

by new religious orders, who like the Jesuits came armed with papal privileges entitling them to preach and dispense the sacraments without episcopal authorization.

In an effort to “persuade” the papacy to grant him the advantages of the Concordat of Bologna, Louis XIV pressured the Sorbonne to enunciate the Gallican liberties in largely negative terms in 1663. Subsequent crises in his relations with the papacy led Louis XIV to cajole the General Assembly to again proclaim their Gallican liberties in 1682. This assembly and its declaration, often associated with Jacques-Bénigne Bousset, Bishop of Meaux, represented a high point in the history of Gallicanism. Willingly or not, the assembly put the Gallican clergy on record as endorsing the “absolutist” version of the principle of royal unaccountability and affirming the requirement of the universal church’s consent for any papal decision to be regarded as infallible. The Declaration of 1682 also gave the hitherto French liberty of temporal independence from ecclesiastical authority a new, universal application by invoking the scriptural *loci classici* of Christ’s assurance to Pilate that his kingdom was not of this world and the Pauline injunction of obedience to the divinely ordained earthly powers and principalities. But the Gallican Church’s Declaration of 1682 was also the last occasion on which the monarchy would be able to bring together the various “liberties” and control Gallican discourse.

Perhaps the most interesting challenge was the Jansenization of Gallicanism. In Jansenism, the French monarchy espied a rebirth of the twin threat of Calvinism and the Catholic League, and thus solicited the papal bulls *Cum occasione*, *Ad Sacram* and especially *Unigenitus*, culminated in 1713 by Clement XI against Pasquier Quesnel’s *Moral Reflections on the New Testament*. Forced to defend Jansenists against ever fewer Gallican bishops, canonists published the works of Edmond Richer and revitalized works by Ockham and Marsilio of Padua. This radicalized form of Gallican thought ultimately merged with enlightened civic humanism to form a “patriotic” ideology that became popular during the French Revolution. The result was to split Gallican and Jansenist opinion, leaving the clergy nowhere to turn except toward Pius VI after he condemned the Revolution’s ecclesiastical reform in 1791. The conspicuous presence and activity of a counter-revolutionary clergy in turn set the stage for the Terror, after which the pro-revolutionary or formerly “constitutional” clergy tried to reconstitute itself as a free “Gallican” Church in a still formally free or republican France. But Napoleon Bonaparte’s concordat with Pius VII pulled the rug out from under this experiment. So damaged did the Gallican liberties emerge from the Revolution that “Gallicanism” eventually became a stranger in its homeland and,

to the extent that it survived at all, did so better elsewhere and among others.

Dale Vankley

Gallim

1. Hometown of Palti

Gallim (MT *Gallim*) was the hometown of Palti, the son of Laish, to whom Saul gave his daughter Michal, David’s wife (1 Sam 25:44). It may mean “heaps,” and its location is unknown.

Won W. Lee

2. North of Jerusalem

Gallim/Bat Gallim (MT *Gallim*; *Bat-Gallim* in Isa 10:30) is a town through which an unnamed Assyrian monarch would pass on his way south towards Jerusalem, according to Isaiah’s prophecy (Isa 10:24–34). Gallim was located north of Jerusalem, as evidenced by the list of towns in Isa 10:28–32, which proceeds from north to south and ends at Nob, north of Jerusalem. It may be identical with the hometown of Palti, son of Laish (see above “I. Hometown of Palti”).

Nicholas Pappani

See also → Palti

Galling, Kurt

Kurt Galling (1900–1987) was a German scholar in Hebrew Bible and professor in Halle, Mainz, Göttingen, and Tübingen. He was not only a specialist of the HB/OT but also an excellent archaeologist. Galling was a forerunner in combining interest in the material culture of Palestine with work on the biblical texts. The *Biblische Reallexikon* that he edited and his *Textbuch zur Geschichte Israels* were very influential in Germany. Current scholarship is rediscovering his book on Israel’s election traditions (1928), in which he claimed that the patriarchal tradition and the exodus tradition were two independent origin traditions. This has become a major point of debate in research on the Pentateuch. Galling was also interested in the Persian period, to which he devoted much work.

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