portugal, which came under Spanish rule later (1580–1640). They organized political, religious, and cultural life more extensively than they had ever been; and Spain and Portugal built colonial empires that remained important in world history until the 19th century. After the Catholic sovereigns, Charles V combined Spain's military might and the wealth of the New World with Hapsburg power in central Europe to establish hegemony in Europe. Philip II elected to pursue this same goal from Spain, meanwhile developing the overseas possessions without serious threat from other powers. After Philip's death in 1598, however, Spain's empire in Europe declined, while England, France, and the Netherlands began to build colonial empires to compete with the Spanish-Portuguese monopoly. In the mid-17th century, France crushed Spain as a power in Europe, reducing Spain's role to that of a guerrilla force and an ally of occasional critical importance to the major powers.

The Bourbon accession to the throne of Spain in 1700 extended Castilian administration to all Spain and introduced an era of economic reform, especially under the enlightened despot Charles III. French military occupation of the peninsula and Napoleon's disrespect for the Spanish monarchy provoked the War of Independence (1808–14), which sapped France's effort to establish an empire in Europe. As a result of these years of war, Spain's overseas possessions became independent, except Cuba, Puerto Rico, and the Philippines, which were lost in the war of 1898. The Bourbon dynasty, interrupted between the constitutionally restive reign of Isabella II

(1833–68) and that of Alfonso XII (1875–85), came to an end with the exile of Alfonso XIII (1886–1931). The political, social, and economic troubles of the 20th century gave rise to the dictatorship of Primo de Rivera (1923–30), the Republic (1931–36), the Civil War (1936–39), and the government of Francisco Franco. For much of the period after 1600 Spain's history is mainly that of a traditionalist nation dealing with liberal forces that had well-springs outside the peninsula.

**Reform of Ferdinand and Isabella: 1474–1517.** The Catholic sovereigns Ferdinand and Isabella made Spain the prototype of the modern state and instituted a profound religious and ecclesiastical reform that served as a solid basis for the reform of the Church sought by all Christendom since the 14th century. Their focus on a close union of politics and religion illustrates the determining influence that the religious ideal of the Reconquest, terminated in 1492 with the conquest of Granada, played in the formation of Spain. Their esteem for the medieval religious ideal of unity was the historical justification for the decree of 1492 which expelled from Spain all 165,000 Jews who would not become Catholics, as well as for the policy whereby they obtained the mass conversion of the Moriscos in 1502 (*see* MARRANOS). (Despite this forced conversion, the religious, social, and political problem presented by the Moriscos would not be solved until the reigns of Philip II [1556–98] and Philip III [1598–1621].) The desire for unity was the basis for the sovereigns' decision to extend to all of Spain the tribunal of the Inquisition, conceded by Sixtus IV in 1478.

In their intrusion in ecclesiastical affairs Ferdinand and Isabella were supported by royal rights whose juridical bases, attested since the *Siete Partidas* of Alfonso X (1252–84, were recognized by the popes. Believing in the supreme power of the popes, they made it a point always to obtain not only papal agreement but papal support in bulls and briefs for everything they thought had to be done in the religious sphere. They regarded the people's private rights as an obligation of service, to foster and defend the purity of the Church. They submitted requests to the pope, albeit with the understanding that they had a right to what they requested. What conflicts they had with the Holy See did not violate this doctrinal basis, making their religious policy substantially different from that which had been pursued in the Crown of Aragon by Ferdinand's father, John II, and that eventually sought by 18th-century Regalists.

Thanks to this spirit and to the great churchmen who worked with the sovereigns—Hernando de Talavera, Diego de Deza, Cardinal MENDOZA, and especially Cardinal XIMÉNEZ DE CISNEROS—Spain achieved a profound ecclesiastical reform, as well as a real and productive approach to the new spirit of the Renaissance and humanism that was in perfect accord with the spirit of Christianity. The laicization of culture characteristic of the Italian and European Renaissance hardly showed itself in Spain. Such a basis made Spain the solid bastion of the COUNTER REFORMATION and the model state for the defense of Catholicism in Europe during the political-religious crisis of the 16th and 17th centuries, until the Peace of Westphalia in 1648.

*Clerical Reform.* The religious reform that began with the secular clergy was fostered and directed personally by the sovereigns. First, the feudal episcopacy was reformed. The bishops, some of whose lives were completely secular, had participated in the anarchy of the last previous reigns, intervening at times decisively in civil conflicts and court intrigues (e.g., Abp. Alfonso Carrillo of Toledo). These bishops, along with other nobles, were put down skillfully and forcefully. But the reform of the sovereigns, especially of Isabella, was more pastoral than political. From the beginning of her reign (Jan. 15, 1475) she outlined a plan of ''appeal'' to the pope in the matter of filling bishoprics and benefices ''as seems best for the service of God and the good of the churches, and for the souls of all and the honor of the realm, and those appointed will be educated persons.'' Moreover, those chosen were almost without exception native Spaniards who resided in the country and devoted themselves to their pastoral duties. Many of the candidates, who had to be reputable persons, came from the middle class. In the defense of their ''right'' of presentation, the sovereigns came at times into quite violent conflict with popes: with Sixtus IV over the choice of his nephew Girolamo RIARIO for the See of Cuenca in 1482 and with Innocent VIII over Rodrigo BORGIA for that of Seville in 1484. In 1482 they came to a partial agreement with the papal legate Dominic Centurione without obtaining the right of *PATRONATO*, which was granted in 1483 by Innocent VIII for Granada, confirmed in 1493 by Alexander VI, and extended in 1523 by Adrian VI to CHARLES V for all Spain.

The result of this policy, at a time when little could be expected from the popes in the way of reform, was the high moral and cultural level of Spanish bishops, who in turn reformed the lower clergy after a plan outlined by the national assembly of the clergy convoked by the sovereigns in Seville in 1478 and by the cortes of Toledo in 1480. Many reformers were zealous, and a multitude of synods were held. The provincial synod of Aranda called in 1473 by Alfonso Carrillo, the synods of Toledo convoked in Alcalá and Talavera in 1497 and 1498 by Cisneros, and the synod of Palencia in 1500 summoned by Deza were especially noteworthy. The majority of bishops shared the positive ideals of clerical reform, fostering spiritual and cultural life and the reorganization of pasto-

ral care. To carry out the reform, many colleges for the training of priests were founded: Sigüenza in 1476, Toledo in 1485, Granada in 1493, Seville in 1506, Alcalá in 1513, Salamanca in 1510 and 1517, and many more in the 16th century.

The reform of the religious, after an initial move inspired by Talavera (1475–92), began on a grand scale after 1495 under Cisneros with many bulls and briefs from Alexander VI. Directed primarily to Franciscans, it extended also to Cistercians, Benedictines, Dominicans, Augustinians, and, to a lesser degree, to Premonstratensians, canons regular, and others.

*Cultural Advance.* Cultural life too received a vigorous stimulus that lasted into later reigns, giving Spain a hegemony in theology and the humanities to accompany its political eminence. The central figure again was Cisneros, who in 1508 founded the University of Alcalá, the most important center of Spanish humanism, where the Church had access to the achievements of the Renaissance in literature, philology, and humanism and where free criticism and a wide representation (chairs of NOMINALISM and SCOTISM as well as THOMISM) were introduced into the teaching of philosophy and theology. The ideas of ERASMUS, whom Cisneros invited in vain to teach at Alcalá, had free scope. The Complutense POLYGLOT BIBLE (1502–14) was a typical example of this spirit.

All these elements brought about the introduction, on the spiritual plane, of the DEVOTIO MODERNA and the Erasmian ''philosophy of Christ'' that so influenced later Spanish spirituality. The ideas were widely diffused even outside universities thanks to the new invention of printing, and people came into direct contact with Holy Scripture, the Fathers, and the best ascetic-mystic authors.

Isabella died in 1504, Ferdinand in 1516, and Cisneros in 1517. In less than 50 years (1474–1517) there had occurred in the ecclesiastical sphere a gigantic achievement that in retrospect appears to be the germ from which grew the Church of Spain (and Spain itself), especially in the 16th and 17th centuries.

**Reform and Counter Reform: 1517–1700.** The theological and spiritual renovation begun at Alcalá spread year by year. One of its merits was that it occasioned the reform of method and the institution of a theological dialogue in the University of Salamanca through the work primarily of Francisco de VITORIA (1480–1546) after 1526. This method was characterized by a criterion independent of and above the various schools, by the use of St. Thomas' *Summa* as a text, by recourse to sources (Holy Scripture, acts of councils, Church teaching, etc.) and all the aids employed by the Renaissance and humanism, by simplicity of exposition, and by concern for problems of the time (the conquest of America, just war, etc.). Melchior CANO, OP (1509–60), systematized this method, and Domingo de SOTO, OP (1494–1560), composed the first great moral treatise. From this center in Salamanca went forth the great theological reform that produced figures such as Domingo BAÑEZ, OP (1528–1604), Diego LAÍNEZ, SJ (1512–65), Alfonso SALMERÓN, SJ (1515–85), Francisco SUÁREZ, SJ (1548–1617), and Alfonso de Castro, OFM (1495–1558), who systematized penal law. The profundity of Spanish theology was confirmed at the Council of Trent and is suggested by the number of Spaniards teaching in the Universities of Paris, Coimbra, Louvain, Rome, Ingolstadt, Prague, and others. This was one of Spain's most important contributions to the reform of the universal Church.

The spiritual movement of Cisneros came to flower in the ascetic-mystic splendor of such figures as the Franciscans BERNARDINO OF LAREDO (d. 1565), Alfonso of Madrid (d. 1545), and FRANCIS OF OSUNA (d. 1540); the Dominican LOUIS OF GRANADA (d. 1568); the Carmelites St. TERESA (d. 1582) and St. JOHN OF THE CROSS (d. 1591); the Jesuits St. IGNATIUS (d.1556), Alfonso RODRÍGUEZ (d. 1616), Luis de la Palma (d. 1616), ALVAREZ DE PAZ (d. 1620), and Luis de la Puente (d. 1624); the Benedictine abbot of Montserrat, García de CISNEROS (d. 1510); the Augustinians St. THOMAS OF VILLANUEVA (d. 1555) and Luis de LEÓN (d. 1591); and the secular priest Bl. JOHN OF ÁVILA (d. 1569), confessor of saints. The reform of religious orders continued, Franciscans by St. PETER OF ALCÁNTARA (d. 1562) and Carmelites by St. Teresa and St. John. New orders were founded, the Jesuits by St. Ignatius and the clerics of Pious Schools by St. JOSEPH CALASANCTIUS (d. 1648).

A byproduct of the mysticism fostered by Cisneros was the heterodox Illuminist Movement of the *ALUMBRADOS* among the masses and converted Jews and Moors, especially in New Castile, suppressed by the Inquisition from 1524. The Erasmian spirit of reform dominant in the *bourgeoisie* and intellectual circles determined the religious policy of Charles V (1516–56) in the Empire, through the influence of Erasmus himself and the Spanish Erasmists Juan Luis Vives, Alfonso and Juan de VALDÉS, and Vice Chancellor Miguel May, educated in Barcelona.

*Charles V.* Charles's plan of empire did not entail a universal empire or monarchy, but rather the hegemony of an emperor who maintains peace among Christians to be able to war against infidels, an ideal shaped by Ferdinand and Isabella in their testaments and proposed to Charles in 1516 by First Secretary of State Pedro de Quintana. In 1520 Charles declared Spain to be ''the for-

tress, defense, wall, refuge, and final security'' of his other realms and lands; and all the spiritual and material resources of Spain, including gold from America, did service for the religious policy of the emperor. This policy, based on the ideals of Erasmus, sought a reconciliation among Christian princes and between Catholics and Protestants, while promoting an ecclesiastical reform to restore religious unity. But Spanish and imperial policy failed in both respects. France, German princes, and even the popes opposed the political aims of the emperor, who was only partly successful against them in wars in France, Germany, and Italy. In the religious sphere the Protestant position became radical in Calvinism, supported by German princes and the French king, who saw in Protestant particularism the basis for the struggle of autonomous states against Charles's pet idea of empire. Important but relative triumphs were the convocation of the Council of Trent by Paul III, the first two stages of which (1545–49, 1551–52) constituted the last attempt at religious conciliation; and the uncertain but generally positive course of the war against the Turks. The treaty of Passau (1552) and the religious peace of Augsburg (1555) made the religious division of Europe definite, and thus ruined the imperial policy of Charles V. With this bitter medicine, in 1556 he abdicated from the Empire and left Spain and its dominions to his son Philip II.

*Philip II.* The failure of the conciliatory policy resulted in loss of status for Erasmists in Spain. They gained a political victory in Valladolid in 1527, but opposition to them increased until, in 1530, the Inquisition began to investigate charges of illuminism and Lutheranism against large numbers of Erasmists. A fear of Protestant infiltration developed, reaching its height under Philip II, whose religious policy was modeled completely on the Counter Reformation, the product of the third stage of Trent (1562–63) and the inevitable consequence of the collapse of the ideals of empire. Spain, cooperating closely with Archduke Ferdinand I, who succeeded to the Empire, became a kind of fortress and paladin state in the fight against Protestantism and the infidel Turks. The Inquisition, spurred on and supervised by the king, suppressed the only Protestant centers of any importance, Valladolid and Seville, in 1559–60 and, with a zeal explained only by the great fear, prosecuted anything that indicated connivance with the ideas of Luther and Erasmus: such as Holy Scripture in the vernacular, commentaries on Scripture for the laity, ascetic and mystical writings tainted with illuminism.

Along with persons and movements undoubtedly of Protestant origin or heterodox tendency (the *alumbrados* of Llerena, 1574–78), persons undeniably orthodox (Bl. John of Ávila, St. Teresa, St. John of the Cross, Luis de León) were subjected to the scrutiny of the Inquisition. A typical example of the fear and the impassioned religious fervor then prevalent in Spain appears in the dramatic trial of Abp. Bartolomé de CARRANZA of Toledo (d. 1576), which offered an outlet for the personal enmity of the Inquisitor Fernando de Valdés, Melchior Cano, and others, while providing Philip II with the opportunity to defend the Spanish Inquisition with regard to the papal tribunal. Philip's prohibition against Spaniards studying in universities abroad in 1559 (renewed in 1568) may have kept heresy out, but it also isolated Spain from the current of European thought until the 18th century. The Wars of Religion fought all over Europe were a gigantic effort and had some spectacular victories, but they had no chance of bringing about the triumph of the Christian policy of Philip ''the Prudent.'' The only substantial victory, the naval defeat of the infidel Turks at Lepanto (Oct. 7, 1571), was not lasting. The Moriscos, constantly conspiring with the Turks against the security of the Spanish state, were more a political than a religious problem. Philip II's attempt to handle them by mass conversion not only failed but worked against him. Philip III's expulsion of about 300,000 of them between 1609 and 1614 was also more for political than for religious reasons.

Philip's concern for domestic church matters appears in his negotiations with the Holy See to obtain new dioceses: Orihuela (1564), Barbastro and Jaca (1571), Teruel (1577), Solsona (1593), Valladolid (1595), and the division of Albarracín and Segorbe (1577). The decrees of the Council of Trent, officially received on July 12, 1564, were applied through provincial councils: Tarragona in 1564; Toledo, Valencia, Salamanca, Granada, and Saragossa in 1565; and Toledo in 1581–82. Spain's great reform bishops at Trent were Martín López de Ayala, Bernardo de Sandoval y Rojas, Pedro Guerrero, and Bernal Díaz de Luco. Among others deeply moved by spiritual and pastoral zeal for reform who were not at Trent should be noted Abp. Juan de Ribera of Valencia (d. 1611).

The Council of Trent was accepted ''saving the rights of king and country'': meaning except rights linked to the *patronato real* over dioceses and certain benefices; the royal exequatur and placet introduced by Charles V in 1523, 1528, and 1543; *recursos de fuerza,* or appeal from ecclesiastical to civil tribunals; and other items. All this constituted the basis of the Regalism thought out and scientifically systematized by Diego Covarrubias (d. 1577) and later canonists, which, sponsored by the state, gave rise to serious conflicts with the Holy See in the 17th century, especially under Philip III (1598–1621) and Philip IV (1621–65). The most serious crisis, that caused by the defense of the Spanish crown in Rome by Bp. Domingo Pimentel of Córdoba and Juan Chumacero y Carrillo in 1633, led to the breaking of relations and the

closing of the papal nunciature in 1639. The Facchinetti concordat ended the crisis with a concession by the Holy See with regard to the privileges of its nunciature. Civil courts were showing themselves more and more opposed to ecclesiastical immunities.

*Decline.* Meanwhile Spain's economic and political fall was in course: the defeat at Rocroy in 1643, the Peace of the Pyrenees in 1659, the Portuguese independence of 1640 finally recognized in 1668. Spain's European religious policy came to ruin with the treaties of Westphalia in 1648. The theological idealism represented in Spain's combined defense of Catholicism and of the supremacy of the state was cause enough for her general collapse. Still, Spain's religious spirit lasted well into the 17th century and inspired another golden century of the arts, expressed in the transcendent painting of El Greco (d. 1614), the polychrome sculptures of Gregorio Fernández (d.1636), Martínez Montañés (d. 1649), and their disciples, and the writings of priests Lope de Vega (d. 1635), Tirso de Molina (d. 1648), and Calderón de la Barca (d. 1681). There also unfortunately existed an inordinate concern among bishops for precedence and prestige, an excessive number of clerics, inadequately trained and lacking apostolic zeal, and an abundance of superstition among an inadequately instructed laity. To offset this laxity, prelates such as Ven. Juan de PALAFOX Y MENDOZA (d. 1659) worked zealously to evangelize their dioceses, fostering FORTY HOURS DEVOTION to the Eucharist, sponsoring groups such as the School of Christ to encourage piety and prayer, and making special use of religious orders for missions and teaching (St. VINCENT DE PAUL's Congregation of the Mission, St. Philip NERI's Oratory). Popular missions were preached by Jesuits Baltasar Gracián (d. 1658), Jerónimo López (d. 1658), and Tirso GONZÁLEZ (d. 1705), the last a Jesuit general known for his opposition to probabilism in moral theology. The widely known mystic teachings of Ven. Mary of ÁGREDA (d. 1665) inspired the painting of J. Ribera (d. 1659), F. Zurbarán (d. 1662), and B. Murillo (d. 1682).

**Regalism and Enlightenment: 1700–1808.** The heightened Bourbon Regalism, given perfect expression by Melchor de Macanaz, produced a deep split in the Spanish episcopacy that would last until the late 19th century. When Philip V (1700–46) broke relations with the Holy See in 1709, the split became open. Opposed to the king were the primate, Cardinal Portocarrero of Toledo; the archbishops of Seville, Granada, and Santiago; and in particular Bp. (future cardinal) Luis Belluga of Cartagena (d. 1743). In conflict with these ultramontanes were bishops who championed the most blatant regalism, actively represented by Francisco de Solís (d. 1716), Bishop of Lérida and later of Córdoba. A middle group, called Jansenists later in the century, while Regalist and influenced by the Enlightenment, maintained a true Christian spirit and a deep devotion to the Church. This spiritual synthesis differentiated the Spanish from the general European Enlightenment. The crisis of 1709 embittered the movement against clerical privilege and ecclesiastical immunity. After the sterile concordats of 1717 and 1737, that of 1753 recognized the *patronato real* in its fullest extension in return for insignificant concessions by the Spanish government.

This Christian Enlightenment was guided by Benijo Feijoo (d. 1764), who spearheaded the enormous historicoecclesiastical work of a generation of scholars. The belief in the right of the state to many of its claims against ecclesiastical immunity and in the ideals of progress and patronage of culture under an enlightened despot—the best example of which was Charles III (1759–78)—were shared by many Christians. They were also shared by some members of the clergy and bishops, such as those who in 1765 endorsed the *Tratado de la regalía de amortización* by statesman and economist Pedro Rodríguez de Campomanes (1723–1803) and those who approved the expulsion of the Jesuits in 1767. Perhaps the best representative of this group was Bp. Philip Bertrán of Salamanca (d. 1783), who was supported by many close associates, such as Bp. José Climent of Barcelona (d. 1782) and Abp. Francisco Armañá of Tarragona (d. 1803). Marked by great pastoral zeal, they were concerned with the education of the clergy, preaching, and the catechetical instruction of the faithful. Seminaries thrived, especially after the expulsion of the Jesuits, many of whose houses were converted to seminaries. Preaching became simpler and more practical, prompted by the keen criticism of José Francisco de Isla, SJ (d. 1781). Models of the new style were the Jesuit Pedro of Calatayud (d. 1773) and the Capuchin Bl. DIEGO OF CÁDIZ (d. 1801). The clergy were numerous (172,231 according to a census of 1797), but only about 20,000 devoted themselves to pastoral care; the faithful held the rural pastor in very high esteem. Several religious orders did service in education and social work, areas to which the state still paid little heed.

Moderates lost ground with the outbreak of the French Revolution in 1789. In the last years of Charles IV (1788–1808) religious policy was determined by extremist Regalist ministers, supported by Félix Amat (d. 1824), titular Archbishop of Palmyra, the priests Joaquin Lorenzo Villanueva and J. A. LLORENTE, and others. Such clergy, espousing Regalist and episcopalist (even heterodox) views, almost provoked a national schism in 1799.

**Years of Violence: 1808–1936.** Spaniards continued to be both good Christians and attached to the traditional

ways and institutions of the Church, as they showed in the War of Independence against Napoleon (1808–13), when they defended their religious ideas as well as their country. But in the constitution of the *cortes* of Cádiz in 1812 the extremist ideas of the French Revolution triumphed over those of enlightened despotism. More than half the 2,128 monasteries were suppressed, freedom of the press was declared, and the Inquisition was abolished. While Ferdinand VII (1813–33), on his return in 1814, abrogated these measures and installed unrestrained absolutism, six years later revolutionists forced the reimplementation of the constitution of Cádiz with all its consequences: the Jesuits were again expelled, many bishops were exiled, and relations with the Holy See were broken. In 1823 absolutism was restored with French intervention (the 100,000 sons of St. LOUIS IX). Things were made worse by the dynastic war between Carlists and liberals, who in 1835 renewed the measures against monasteries, further restricted ecclesiastical liberties, and issued laws of amortization, confiscating much church property; it was the final act of a campaign by the state that had gone on for centuries and had been especially hard in the 1700s. Convents were burned, religious were murdered in Madrid (1834), Saragossa, Murcia, Barcelona, and elsewhere (1835), and several bishops were exiled in the bloody persecution of the Church.

The Concordat of 1851 made Catholicism the only recognized religion in Spain and revised the map of Spanish dioceses; the Church renounced the amortized property, and the state agreed to subsidize cult and clergy; the king retained his right of *patronato* unrestricted. In the Liberal period 1854 to 1856 persecution was renewed, and the revolts of 1868 and the fanatic character of the first Republic (1873–74) made the concordat practically useless. The situation of the Church became more difficult with the political-religious split of Catholics and clergy into traditionalists (liberal conservatives or liberal Catholics) and integrists. Neither the advice of great thinkers such as Jaime BALMES (d. 1848) and J. F. DONOSO CORTÉS (d. 1853), nor the good intentions of certain governors, nor the warnings of Pius IX and Leo XIII could mend the split. The most important cultural and political figures of the late 19th and early 20th century were shaped in the Free Institute of Education, founded by Francisco Giner de los Ríos, which introduced new pedagogical methods into Spain and provoked a real cultural renaissance. Unfortunately, it was basically laicist and antireligious. Apologetics and polemics dominated the Catholic field, the greatest positive contribution being by M. Menéndez y Pelayo (d. 1912).

A spiritual and cultural renaissance of the Church marked the end of the 19th century, thanks especially to religious orders: the Augustinian university in the ESCORIAL (1893), the Jesuit Faculties of law and letters in Deusto (1886), the pontifical university of Comillas (1890), and the pontifical Spanish college in Rome (1892). St. Anthony M. CLARET (d. 1880) and P. Tarín, SJ (d. 1910), were apostles of the people. Catholic socialism had a forerunner in Anthony Vincent, SJ (d. 1912), but neither he nor his followers could form a unified organization or infuse the Christian spirit into worker movements, which since 1843 had drifted away from the Church. The only organized general movement, albeit composed of minorities, was that conceived by Angel Ayala, SJ, and put into practice by Angel Herrera, Bishop of Malaga after 1947, who founded the national Catholic Action of Propagandists (1909) and organized Catholic Action (1924)—both events of prime importance in the religious life of 20th-century Spain.

In the first decades of the 20th century, popular manifestations of Catholicism alternated with persecution by anticlerical governments. After the dictatorship of Primo de Rivera (1923–30) brought years of religious peace, the Republic was installed in 1931. Its fanatic character quickly appeared in the burning of convents in Madrid, Málaga, and elsewhere (May 1931). A discriminatory constitution was voted into law, the Jesuits were dissolved, the cardinal primate of Toledo was expelled, and the state confiscated all church goods. A Catholic reaction in 1933 under José María Gil Robles was annulled in February 1936 by revolutionary forces who began a regime of anarchy and terror.

**National Movement: 1936–39.** The National Movement begun on July 18, 1936, under General Francisco Franco was designed to remedy the political and social situation created by the Republic. Begun as a military insurrection to restore legality and order, it evolved into the Spanish Civil War (1936–39). For many it also became a religious war in defense of Catholicism and the Church, as the episcopate solemnly declared in a common letter in 1937. In response, violent religious persecutions were systematically carried out. Under José Giral (July 20–Oct. 4, 1936) 2,600 secular priests (12 bishops), 1,200 religious, and 100 nuns were murdered. Under Largo Caballero, the ''Spanish Lenin'' (Oct. 4, 1936–May 18, 1937), 1,400 priests, 1,130 religious, and 150 nuns were murdered. Countless laymen died simply because they were Catholics; to carry a religious object (crucifix, medal, rosary) was reason enough to be killed. By the end of the war 6,832 clerics (4,184 secular, 2,365 religious, and 283 nuns) were dead, called genuine martyrs by Pius XI. Meanwhile a clandestine ecclesiastical and religious life was organized; Mass was celebrated, the Sacraments administered, and mutual aid provided, in areas such as the Dioceses of Madrid and Barcelona, with an extraordinary precision in organization.

The common letter of the episcopate noted, in 1937: ''The Church, although peaceful of nature and neither desiring nor participating in the war, could not be indifferent in the struggle. . . One side seeks to suppress God, whose work the Church is to do in this world, and works great harm to the Church in persons, things, and rights, such as probably no institution in history has suffered. The other side, despite human deficiencies, is the force seeking to preserve the old life, Spanish and Christian.'' Accordingly, Catholic forces joined Franco's National Movement, excepting only separatist Basque Catholics seeking autonomy. Pius XI (Sept. 14, 1936) blessed ''those with the difficult and dangerous task of defending and restoring the rights and honor of God and religion, that is to say, the rights and dignity of men's consciences.'' In the months following, pastoral letters on the spiritual value of the Movement multiplied: ''The Two Cities'' by Bp. Play Deniel of Salamanca (Sept. 30, 1936); the many documents of Cardinal Isidro Gomá. of Toledo, among them ''The Case of Spain'' (Oct. 23, 1936), ''Spain's Lent'' (Jan. 30, 1937), and ''Lessons of War and Obligations of Peace'' (Aug. 8, 1939). But the Church did not intend to''guarantee the conduct, aims, or intentions that in the present or future might disfigure the noble visage of the National Movement in its origin, its course, and its ends.''

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[J. FERNÁNDEZ-ALONSO]

### THE CHURCH SINCE 1939

When the Spanish Civil War ended on April 1, 1939 and the authoritarian regime of Franco began, the Church faced the difficult task of material and spiritual reconstruction. New government legislation promoted the restoration of Christian life and the repeal of the antireligious laws of the Republic on civil marriage, secularization of cemeteries, ''religious denominations and congregations,'' divorce, and the budget for cult and clergy; special laws were issued for the reconstruction and restoration of churches. While a new concordat was being prepared to replace the abrogated concordat of 1851, special arrangements were made with the Holy See regarding presentation for the election of bishops, provision for benefices not consistorial, state subsidies for seminaries and church universities, restoration of the Rota tribunal of the nunciature in Madrid, and military jurisdiction and

religious service for the armed forces. Politically, Spain navigated the tumultuous 1940s by retaining non-belligerent status during World War II, and distancing herself from communist leaders.

**The Concordat of 1952.** According to the nation's new concordat, signed Aug. 27, 1953, Catholicism''continue[d] to be the only religion of the Spanish nation'' and would enjoy official protection; no one would be molested because of his beliefs, but the public cult of other religious denominations would not be allowed (art. 6 of the Charter of Spaniards, incorporated as appendix 7 to the concordat); the principles regulating relations between Church and State according to the code of Canon Law were also recognized. A reconfiguration of the Spanish ecclesiastical map was done in 1956 as a consequence of the signing of the Concordat of 1952. The criterion used was to adapt the ecclesiastical boundaries as closely as possible with the civil ones.

By 1953 Franco had insured stability and taken steps to improve the Spanish economy. The improved situation was signaled by the signing of a new concordat between Spain and the Holy See in 1953 and an agreement with the United States that established four U.S. military bases in Spain in exchange for financial assistance and trade concessions. The economic nationalism favored by the right-wing, fascist *Falange* movement was gradually replaced by a capitalist system administered by technocrats, many of whom were members of Opus Dei.

**A Peaceful Political Transition.** The final decade and half of Franco's rule played out against the background of Vatican II and Franco's own efforts to prepare the country for a peaceful transfer of power. In 1969 he designated Prince Juan Carlos, grandson of Alfonso XIII, as his successor. Upon Franco's death in 1975 Juan Carlos became chief of state. Working closely with the premier, Adolfo Suárez González, King Juan Carlos steered the country toward parliamentary democracy. In the election that followed Suárez's Democratic Center received a plurality, but the party was swept out of office in 1982 with the stunning victory of the Socialist Party.

**Vatican II and Its Implementation.** The critical and creative drive of the world Church during the years 1965–75 contrasted with the stasis characteristic of the Spanish Church during Franco's dictatorship, and the country's religious foundations were eventually brought into question. The convocation of the Second Vatican Council by John XXIII in 1962 took the Church in Spain by surprise. Under Franco Spain had been politically and religiously isolated, and the council's decrees initially produced disorientation and inconvenience. During the conciliar sessions, the contribution of the Spanish episcopate (80 bishops whose median age was 65) was lackluster compared with the participation of bishops from other countries. Yet when the council ended, the Church in Spain took charge of conciliar implementation with enthusiasm and resolution, launching very significant applications in civil life, such as the legal modification of religious freedom in line with Vatican II, which challenged assumptions of Franco's regime.

Efforts to implement the conciliar decrees in Spain proved difficult. Tension resulted from the self-critical and renewal-oriented spirit as exemplified in the Joint Assembly of Bishops and Priests, held in September 1971. Although endorsed and presided over by the hierarchy and ratified by Rome as a ''positive and dynamic event for the Church,'' the assembly was strongly contested by the more conservative sectors who relied on support from Franco. The controversy drastically reduced its pastoral impact. The dynamism of change that culminated in the joint assembly gave way to a long series conflicts between 1965 and the early 1970s. The struggle on the part of the Church to become more independent of the Franco government was described by some as disengagement and faulted by others as opportunistic. In reality, it was a consequence of the global application of conciliar dynamism, which in Spain acquired special contours before Franco's ideology became obsolete. The distancing of the Church from the government inevitably degenerated into religious-political conflict. There were fines for homilies, suspension of ecclesial assemblies by civil authority, and the creation of a jail for clergy in Zamora. Church-state relations approached the point of open rupture in 1974 with the Añoveros case. Monsignor Antonio Añoveros, bishop of Bilbao, approved a homily to be read in the churches of his diocese that drew attention to the rights of the Basques. The government placed the bishop under house arrest, demanding that he be transferred to another diocese and that in the future bishops should submit an advance text of any sermon touching on ''temporal'' issues. Both the Vatican and the Spanish hierarchy rejected the government's demands.

Internal ecclesial conflicts also abounded during the latter part of Franco's reign. The ministerial tradition of Christianity was questioned, and a crisis resulted from the drop in the number of priests due to laicization and the simultaneous decline in the number of vocations. Apostolic movements experienced trouble, in particular Acción Católica, many of whose leaders resigned. Each one of its agencies relied either on the political support Franco's government or on the left and its corresponding organizations. Tension between adherents of traditional devotional practices and more modern practices sowed seeds of polarization among the faithful. In spite of the many conflicts that dominated the period, however, ecclesial renewal presented a positive image in Spanish

civil society. The Church demonstrated a critical capacity for modernization and an historical sensibility that was lacking in the political regime.

**From Dictatorship to Democracy.** Following the death of Generalissimo Franco in November 1975, the ''Spanish Miracle''—the peaceful end of 40 years of dictatorship—paved the way to democratic institutions, pluralism in political parties, and the consolidation of a State of Law. Consistent with positions it had taken during the final decade of Franco's regime, the Church aided in transition efforts and made a positive contribution to the new state of affairs, despite its loss of status as the established religion.

In a homily delivered on Nov. 27, 1975 at the ceremony inaugurating the reign of Juan Carlos I, Cardinal Tarancón (d. Nov. 28, 1994), president of the episcopal conference and archbishop of Madrid, proposed peace and reconciliation to Spanish society as a way to transcend its splintered, post-civil war conscience. Tarancón called for the acceptance of pluralism, democracy, and the endorsement of the State of Law and offered the Church's collaboration with the government, beginning with a principal of mutual independence. The new situation allowed for a strengthening of the leadership of the Spanish Church. In the years that followed, Church leadership was characterized by Cardinal Tarancón himself. His style, popularly known as taranconismo, was inspired by Vatican II in its independence, moderation, and tolerance both in church-state relationships and with regard to social issues. Both Cardinal Tarancón and the episcopal conference depended on the backing of Pope Paul VI and Monsignor Luigi Dadaglio, the long-time apostolic nuncio to Spain (1967–80). They had already found substantial support in previous years with regard to the implementation of Vatican II and the conflicts that arose with Franco's government. By renouncing political privilege, the Church sought to achieve greater moral and religious credibility.

**A New Constitution.** Two events of major importance for the Church in Spain during the transition period were the approval of a new constitution (Nov. 27, 1978) and new church-state agreements. The constitution established a parliamentary monarchy, guaranteed human and civil rights, and affirmed the nondenominational stance of the state. Article 16.3 included a specific reference to the Catholic Church: ''No denomination will have a state character. Public authorities will take into account the religious beliefs of Spanish society and will maintain the resulting cooperative relations with the Catholic Church and the other denominations.''

The organization of Spanish territory into seventeen autonomous communities after the Constitution of 1978 introduced new variations and produced a greater disparity between civil and ecclesiastical demarcations. Thus, there arose anomalous situations that produced frequent confrontations and protests, such as the various *arciprestazgos* of Aragon in the diocese of Barbastro that actually belonged to the Catalunian diocese of Lérida. Other readjustments of territorial boundaries sought were autonomous ecclesiastical provinces for the Basque dioceses and the various islands of the Balearic and Canary archipelagos.

Despite reservations on the part of some bishops and groups of Catholics, the Church officially accepted the new constitutional plan. In January 1979, the Catholic hierarchy and the Spanish state signed four agreements replacing the 1953 concordat that had caused difficulty for both sides, especially after Vatican II. With the new agreements, the Crown relinquished the privilege of appointing bishops it had enjoyed from time immemorial. The practice had become a stumbling block and the root of most of the tensions between the Holy See and Franco's regime. The new constitution and the church-state agreements defined the Church's public presence in Spanish society more in line with the vision of Vatican II. The Church accepted the fact that modern society is shaped by ideals of democratic liberty and political pluralism and secular, consumer, and permissive features beyond its control.

The Spanish Church deliberately renounced its claim to denominational hegemony and its privileged ties to the state in order to emphasize its identity as a community of believers. Taking its cue from Vatican II the Spanish Church decided not to rely on any specific political party, not even those of Christian orientation, in the ensuing elections. The decision of the bishops to keep the Church at the margin of political contention was inspired not only by conciliar doctrine, but also by the arduous and hostile experience of the civil war in which the religious question became a factor of social opposition.

**Socialist Change.** In the general parliamentary elections of October 1982, the Partido Socialista Obrero Español (PSOE) garnered ten million votes. The 1982 victory was followed, with a gradual decline in the percentage of votes, by electoral victories over the next decade. The triumphant election of 1982, besides being fully democratic, was historic because it brought a left-of-center government to power in Spain for the first time since before the civil war of 1936–39. The socialists launched a program of radical change with regard to politics, ethics, and culture.

The Church, for its part, accepted the socialist victory with grace and did not resist its political agenda. Many Catholic voters supported the socialist platform that of-

fered an attractive promise of much desired change. While the PSOE did not resurrect the anticlerical streak characteristic of past Spanish socialism, it did devalue the Christian tradition and religion in general. In its effort to reduce religion to the purely private sphere of the conscience, the government showed itself insensitive to maintaining harmonious relations with the Church, with Christian traditions, and the religious feelings of the vast majority of the people. In this sense, the POSE went beyond the nondenominationalism of the 1978 constitution of 1978 to a kind of ''anti-denominationalism.''

**Church-State Tensions.** Despite grudging collaboration with the Church and formally appropriate but clearly unproductive relations with the Catholic hierarchy, the policies of the socialist government were a cause of friction. Conflict occurred most noticeably in the areas of education; financial support of the Church; the media and mass communications; in policies related to the family, marriage, and youth; and in general questions of ethics and morality. According to the agreements of January 1979 the government budgeted an annual subsidy to support the Church and its various ministries. The socialist government changed the policy of budget endowment to a tax allowance, more in accord with a pluralist, democratic society. On one side, the Church did not garner a sufficient revenue with the new arrangements; and on the other, the socialist government displayed insensibility to the claims of the Church, freezing year after year the percentage of its taxes that contributors had freely decided to assign to the Catholic Church.

The media and mass communications controlled by the state were equally a frequent source of tension and resistance during the socialist term of office. In the case of television, it had the character of a monopoly until late in the socialist period. The Church regularly objected to the media's aggression toward Catholic religious sentiment, whose respect had been guaranteed in the Agreement of 1977. The Church protested programming that frequently promoted ethical standards and behaviors contrary not only to Christian morality, but also to the moral tradition of Spain.

The most significant points of contention between the Catholic Church and Spain's socialist government involved family life, education, and sexual mores. A particularly bitter conflict arose when the government introduced legislation permitting the legalization of abortion in face of the Church's traditional teaching condemning abortion as a crime against life. The Church also opposed legal initiatives on sex education and the use of drugs. While the Church was free to express its teaching, the socialist government hardly listened to it, governing and legislating in accord more with trends detected in polls than with principles.

Following the passage of the laws of education reform, Ley Orgánica del Derecho a la Educación (LODE) in 1985 and Ley Orgánica de Ordenación General del Sistema Educativo (LOGSE) in 1990, engaged in a tenacious struggle with the Church. The Church denounced what it saw as the systematic marginalization of religious education and the socialist tendency toward state control over education that favored public schools over private schools, thus creating a disequilibrium that violated the constitutional rights of parents and students regarding freedom of education and religion. The long and bitter battle portended the gradual strangulation of religious schools and the slow death of religion in public schools.

In the years after Vatican II, Catholic education changed and the influence of the Church in the field of education declined. Among the causes were the Constitution of 1978 which broke the Church's prior monopoly and promoted the general secularization of society. The two legislative pillars of the socialist government, LODE and LOGSE, furthered the trend toward lay teaching and state-controlled education. Government policy imposed serious and increasing difficulties for both private education and for its Catholic orientation. Although enrollments trended downward trend, by the mid-1990s there were 6,215 Catholic education centers in Spain, the majority run by religious, with enrollments in the millions. Four Catholic universities—in Salamanca, Comillas, Deusto, and Navarra—provided advanced studies in theology, philosophy, and other disciplines, while private Catholic universities also were established. The majority of public school students continued to exercise their choice for Catholic instruction guaranteed by the Constitution.

**Continuing the Influence of the Church.** Following a trend worldwide, the Catholic Church in Spain saw its leadership in various social arenas through the 20th century. However, both the clergy and the pope continued to provide guidance to the faithful in an increasingly secular society. Responding to the continued unrest caused by Basque demands for political autonomy, Bp. José Maria Setien Alberro volunteered to mediate the longstanding dispute, although his offer was declined by the government in 1998. Bombing incidents and other violence relating to Basque demands was condemned by Pope John Paul II as ''an abomination,'' and on Jan. 13, 2001 he appealed directly to Basque terrorists to stop the violence that ended the lives of 23 Spaniards in 2000.

In the modern history of the Church of Spain, the Spanish Episcopal Conference (CEE) held a place of distinction. From 1921 to 1965 the Spanish metropolitan archbishops met regularly in conference, but the CEE itself grew out of Vatican II. Its first statutes were passed

in March 1966 by the plenary assembly of the episcopacy and ratified by Pope Paul VI. The CEE possessed both an ecclesiastical, juridical structure and a civil one by virtue of the agreement between the Spanish state and the Holy See. Membership included bishops and their auxiliaries, the military ordinary, and retired bishops, the last who could attend meetings but could not vote. The CEE was composed of three governing bodies: the executive committee, the permanent commission, and the plenary assembly, which held annual meetings in the spring and autumn. The publication of doctrinal and pastoral texts and documents was integral to the CEE's mission to govern and guide the Spanish Catholic community.

**Papal Visits.** The visits of Pope John Paul II to Spain continued to be significant to the Church. The first took place in October 1982, shortly after the socialists gained control of the government. The pope travelled widely through the regions of Spain, his messages bolstering a revitalization of faith among Spaniards, the stimulus to the recovery of its spiritual fecundity, and a clear incitement to be actively present in the new society of socialist change that had just begun.Visits in 1989 to Santiago de Compostella to take part in the WORLD YOUTH DAY, and again in June 1993 to Sevilla and Heulva to solemnize the fifth centenary of the discovery and evangelization of America, allowed the pope to propound his vision of a new evangelization. The pope's call for a Churchwide ''examination of conscience'' as the world approached the Jubilee Year 2000 sparked a reconsideration of the Spanish Inquisition and prompted some to ask for God's pardon. Revisionist historians, reviewing that period in preparation for a Vatican conference on the Inquisition, posited that anti-Catholic propaganda during the Reformation exaggerated the violent effects of the movement, which had as its ultimate goal the prevention of civil war.

**Lay Movements and Global Outreach.** The Church hierarchy traditionally coordinated apostolic movements, associations of the faithful, and Third Orders through the Comisión Episcopal de Apostolado Social (CEAS). Another group focusing on lay activities, Acción Católica underwent a crisis of purpose in 1967, after which it was unable to recover its past ecclesiastical importance. In the postconciliar period, new associations more in harmony with the times took hold among the laity. Communion and Liberation and the Focolare movement were part of international movements; other lay groups have included OPUS DEI, education movements, devotional groups, service and charitable societies, and associations oriented according to life experience: business leaders, teachers, youth, missions, journalists, senior citizens. By 2000 approximately four million Catholics were involved in a Church-related lay association.

The Church of Spain always zealously promoted social welfare and ministered to those in need. While by the 1990s other organizations within Spain began to become more involved in social work, the social ministry of the Church also increased in intensity and scope. In 2000 religious orders ran some 3,000 hospitals, dispensaries, old age homes, and other centers, administering to the needs of over 2,000,000 people. AIDS, old age, substance abuse, and special education were among the most pressing social concerns moving into the third millennium. On a worldwide level, the ecclesial agency CARITAS functions and develops programs both in Spain and wherever an emergency situation calls for its aid. Other institutions channel humanitarian aid to Third World countries, among them Manos Unidas.

**Catholics in a Media Age.** The area wherein Church influence declined most drastically following Vatican II was social communications. The loss of influence over the daily press, periodicals, and newer media such as television, contributed, in the opinion of many, to declining traditional values and the eclipse of Catholic culture in the late 20th century. The Church's influence was eventually limited to its radio station COPE—remembered as one of the most stable and influential stations on the national scene during the Franco years—which broadcasted throughout much of Spain and had a direct relationship to the conference of bishops. An effort to suspend one of COPE's regional broadcast licenses was shot down by the courts in 1989. In addition to some direct media access, and a proliferation of Catholic-focused web sites on the Internet, the Church's message continued to be conveyed through numerous Catholic publications distributed locally by dioceses and religious congregations. Despite its frustrations at influencing contemporary society via media channels, the Spanish Church continued to play a crucial role in conserving and promoting the historical and artistic legacy of Spain. The Church held about 80 percent of the national patrimony in buildings for worship, museums, archives, and libraries available for study and appreciation of both experts and the general public.

Although no longer the official state church, Catholicism continued to be the religion of the majority of Spaniards in 2000. Claiming as followers 84 percent of the country's population, the Church oversaw a total of 22,102 parishes served by 18,976 secular and over 9,000 religious priests. Despite the government's move to become a secular state in 1975, the Church retained several privileges that by the millennium had sparked protest among Spain's minority religions. In addition to denying Spain's various Protestant and other sects with tax-exempt status, a chance to receive a small percentage of monies owed the government via the country's annual in-

come tax return, and other benefits, the government began a policy of investigating what it termed ''destructive sects'' in 1989, in at least one instance identifying the Salvation Army among such allegedly destructive religious groups.

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## SPALATIN, GEORG

Humanist, reformer, and partisan of Martin LUTHER; b. G. Burckhardt in Spalt, Bavaria, Jan. 17, 1484; d. Altenburg, Jan. 26, 1545. In 1499 he was graduated at Erfurt, where he possibly met Martin Luther for the first time. As a member of the humanist circle he associated with Heinrich Urbanus and Crotus Rubianus. He taught at the monastery of Georgenthal in 1508 and was ordained. In 1509 he became tutor, librarian, and historian for the elector of Saxony, Frederick III. In the chancery after 1516 he was occupied with the affairs of the church and the university, which, with Luther and Melanchthon, he sought to reform. As private secretary, spiritual adviser, and court preacher, he could influence the elector to protect Luther. He translated the Latin writings of Luther, ERASMUS, and MELANCHTHON for Frederick. The elector died in 1525, and Spalatin became pastor in Altenburg, and married Katharina Steubel. He continued as religious adviser for the electors Johann and Johann Frederick and he was zealous in the visiting of churches and schools throughout Electoral and Albertine Saxony. Of importance is his *Annales reformationis* (ed. E. S. Cyprian, Leipzig 1718). Although many of his letters appear in *Georg Spalatins historischer Nachlass und Briefe* (ed. C. G. Neudecker and L. L. Preller, Jena 1851), those written to Luther have never been found.

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[P. L. HUGHES]

## SPALDING, CATHERINE, MOTHER

The cofounder of the SISTERS OF CHARITY of Nazareth; b. Charles County, Md., Dec. 23, 1793; d. Nazareth, Ky., March 20, 1858. She migrated to Kentucky in 1799 with the Thomas Elder family, her mother, and her sister Ann. When Bp. Benedict J. Flaget of Bardstown and his future coadjutor John Baptist David announced their plans for a religious community to instruct frontier youth, Catherine, Teresa Carrico, and Elizabeth Wells responded to the call in December 1812. In March 1813 Catherine was elected first superior of this third congregation for religious women founded in the U.S. Their first convent was a log cabin on St. Thomas Seminary farm about five miles southeast of Bardstown. Their early years were marked by poverty and hard work, but by 1829 they had obtained a charter of incorporation from the Commonwealth of Kentucky and the congregation had begun to expand. At the time of Mother Catherine's death, the original membership had grown to 145, and there were 16 convents located in Kentucky and Tennessee.

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[A. G. MCGANN]

## SPALDING, JOHN LANCASTER

First bishop of Peoria, Ill., educator; b. Lebanon, Ky., June 2, 1840; d. Peoria, Aug. 25, 1916. He was the first of nine children born to Richard Martin and Mary Jane (Lancaster) Spalding. The Spaldings had emigrated