The Old Catholicism

In 1869 Pope Pius IX convened a "general" church meeting in the Vatican. It is true that the Pope only ruled in the Roman Catholic Church, but he regarded it just as the "general" church and its special assemblies for equal importance in word and dignity to the great church assembly of Christian antiquity Later sense.

Simultaneously with the convocation of the Vatican Council, the rumor spread that the doctrines of the episcopal omnipotence and the infallibility of the pope for divinely revealed beliefs were to be explained. These teachings show that the Roman pope possesses the full abundance of the highest, orderly and immediate, truly episcopal power, not only in matters of faith and morals, but also in matters of discipline and government over the whole world, in other words that he was the only true bishop of the Catholic Church, and that all the bishops were only his deputy; and further: that a decision made by the Pope concerning a doctrine of faith and morality should be infallible, infallible, and in itself, not by the consent of the Church.

These views were not entirely new in the Catholic Church, in as much as in the Middle Ages similar claims were raised from the papal side, and in modern times the Jesuits in particular endeavored to spread them; Already at the church meeting in Trento (1545-1563), which had a large settlement with the Reformation, had tried in vain to bring them to recognition. In the meantime, this church recognition had not yet been attained; it should now be done. Like a man, all the Catholics, who felt free and German, rose against this purpose, for with these beliefs their whole ecclesiastical existence was questioned.  
Even if a full, clear knowledge was often lacking at the outset, there was generally a more or less clear feeling that these sentences had brought a whole peculiar system of views to the conclusion and with its recognition a victory Centuries had been the struggle of all the free and peoples in Catholicism. For the history of the Western Church has always had a profound inner contrast: for the first time, pioneers for simple, pure, inner Christianity have faced the partisans of the Roman chair with their external church and their political hopes and aspirations.

The free and ethnic Catholics had for a long time been no longer accustomed to the fact that the peace of their church was affected by the behavior of the Ultramontans (as we would call them today), the Jesuits, and their minds. Now their impulses for the only right and their views were to be declared decisive, and thus all the truly religious minds in the Church of the soil, the right to existence, should be withdrawn.  
Thus it is comprehensible that all the religious forces that were alive in the Catholic Church had come together in the struggle against the Vatican endeavors, even if there had been no relations between them before. The whole general public turned their attention to this struggle, for at that time the Catholics were still active in all political camps, and took part in all general endeavors in scientific, artistic, and social fields; It was not yet as it was today, for Ultramontanism had not yet held its triumph, drawing its path with denominational parties, universities, associations, trade unions, bathing beaches, and dancing.

All the efforts of bishops and theologians from different countries to defend their doom were unsuccessful: on the 18th of July, 1870, the new faiths were proclaimed as "divine revelation"; 533 members of the church assembly agreed. But they did not represent any part of the church; Because they were only titular bishops or the like, 77 represented the church in the most recently-conquered parts of the world America and Australia, many other areas of mission, and could not, as the meaning of a vote at a church assembly, And another figure represented very small dioceses. 250 had previously not, however, declared themselves against this; 35 million believers and just the old parts of the church were represented, while 25 million believers were still in the process of being represented. More than half of all Catholics were therefore uninvolved in the proclamation of these teachings.

The German bishops had for the most part endeavored to prevent the proclamation of the faiths; But once the proclamation had taken place, they soon brought their conscience to rest, and now demanded their priests and faithful to accept and acknowledge these beliefs, but from meetings, books, pamphlets and newspapers they sounded 1,000 times "no".

Of course, there could be no question of a unified movement, which was not the contradiction of a particular ecclesiastical tendency or party, but rather the rebellion of the whole true Catholicism; There were so-called "old-Catholic associations" in Baden, who had endeavored to cultivate German consciousness in Catholicism since the days of the Syllabus, as well as "Catholic associations for the defense of the villian innovations" which had arisen in the emergency of the moment; The luminaries of science stood with their pupils and followers, and next to them the heroic peasant chaplain, Thomas Braun, who had fought for the old Catholic truth since the proclamation of the Immaculate Conception of Mary-almost alone against a world-under pathetic police attacks in Lower Bavaria Had suffered. At one stroke, however, the movement had a central point, as the respected Catholic scholar of the day, the penitent and Professor Dr. Ignatz von Döllinger, in Munich, openly and publicly the new doctrines "as a Christian, as a theologian, as a historian, as a citizen" Could not accept it, and was brave and firm in that attitude, even when he finally had to take over the Church. Thousands of letters of approval and explanations flowed together; The university teachers had become the leaders. They gathered together fellow-men; In repeated discussions here and there they had gained touch; Munich, Bonn and Breslau were their headquarters. The clearest wish among them was the Prague Church Law Teacher Dr. Johannes Friedrich von Schulte.

In September 1871, the first Old Catholics' Congress met in Munich. In the meantime, all the leaders had fallen into the hands of the church, the faithful threatened the same fate as soon as they became aware of their conviction. The timid people wanted to endure this, and to have it all over again, with the repeated objection; It was with others, especially from Schulte, who made the decision to take self-help and to collect their own communities. Thus the break with the Roman church, founded on 18 July 1870, was completed and a new home was created for the old Catholic Church. The Old Catholic Church, on the other hand, separated itself externally from the Roman, on the one hand, and on 18 July 1870, with the dogmatic explanation of the episcopal omnipotence and the doctrinal infallibility of the pope, the return to the ground of the old ecclesiastical Catholic doctrine Made it impossible for ever, had left the wide circle in her before.

A second Old Catholics Congress in Cologne in 1872 created a preliminary order for the church life and made the preparations for the election of a bishop; On June 4, 1873, a meeting of 21 priests and 56 lay deputies of the communities that had come into existence elected Professor Joseph Hubert Rheinkens, the first bishop, at the University of Breslau; On May 27, 1874, the first synod, by unanimous acceptance of a "synodal and church order," prepared by a third congress, held in Constance, in 1873, gave back the old church constitution to the young church system.  
At the same time, things developed in Switzerland and Austria.  
A church community, of course, needs a church, so it was also in Cologne. It was necessary here, because there were few financial resources available to find financial community members who would participate in church building. Franz Clouth did so. At the lead-in glazing, in which he financed it.