

**Maid or companion:
Austrocatholicism as a model of the Catholic state or state Catholicism?**

The presented work is from the field of legal history, but due to the topic, it also extends into other branches of law, especially religion law. This topic is the relationship between the state and the Catholic Church in the Habsburg Monarchy (including the period of the Austrian Empire and the Cisleithania). That is a relationship that is sometimes called the term austratolicism. The author's goal is to characterize this concept.

To this goal, the religion law model of the Habsburg monarchy is first characterized, as well as the dynastic relationship of the Habsburgs to the Catholic Church and, in this context, the *Ius exclusivae* institute. Subsequently, the work turns into a historical interpretation of the changes in the mutual relations between the state and the church. It begins in the 18th century (with a small excursion into the deeper past), part of which is devoted to a situation where the church was ruled by an Enlightenment state called Josephineism. The author tries to understand its roots and place it in the broader context of the Enlightenment. Above all, however, he describes the methods that Josephineism applied to the Church.

The interpretation continues into the 19th century, at the beginning of which Josephineism also prevailed in the relations between the state and the church, although it underwent certain changes. The work also avoids describing contemporary thought movements that opposed Josephineism, such as liberal Catholicism and ultramontanism.

The turning point was the years 1848-1850, when as a result of the revolution and the change to the throne, state pressure on the church was released. It suddenly began to be considered as (to some extent) an equal partner of the state. The purpose of this change was to strengthen the ruling power and prevent further revolutions. The result of these changes is the conclusion of the concordat in 1855, which is analyzed in detail in the work, as well as related regulations.

The interpretation continues with other changes that took place in the liberal period (circa 1860-1879) when the German liberal governments ended the concordat and re-established new conditions in the relationship between church and state, which by methods partially return to Josephine, which remained until the end of the monarchy. However, these new conditions were only a compromise that did not satisfy either side. The last chapters thus deal with specific aspects of this period, such as the financial security of the Catholic Church or the fight for school.

Key words: Catholic Church – Austrocatholicism – Catholic state – State Catholicism - Habsburgs