

The Story of the Church

Here is an overview of some of the key events in the rich history of the church. In a parallel column you will find key events of western history. This chart will give you some idea of how the story of the church fits into the story of the world.

Church History	Date	Western History
Jesus' passion, death, resurrection, and ascension	30	Tiberius: Roman Emperor
1 Thessalonians, the first writing of the New Testament	51	
Peter and Paul martyred in Rome	67–86	
	70	Destruction of Jerusalem by Roman forces under Titus
Edict of Milan: religious toleration granted to Christians	313	Emperor Constantine rules
Council of Nicea defines the nature of Jesus and condemns Arius	325	
	410	Rome falls to the Visigoths under Alaric
Conversion of Clovis	496	
Rise of monasticism in the West; rule of St. Benedict	530	
	622	Call of the prophet Mohammed; Islam founded
	732	Battle of Tours: advance of Moslems checked
Pepin's donation establishes Papal States	775	
Charlemagne crowned emperor by Pope Leo III	800	
	962	Otto the Great unifies Europe
Split between Eastern and Western Christianity	1054	

Church History	Date	Western History
	1066	Battle of Hastings: William the Conqueror in England
Church/state conflict: Pope Gregory VII excommunicates Henry IV	1077	
Council of Claremont: first Crusade is called	1095	
Crisis in England: Thomas Becket killed	1170	
Dominicans and Franciscans founded	1209–1217	
Greatest medieval pope, Innocent III, calls Lateran Council: communion once a year	1215	Signing of the Magna Carta
Pope Gregory IX begins the Inquisition	1233	
“Babylonian Captivity”: popes live in Avignon, France	1304–1377	
	1348–1350	Black Death Hits Europe
Great Schism: era of two popes	1378–1417	
	1456	Gutenberg and his moveable type produce the Gutenberg Bible
	1492	Discovery of the New World
Martin Luther posts his <i>95 Theses</i> : Reformation begins	1517	
	1521	Cortez conquers Mexico
Henry VIII of England establishes the Anglican church	1534	
Calvin founds Reformed Church in Geneva	1536	
Jesuits approved by pope	1540	

Church History	Date	Western History
	1543	Copernicus' theory published
Council of Trent: Counter-Reformation	1545–1563	
	1607	Jamestown founded
Catholics settle in Maryland	1634	LQT
	1648	Treaty of Westphalia: Protestantism settled in Europe
	1775	Birth of American nation: War of Independence begins
	1789	Death of an Age: French Revolution begins
	1815	Battle of Waterloo
	1848	<i>Communist Manifesto</i> published
Pope Pius IX publishes his <i>Syllabus of Errors</i>	1864	
Vatican I defines nature of church authority	1869–1870	
	1905	Einstein first publishes his theory of relativity
	1914–1918	World War I
	1917	Russian Revolution: Communism begins
	1939–1945	World War II
Pope Pius XII encourages Catholic biblical scholarship	1943	
	1957	Sputnik launched: Space Age begins

Church History	Date	Western History
Vatican II	1962–1965	
	1969	Americans land on the moon
Pope John Paul II elected: first non-Italian pope in 400 years	1978	

Class Project

1. Pick one century between the first and twentieth.
2. Research any one important *event* from your particular century.
3. Prepare a short oral report (five minutes) on the event. Deliver it to the rest of the class.
4. Create a time line of these events on the blackboard as they are reported. Copy them into your notebook.

St. Ignatius of Antioch

An inspiring and heroic early martyr was Ignatius, who had a long career as bishop of Antioch. Under Trajan's regime, Antioch's magistrates condemned him to the lion-pit in Rome. They dispatched him to Rome under a guard of ten soldiers.

On the way to Rome, Ignatius' escorts stopped in several cities where Christians met and befriended Ignatius. Later in the trip, Ignatius wrote his new found friends several letters to encourage them to remain strong in their faith. These letters exhort the readers to remain loyal and obedient to their bishops. Ignatius saw bishops as symbols of unity and right teaching in the church. They were the only correct guides to dispel false teachings that had crept into the church.

Ignatius made it to Rome where lions devoured him in the Flavian amphitheater, perhaps on December 19, 108. His friends preserved his bones and received permission to take them back to Antioch.

The following passage from Ignatius' *Letter to the Romans* anticipates his cruel martyrdom. It has inspired generations of Christians to remain faithful to Jesus in face of persecution and death

. . . Pray leave me to be a meal for the beasts, for it is they who can provide my way to God. I am his wheat, ground fine, by the lions teeth to be made purest bread for Christ. . . . Fire, cross, beast-fighting, hacking and quartering, splintering of bone and mangling of limb, even the pulverizing of my entire body—let every horrid and diabolical torment come upon me, provide only that I can win my way to Jesus Christ!

. . . All the ends of the earth, all the kingdoms of the world would be of no profit to me; so far as I am concerned, to die in Jesus Christ is better than to be monarch of earth's widest bounds. He who died for us is all I seek; He who rose again from for us is my whole desire.¹

✿ discuss ✿

1. Do you admire Ignatius' zeal? Why or why not?
2. Would it be right to say that Ignatius was suicidal? Why or why not?
3. Discuss several ways young Catholics can and should be a martyr (in the sense of witness) for Jesus Christ.

✿ journal ✿

Please complete the following and write a paragraph explaining your response.

If it were a crime to be a Christian, this
would be the evidence against me.....

¹ Quoted in Maxwell Staniforth, *Early Christian Creeds* (New York: Penguin Books, 1968), pp. 104–105

The Document

The *First Apology* was written by the most famous apologist of the second century, St. Justin the Martyr (c.110-165). Justin was a convert from paganism, a philosopher, and a prolific writer. Only a few of his writings have come down to us. Justin addressed his *First Apology* to the emperor Antoninus Pius (138-161) to defend Christianity against prejudice and misunderstanding.

So we are called atheists. Well, we do indeed proclaim ourselves atheists in respect to those whom you call gods, but not in regard to the Most True God, the Father of righteousness and temperance and the virtues, who is without admixture of evil. On the contrary, we reverence and worship Him and the Son who came forth from Him and taught us these things. . . .

We who formerly delighted in fornication now cleave to chastity. We who exercised the magic arts now consecrate ourselves to the good and unbegotten God. We who valued above all else the acquisition of wealth and property now direct all that we have to a common fund, which is shared with every needy person. We who hated and killed one another, and who, because of differing customs, would not share a fireside with those of another race, now, after the appearance of Christ, live together with them. We pray for our enemies, and try to persuade those who unjustly hate us that, if they live according to the excellent precepts of Christ, they will have a good hope of receiving the same reward as ourselves, from the God who governs all (*First Apology*, 113, 118).¹

✧ discuss ✧

What do you think are the three most significant reasons converts accept the Christian message?

¹ Quoted in William A. Jurgens, *The Family of the Early Fathers*, vol. 1 (Collegeville, MN: Liturgical Press, 1970), pp. 51-52

Checklist

Read through the following features of the early Christian church and identify whether they are still present in the Catholic church today.

Place a *check* for yes, and an *X* for no.

- ___ 1. reading New Testament scriptures
- ___ 2. proclaiming and witnessing to the creed
- ___ 3. gathering for eucharist
- ___ 4. common view of life (dogma and doctrine)
- ___ 5. baptism
- ___ 6. penance (reconciliation)

Based on your observations, check off your conclusion:

- ___ 1. The Catholic church has remained faithful to the original precepts of Christianity.
- ___ 2. The Catholic church has not remained faithful to the original precepts of Christianity.
- ___ 3. I am not sure.

✧ discuss ✧

- Could the church make Mass attendance voluntary and still be true to the early Christian practices?
- Is there any validity to the claims made by some groups (such as Jehovah's Witnesses, Mormons, or the Tridentine movement) that the Catholic church has swayed from the truth of early Christianity?

Apostolic Fathers

Part I: Just for fun, see if you can identify any of the following founding fathers.

1. "Father of Our Country"
2. "Father of Baseball"
3. "Father of Rocketry".....
4. "Father of Communism"
5. "Father of Capitalism"
6. "Father of Faith"
7. "Father of Basketball"
8. "Father of Medicine"
9. "Father of Rock and Roll"
10. "Father of Atomic Power"

List any other "founding fathers" that you can think of:

11. _____
12. _____
13. _____

Part II: Using pages 67-71 of the text, list eleven church fathers.

- | | |
|----------|-----------|
| 1. _____ | 7. _____ |
| 2. _____ | 8. _____ |
| 3. _____ | 9. _____ |
| 4. _____ | 10. _____ |
| 5. _____ | 11. _____ |
| 6. _____ | |

Part III: Using pages 67-71 of the text as your guide, match the church father to the clue provided.

1. "The glory of God is a human person fully alive." _____
2. *City of God* _____
3. defended the title "Theotokos" _____
4. *Letter to the Romans* _____
5. the Latin *Vulgate* _____

6. "golden-mouthed"
7. earliest Christian apologist
8. "Christ became human that we may be made divine."
9. "Father of Orthodoxy"
10. *The Confessions*

St. Augustine: The Man and the Writings

The greatest church father of all was St. Augustine, the most influential theologian following St. Paul. He was born in Africa in 354 and raised a Christian, though not baptized. A brilliant student, Augustine studied the Latin classics and mastered law and rhetoric at the university in Carthage where he ended up teaching.

During this youthful period, Augustine abandoned Christianity and lived with a mistress for fifteen years. When he was eighteen years old, he fathered a child named Adeodatus. After some years, Augustine began to grow intellectually restless. He joined the Manicheans, a heretical group that rejected the Old Testament and lived an austere life of self-discipline. For a time, this soothed his guilty feelings over his sexual immorality.

His Conversion. Augustine eventually made his way to Rome where he opened a school for boys. Within a year he secured a teaching job in Milan. There he came under the influence of Ambrose, Milan's eloquent bishop. Ambrose's sermons clarified Augustine's problems with the Old Testament and helped put in his heart a burning desire to change his life. In his spiritual autobiography, *The Confessions*, Augustine tells how he converted to Jesus Christ, accepting baptism in 378. One of the greatest spiritual works of all times, *The Confessions* moves people even today. Here is what Augustine had to say about his conversion.

I was . . .weeping . . .when all at once I heard the sing-song voice of a child in a nearby house. . . ."Take it and read, take it and read." At this I looked up, thinking hard whether there was any kind of game children used to chant words like these, but I could not remember ever hearing them before. I stemmed my flood of tears and stood up, telling myself that this could only be Good's command to open my book of Scripture and read the first passage on which my eyes should fall. . . .

So I hurried back to the place where Alypius was sitting, for when I stood up to move away I put down the book containing Paul's letters. I seized it and opened it, and in silence I read the first passage on which my eyes fell: "No orgies or drunkenness, no immorality or indecency, no fighting or jealousy. Take up the weapons of the Lord Jesus Christ; and stop giving attention to your sinful nature, to satisfy its desire." I had no wish to read more and had no wish to do so. For in an instant, as I came to the end of the sentence, it was as though the light of faith flooded into my heart and all darkness of doubt was dispelled."

–Augustine's *Confessions*, VIII.12

✿ journal ✿

What was the most moving religious experience you ever had? How did it change you?

His New Life. After his conversion, Augustine went back to Africa. His mother, St. Monica, died along the way. When he arrived in Africa, his beloved son also died. Augustine founded a monastery and became so popular with the people that he became bishop of the diocese of Hippo in 396. From that post, this remarkable man became an eminent preacher and a sensitive pastor who lived simply in the midst of his people. He organized works of charity, administered the

sacraments, and served as judge in the bishop's court. Furthermore, he tirelessly defended the Catholic faith against heresies such as Donatism, Pelagianism, and Manicheism. In addition, Augustine authored some of Christianity's most influential theological works.

Augustine's final years saw the dissolution of the Roman Empire. He lived to see the Vandal's invasion of North Africa and grieved to see the destruction of many churches and the persecution of many Christians. He opened Hippo to refugees and comforted them in their sorrow. Augustine died on August 28, 430, before he saw his own beloved diocese sacked by the Vandals.

His Writings. History remembers Augustine best for his brilliant writings. Among his most famous are his *Confessions* and *On the Trinity*, a brilliant theological treatise on the Blessed Trinity still studied today. Another famous work is *The City of God* which he wrote in the wake of the sack of Rome by the Visigoths led by Alaric in 410. *The City of God* is a sweeping view of human history. It divides history into a massive struggle between the sinful inhabitants of the City of man, exemplified by the dying Roman Empire, and the pilgrims, or believers in God who live in the City of God. Citizenship in these cities depends on one's values. Augustine points out, however, that the church is not automatically the City of God. Because the church includes sinners, it must always cooperate with God's grace and work diligently to be a sign of God's active love in the world.

St. Bernard of Clairvaux

St Bernard (1090-1153), joined a new order of religious, the Cistercians, which lived in a very strict form of the Benedictine Rule. Their modern-day descendants are the Trappists. In 1115, Bernard began his own monastery at Clairvaux in France.

From there Bernard founded sixty-six more abbeys and led a reform of medieval monasticism. His own life was one of strict fasting and penance. He wrote on many spiritual topics, especially the love of God as the perfect way to happiness. He advised popes, attacked heretics, and got involved in political disputes. He preached far and wide, even calling the Second Crusade. Crusading reformer, brilliant organizer, eloquent speaker—Bernard was the most influential Christian of his day.

Bernard promoted devotion to Mary and wrote the beautiful prayer, “The Memorare”

Here are some of his words from his book *On the Love of God*:

God deserves exceeding love from us, a love that has no measure. That is the first thing you must understand. The reason is, as I have said before that He was the first to love; He, Who is so great, loves us so much; He loves us freely, little and poor and worthless as we are. That is why I said in the beginning that measure of our love for God there should be none. For since love given to God is given to the Infinite and Measureless, what measure or what limit could it have?¹

✿ journal ✿

Write your own theological treatise on the love of God.

Answer these three questions:

- Why do you love God?
- Why should you love God?
- How can you love God?

¹ Quoted in John A. Hardon, S.J., *The Treasury of Catholic Wisdom* (New York: Doubleday, 1987), p. 191

Troubadour for Christ

Francis of Assisi (1182-1226) was born the son of a wealthy Italian cloth merchant. Baptized John Bernadoni, his father later changed his name to Francis (meaning Frenchman). Francis had an engaging personality: fun-loving, witty, poetic, and thoroughly in love with life. On his way to war, Francis met a poor man and gave him his own armor and clothing. Later, he began to have visions that enjoined him to “serve the Master.” This led him to meditate on the gospel. A verse from Matthew’s gospel (10:7-10) on sharing with the poor especially stuck with him. Eventually, Francis renounced all his worldly goods, a move that alienated him from his father. But at the age of twenty, Francis had set his future course—a life of self-renunciation and total devotion to preaching the gospel and ministering to the poor and sick.

Francis immediately began to attract followers, most of them lay people like himself. (Francis never became a priest.) He and his companions wandered the countryside, preaching the gospel and begging from the rich to share with the poor. In 1210, Pope Innocent III approved the simple rule Francis drew up for his growing band of friars. He called his companions the Friars Minor, a humble designation meaning “the Lesser Brethren.”

Francis preached with great success, even traveling to the Holy Land. Although misfortune prevented him from doing missionary work in Syria and Morocco, he did preach to the Moslem Sultan of Egypt. Though unsuccessful, Francis made a dramatic impact on the Islamic leader.

During Francis’ lifetime, a split took place in his order. Its rapid growth was more than Francis could handle. When some friars thought Francis’ simple rule of not owning any possessions was impractical, Francis resigned his leadership of the movement. He and a few faithful followers withdrew to a hermitage on Mount Alvernia. There Francis received the *stigmata*, the five wounds of Christ. During his last years, Francis composed a magnificent prayer, “Canticle to Brother Sun,” and also wrote his *Testament* and *Admonitions*. Worn out by a lifetime of severe penances, Francis’ body (which he called “Brother Ass”) could suffer no more privation. He submitted joyously to “Sister Death” in 1226. A short two years later, the pope canonized him a saint.

✿ journal ✿

Read the passage that so profoundly influenced Francis, Mt 10:7-10. Then answer the following questions. Discuss your responses in class.

1. Is it desirable or even possible to live the vow of poverty today? Explain.
2. Does the Lord provide for those who do his work? Explain.

Catherine of Siena

Catherine was the twenty-fourth child of pious parents. She was born in Siena, Italy, a city ravaged by the Black Death, in 1347. As a child, she had a deep devotion to Mary and Jesus, experiencing many visions. At sixteen she became a lay member of the Third Order of St. Dominic. She engaged in many charitable activities; for example, caring for the sick, the poor, and the victims of the many vendettas that plagued Italian families of her day.

Catherine engaged in many penances, and her personal holiness attracted both male and female followers. Leaders sought her out to settle disputes. Her forceful personality showed itself in the many letters she dictated to her secretaries to send to leaders around Europe to encourage them to reform. She taught herself to read, and when she was thirty, she learned how to write. Her fierce determination to excel in an age when women had few rights is a marvel that makes her a heroine for all ages.

In addition to her qualities of service and leadership, Catherine was a great mystic. Her inspired *Dialogue* is a rich treatise on prayer. She wrote that love of God is most dramatically shown in love of neighbor. Her own life proved that she lived what she prayed.

This single-hearted woman of peace exerted profound influence on church politics. She continuously badgered the pope's legate and Pope Gregory XI himself to return to Rome. She pulled no punches in condemning the immorality, greed, and pride of the papal court. She deeply respected the papacy, but wanted the man filling the office to live up to its responsibilities. She took the unprecedented measure of visiting the pope and demanding his return to Rome. Gregory XI did return, largely because Catherine convinced him that it was good for the church.

Catherine is a model of how a determined person of peace and good will can help the institution change for the better. We have much to learn from her.

✧ research ✧

Research the life of one of the following heroic women of the Middle Ages.

St. Clare (1194-1253)

St. Colette (1381-1447)

St. Elizabeth of Hungary (1207-31)

St. Joan of Arc (1421-31)

St. Bridget (1303-73)

Ignatian Spirituality

Part I

Ignatius believed in commitment. As a soldier, he was committed to his general. As a knight, to his king. As a lover, to his beloved. Examine the following Ignatian statements and rate your own spirituality from 1 to 10. 10 is the highest possible score on the particular item.

- | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|----|
| 1. I am Christ-centered. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 2. I show love in my deeds. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 3. I find God in all things. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 4. I live for the greater glory of God. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 5. I pray to discover the will of God | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 6. I am a contemplative in action | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

Part II

Ignatius's most famous spiritual classic is *The Spiritual Exercises*. In the *Exercises*, Ignatius asks us to reflect on different spiritual issues. Listed below are some spiritual topics to reflect on. In the space provided, jot some thoughts about these topics and your own spiritual life.

1. **Sin** . . . reflect on your sins.

2. **Death** . . . reflect on your death.

3. **Judgment** . . . reflect on God's judgment of you.

4. **Being a creature before God . . .** reflect on this.

5. **Jesus' public life . . .** reflect on your public life.

6. **Jesus' passion and death . . .** reflect on your sufferings.

7. **Jesus' resurrection . . .** reflect on sharing in Christ's triumph.

Part III

Pray the "Prayer for Generosity" of Ignatius. Comment in your journal on your reaction to it.

Lord, teach me to be generous.
Teach me to serve you as you deserve

To give and not to count the cost,
To fight and not to heed the wounds,
To toil and not to seek for rest,
To labor and not to seek reward,

Save that of knowing that I do your will.

St. Teresa of Avila (1515-1582)

A feisty, fun-loving, earthly, remarkable reformer of this era was St. Teresa of Avila, a woman of enormous intellectual ability. At the age of twenty, she entered the Carmelite Incarnation convent in Avila, Spain. At that time, convents were almost like finishing schools for young ladies. They allowed much freedom—visiting, dancing, entertaining, wearing jewelry, and eating fine foods. Teresa joined in the casual routine of her fellow nuns.

Teresa also prayed regularly and performed penances. Gradually, over the course of years, she deepened her spiritual life. She began to experience a close, mystical relationship with Jesus, one which gave her deep spiritual experiences. She developed an intimate friendship with the Lord. Later, she would teach that an excellent way to pray is to imagine talking to Jesus as to a close friend. Her familiarity with Jesus allowed her to scold him. One day, her cart turned over on the road while she was engaging in a good deed. She said to the Lord: “No wonder you have so few friends! Look how you treat them!”

Teresa’s friendship with the Lord impelled her to become a reformer of the Carmelite nuns. She left her original convent and set up a reformed convent of thirteen nuns who wanted a simple, austere life. Eventually, her experiment was so successful that she traveled throughout Spain and set up scores of convents which adopted her strict rule. Her Discalced (shoeless) Carmelites lived an austere life of poverty, withdrawal from the world, and intense prayer. Her example encouraged a Carmelite priest, St. John of the Cross, to carry through similar reforms in his own order.

Teresa’s reform efforts met many opponents, including her own Carmelite order. On occasion, Teresa even had to defend herself before the Inquisition. But she did so with courage leavened by a marvelous sense of humor. Eventually, her reform resulted in a separate order.

Teresa’s profound writings on the spiritual life significantly helped the post-Reformation church. Today, Christians still find many insights in her *Autobiography* and her *Way of Perfection*, which describes the Christian life. Teresa’s *Interior Castle* is a significant spiritual classic that outlines the various steps involved in contemplative prayer. Today we honor St. Teresa as a Doctor of the Church.

✧ journal ✧

Below you will find a few quotes from Teresa’s writings. Read and reflect on them. Then respond to the questions in your journal.

Flexibility: “Never be obstinate, especially in unimportant matters.”

Question: Give several examples of your ability to compromise, especially in small matters.

Advice on Prayer:

• “All the beginner has to do. . . is to labor and be resolute and prepare with all possible diligence to bring one’s will into conformity with the will of God.”

Question: Do you really want to do what God wants you to do? Explain.

• “Don’t imagine that if you had a great deal of time you would spend more of it in prayer. Get rid of that idea! Again and again God gives more in a moment than in a long period of time, for his actions are not measured by any time at all.”

Question: What are some moments in your day when you can turn your heart to God in prayer?

Jesus: “If we never look at Him or think of what we owe Him and of the death which He suffered for our sakes, I do not see how we can get to know Him or do good works in His service.”

Question: How often do you think of Jesus during the week? Is it important to do so? Why or why not?

Interior Castle Project

Teresa of Avila calls us to reflect on our life and our spiritual health. The challenge of this project is to draw a symbolic picture of a castle that is really a psychological portrait of yourself—your *interior castle*. It encourages you to use artistic images that represent your inner self.

Step 1: Draw an exterior picture of a castle that represents you.

Step 2: What is the foundation of your castle?

Jesus Christ?

Family?

Self?

Greed?

Love?

Despair?

Draw symbols that depict your foundation.

Step 3: Is the castle made of. . .

sand? (for a constantly changing character)

brick? (for a strong moral character)

iron?

glass?

plastic?

Draw and explain what your castle is made of.

Step 4: Design a flag to fly over your castle. It should contain symbols that represent your inner self.

Step 5: What deep, dark fears do you hide in the dungeon of your soul? Write these fears in the dungeon.

Step 6: What evils do you protect yourself from? Draw any virtues that you possess in the moat that surrounds your castle.

Step 7: What kingdom does your castle belong to? The kingdom of God or the human kingdom?

Some Changes in the Church

Pre-Vatican II

Leadership

1. church is primarily an institution, a monarchy with bishops and pastors making decisions

little room for lay participation

Liturgy

2. emphasis on sacredness of liturgy as a means of salvation; care in keeping liturgy uniform; Latin used throughout the world; priests perform, laity observe

Ecumenism

3. church is the true church of Jesus—no toleration of error; Catholics can't read the works of Protestant Reformers

Modern World

4. only Scholasticism allowed; new learning looked on with suspicion; Catholic participation in politics distrusted in some places

traditional forms of spirituality encouraged (rosary, devotion to the Sacred Heart, novenas, benedictions, etc.)

Post-Vatican II

1. church as people of God brings a sense of shared responsibility: parish councils, national advisory boards, senates, etc.

common priesthood of all believers now emphasized

collegial leadership

2. many liturgical changes: liturgy as celebration; vernacular languages; everyone participates; allowing for diverse ministries: lay lectors, ministers of the eucharist, etc.

3. ecumenical spirit encouraged: freedom of inquiry, joint prayer services, common editions of the Bible, respect for the dignity of others, intercommunion sometimes permitted with bishop's permission

4. more tolerance:
 - for different kinds of learning: advances in biblical studies; more regard for historical studies
 - for dialogue with the modern world
 - for new forms of spirituality: all are called to holiness (parish renewal, retreats, Marriage Encounter, etc.)

Questions for Further Dialogue

John XXIII called us to dialogue on issues facing the church. Today our church still must confront questions of the modern world. Read the following questions and respond to them. Then interview *three* other Catholics and record their answers as well. We can continue this call to dialogue in our church.

Aggiornamento (modernization, updating)

1. Should the church return to the Latin Mass?
2. Should priests be allowed to marry?

Renewed Attention to God's Word

3. Can a Catholic accept the theory of evolution?
4. Is fundamentalism acceptable for Catholics?

Religious Freedom

5. Should Catholic schools receive government support?
6. Should manger scenes be allowed on city property at Christmas time?
7. Should prayer be allowed in public schools?
8. Should coins have the inscription "In God We Trust"?

Active Role of the Laity

9. Do you support the ordination of women priests?
10. Is the message of Buddhism equal to that of Christianity?

Social Justice

11. Should the church be involved in political issues?
12. Does the United States have an obligation to share its economic wealth with a starving world?

❧ **conclusion** ❧

Write a two-page essay comparing and contrasting the different interviews.

Part III

Are the following, in your opinion, examples of anti-Catholic sentiment? If so, how should Catholics respond? Discuss these.

#1 *Only the Good Die Young* - Billy Joel

#2 *Like a Prayer* - Madonna

#3 An advertisement published by the United States government promoting the use of condoms. It contained a picture of a young girl kneeling before a statue of Mary. The caption underneath read:
"You who conceived without sinning, teach me to sin without conceiving."

#4 The Rev. Jimmy Swaggert has consistently claimed that the Catholic hierarchy are enemies of Christ. He has also been quoted as saying:
"Mother Teresa is going to hell unless she has a born-again experience."

#5 Monty Python's film *Life of Brian*

#6 The film *The Last Temptation of Christ*

#7 An 8,000-word hate pamphlet entitled "The Pope's Secrets" was mailed throughout the country in 1985 by a radical fundamentalist group. It accused the Vatican of:

- being responsible for the assassinations of presidents Lincoln and Kennedy
- being responsible for starting world War II and the Jewish Holocaust
- controlling the following:
 - the public school system
 - the United Nations
 - the Post Office
 - F.B.I. and I.R.S.
 - the Mafia
 - the Supreme Court
 - the telephone company

#8 A 1990 film entitled *Nuns on the Run* was promoted using this caption: "The best anti-clerical, transvestite comedy of the year!" (The same film companies would never advertise using terms such as anti-black or anti-gay.)

#9 Add any examples that you may know of:

Vocations

Write out your response to the following questions regarding religious vocations in the church. Discuss your answers with your classmates.

1. Have you ever considered a vocation as priest, brother, or sister?
2. What is the difference between a priest and a brother?
3. What promises do priests make?
4. What is the difference between a diocesan priest and a priest in a religious order?
5. In your judgment, why has the number of priests declined?
6. Should priests be allowed to marry? Why or why not?
7. Should women be allowed to be priests? Why or why not?
8. Should priests return to formal clerical dress?
9. What effect will the decline in the number of religious women have on Catholic education?
10. What priest/brother/sister has had a positive impact on your life? Why?