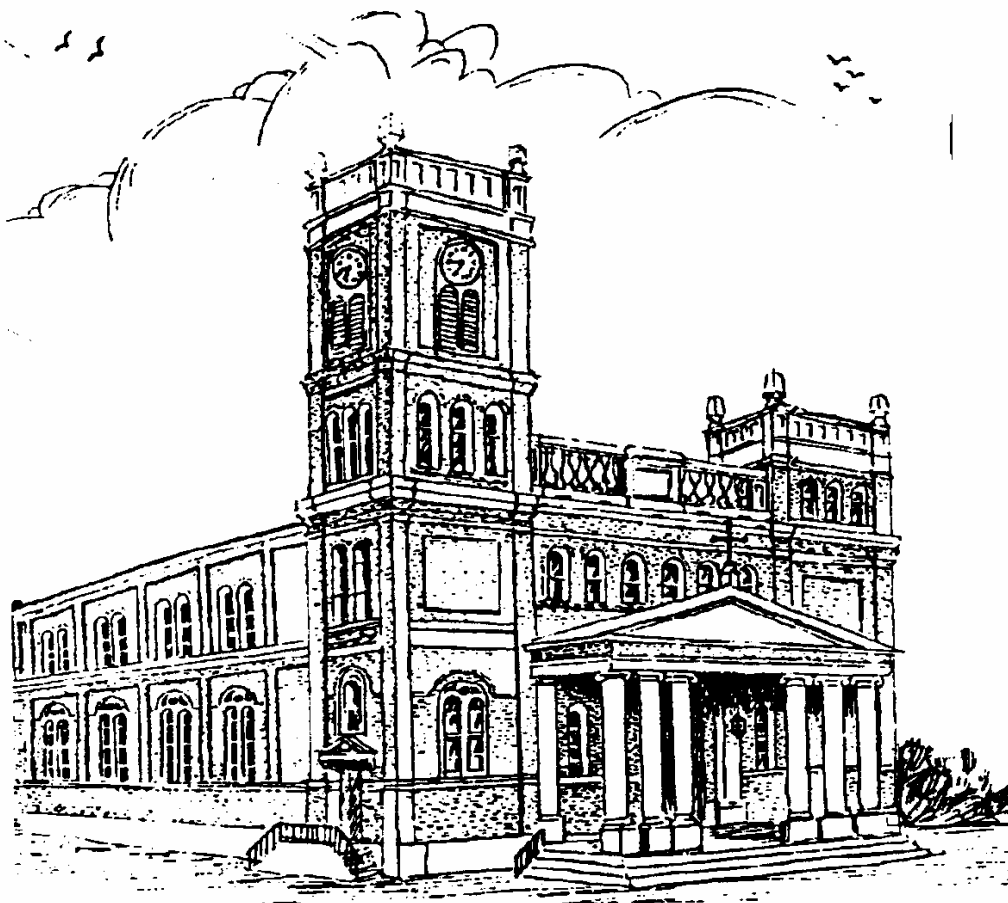


Changes in the Church

**“To live is to change and to be perfect is to have changed often”
- Cardinal John Henry Newman**



**“Progress may have been all right once, but it’s gone on too long”
– Ogden Nash**

**A four-week Workshop By
Fr. Michael Tracey**

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How do you react to change?

For the statements below, check the phrase with which you agree:

1. When choosing a restaurant for a special occasion, I want a place that serves the kind of food
___ that is generally prepared in my home.
___ that is never prepared in my home.
2. When driving to work, the store, or another familiar destination, I enjoy
___ always going the same route.
___ varying my route occasionally.
3. If planning a vacation trip outside this country, I would want to go somewhere
___ very different from what I ordinarily experience.
___ as close as possible to what I ordinarily experience.
4. In the past when I've experienced a home or job change, I've generally found it
___ positive.
___ negative.
5. Generally I view change in my life as
___ exciting.
___ disruptive.
6. I consider myself someone who
___ easily adapts to new situations.
___ hates to experience the unfamiliar.
7. As I've grown older I've found it
___ easier to accept change.
___ harder to accept change.
8. I think there have been
___ too many changes in the Church.
___ not enough changes in the Church.
9. In the last twenty years my ideas about faith, the Church, and my relationship with the Church have
___ changed.
___ not changed.
10. When I look at the Church today I feel
___ glad.
___ sad.

1. Changes in the Church

The Second Vatican Council happened from 1963 to 1965. We all have experienced the dramatic and, to many, the unsettling changes that have taken place in the church since then and continues to take place.

People have reacted to these changes in different ways. Some still object to the changes because they see it as a violation of their faith. Some, who because of past hurts with the church, see the changes as a continuing way to experience the hurt and isolation they feel. Some grew up with an image of a church that was unchanging and when changes took place, it began to shake the foundation of their faith. Others see the changes in the church as the church going “Protestant,” meaning that the church became too lax, adopted a “anything goes” attitude to things and the world. Some feel that the church, with its changes, is trying to “fit in” with the modern world.

Many have reacted positively to the changes in the church. Some even feel that it has not changed enough and needs more drastic changes. These people are comfortable with change and they see change as a necessary and worthwhile component of life in the world and in the church.

Our Reaction to Change:

Our reaction to change in the church is often guided by how we see God, church, world and our relationship to them.

Many Catholics grew up in a pre-Vatican II Church. Its most predominant feature was its **stability**. We were the true church. We could trace our history back to Jesus and the apostles.

Another feature was **uniformity**. It didn't matter where you went in the world – to your home parish or to France or Japan or anywhere else – you experienced the same Mass. The priest had his back to the people. Everyone knew his or her “place” in the church. You knew who was in charge. You knew the hierarchical structure and you knew where you fitted in. Because this experience of uniformity was so prevalent for so long, we assumed that the church had always been this way.

When did...?

1. When did lay participation begin in the church?

From the 1780's to the mid-nineteenth century parishes in the United States had a system where a certain number of men were elected to administer the financial and temporal affairs of the parish. This ceased in the 1920's, because of the development of a more hierarchical structure of the church.

2. When did we start having Mass in the vernacular?

In 384, Pope Damasus ordered Mass to be celebrated in Latin rather than Greek because Latin was the language of the people. At the Baltimore Synod in 1791, the U.S. bishops supported and used the English language for celebrating Mass and the sacraments.

3. **When were priests obliged to be celibate?**

From the beginning of the church there were priests who freely and personally chose to live a celibate life. However, in the first few centuries, there were many married priests. From the end of the 4th century, a liturgical law forbade sexual intercourse during the night before receiving the Eucharist. Around the same time, priests in the Western Church, began celebrating Mass daily. In practice, abstinence became a permanent condition for them. Many priests who were legally still allowed to marry observed this law, founded on a negative understanding of sexuality and ritual purity, superficially. In 1139, the Second Lateran Council enacted the first law of priestly celibacy and non-marriage. Even then, it took decades before celibacy became normative for all. It was from the Council of Trent in the 16th century that celibacy was not generally questioned. Today, it is questioned.

These three examples illustrate that change, adaptation, and the renewal in response to need have been characteristic of our past. Jesus gave few directives on how his Church was to be structured. Therefore, the Church has consistently changed in its self-understanding and expression throughout the centuries.

Events in the 19th century moved the church toward a more hierarchical, clerical, uniform and highly institutional model. We experienced these characteristics in the church we grew up in.

Perceptions of Reality:

How we perceive reality affects the way we perceive the reality of the church. Remember the TV show, “All in the Family?” This show stereotyped two ways of dealing with reality. First of all, Archie Bunker represents a very unbending, rigid and “static” view of life. Mike, his meek son-in-law, reflected a very flexible, adaptable view, which we might call a “process” view.

Static Beliefs

Everyone is same & should be treated the same
Uniformity is a value
Experts have all the answers
Expert advice is trustworthy
My beliefs are absolutely true
Truth are to be accepted, not questioned
Permanency and stability are values
Things, people, events are either/or

Process Beliefs

Individuals are different & be treated so
Diversity is a value
Each person finds & internalizes answers
Understood experience is trustworthy
Truth is larger than what I believe
Truth – accept but question to understand
Growth and development are values
Things, people, events are both/and

You find both views in the Church’s history. Both static and process views have positive aspects. However, the process view can more easily incorporate the positive aspects of the static view than the static view can of the process view.

Most of us have both expressed and experienced both views in our lives. In the church, we are moving from a time when the predominant view was static to a more process view. This is also true in our view of the world. This movement is also one of the fundamental reasons for changes that have taken place in our Church in recent times.

What are some features that characterize the church during the last 50 years?

1. Liturgical Renewal:

This began as early as 1903 when Pope Pius X reformed sacred music and published a decree on frequent communion.

2. Rediscovery of Scripture:

This began when Pope Pius XII wrote his encyclical allowing scholars to apply modern methods of criticism in their study of scripture.

3. Prayer:

There was a movement away from devotional and novena prayers to more shared, charismatic and contemplative style of prayer.

4. Decrease in number of priests, etc. – More lay involvement:

There has been a dramatic decrease in the number of priests, brothers, sisters, while at the same time an explosion in the number and manner of lay involvement.

5. Social Justice Issues:

The U.S. bishops have issued pastorals on the arms race, the world and the U.S. economy, racism, etc.

6. The Women's Movement:

The Women's Movement has challenged us to look at our held positions, our attitudes, values, postures, etc on various issues and has challenged us to rethink them.

7. Ecumenism:

There has been more dialogue between other churches and religions.

8. Christian Morality:

In the past, things were either black or white. There was no gray area. Today, it is not that simple. The response to Pope Paul VI's encyclical, *Humanae Vitae* became a watershed in this transition.

9. Understanding of Sacraments:

The way we understand and celebrate the sacraments has changed dramatically. We have rediscovered, recognized and celebrated the sacramentality of the early church.

10. Ministry:

There has been a flowering of ministry in the church in recent decades. People have gone from passive observers to active participants. Most people accept this change.

In these and many other ways, old truths and ways of looking at them are being looked at in a new way with fresh insights. This brings a new vitality and way of expressing them.

1. The Rediscovery of Scripture

One of the greatest influences on the Church in recent decades is the rediscovery of scripture. In the past, Catholics had limited exposure to the Scriptures. They heard them read at Mass. Many Catholics had a family Bible at home but it was seldom opened. It was used as an heirloom or for display rather than for study. You could tell a Protestant if they came to a Catholic Church. They came with a Bible. Basically, Catholics didn't use Bibles. Protestants did.

How did the Catholic Church get into this situation? Let's put it into a historical context!

The early Church both revered and used the Hebrew Scriptures. Then, they wrote their own – the New Testament or Christian Scriptures. In the fourth century, St. Jerome translated the Bible into Latin, the language of most Christians. For several hundred years Scripture was used in the liturgy, the official public prayer of the Church and in the private prayer of individual Christians.

By 1000 A.D., Scripture's place in the life of the church faded. Bibles, which had to be hand printed, were rare, expensive and protected. Priests were poorly trained and, if they could read, did not understand Latin, the language in which the Bible was still written.

Scripture stories were told and were acted sometimes acted out in morality plays. Some Scripture phrases and passages were memorized and Scripture was read at every Mass in Latin.

By the 16th century, Martin Luther's study of Scripture inspired a conversion that brought peace to his soul and upheaval to the Church. His rallying cry was "Scripture alone!" This challenged the Church's historical reliance on Scripture and Tradition as a source of Christian doctrine. Luther translated the Bible into German, and the reading of and preaching on Scripture soon became the major feature of worship in the Lutheran Church as well as other Reformed Churches.

From 1545-1563, the Council of Trent addressed many of the abuses, which Luther and the other Reformers had protested. However, the Council was strongly defensive and emphasized instead the sacraments in Catholic worship.

The invention of the printing press led to the publication of the Catholic Bible in various languages. However, in most Catholic homes, the Bible was mostly used as a convenient place to record family births, marriages and deaths.

In the 1940's Pope Pius XII officially permitted Catholics to join Jewish, Orthodox, and the Protestant scholars in working with new forms of scriptural study, the society for which it was written, the author's intention, and the literary forms the author chose to transmit the message.

The Second Vatican's Council document, the Dogmatic Constitution on Divine Revelation encouraged both the reading of and preaching on Scripture. This led to all kinds of enrichment opportunities in prayer, scripture, worship, books, video and audio tapes that explored the richness of the Scriptures and put it within the reach of the ordinary Catholic.

Versions of the Old Testament

WHY ARE THE "VERSIONS" SO IMPORTANT?

- A): It is important so we can get a proper appreciation and care with which pious believers surrounded these sacred books throughout history.
- B): To gain an insight into the opportunities of, and limitations on, those who translate and explain the literature first-hand.
- C): As a foundation to understand such things as textual criticism.
- D): New discoveries (Qumran) have helped our task.

THINGS TO REMEMBER

- A. No manuscript actually written by the author or editor of any O.T. book is extant; all existing copies are the work of later scribes.
- B. No O.T. book composed wholly or in part before the Babylonian Exile of the Jews (587-539BC) has come down to us in even a fragment actually written in that period.

MAIN PERIODS IN HISTORY OF TRANSMISSION OF O.T.

a): **Ancient Period (c 250-125ad)**

During this period it was not the practice to give any O.T. book a separate title or to add the name of its copyist or date. Through archeology and other sciences, dating is possible.

The manuscripts known to us from this period have all been found since 1947. The writings are in columns, covering only one side of skins of leather or, in some cases sheets of papyrus. The skins were stitched; the papyrus sheets were glued side by side in the form of a scroll.

The complete Isaiah scroll from Qumran consists of 17 strips of well-prepared leather sewn together into a scroll 24.5ft long and 10.5 in high.

At present, we know of 190 OT manuscripts from this period, recovered from various places: desert of Judea, caves of Qumran, caves of Masada.

The Qumran cave provide some of the following manuscripts:

Genesis 15 fragments
Historical..... Joshua, Judges, Kings (2 or 3 of each)
Prophets..... Isaiah, Jeremiah, Job, Proverbs
Psalms..... 30 manuscripts.

b): Medieval Period (135-1376)

A Samaritan Pentateuch was brought to the attention of European scholars in 1616 when a manuscript was obtained in Damascus. This manuscript fills out the plagues and other parts of the Pentateuch.

c): Modern Period (1477-)

This period includes a printed edition of the O.T. up to the year 1525. This was based on a limited choice of manuscripts.

Various Bible Societies: Bible Society of Stuttgart, British & Foreign Bible Society, Hebrew University Bible Project continued the work during this period.

Greek Versions of the Old Testament

1. Septuagint (Seventy)

This is the name commonly given to the Jewish Greek version of the O.T. Aristeas, a 2nd century BC scholar tells us that Ptolemy II Philadelphus (283-243BC) wished to have a translation of the Jewish sacred books in the library at Alexandria.

Some indicated that he requested 72 men (6 from each tribe) to make the translation. Some recent scholars suggest that, rather than being a single work or project, it is a collection of various versions of various books done independently.

The Septuagint is the first interpretation of the O.T. This version enjoyed great authority among the Jews of the Diaspora into the first century AD. It was the Greek Bible and was adopted by the early Christians when they began to evangelize the Greek world. Authority is accepted by both the Greek and Latin Fathers. As this version was used more and more in the early centuries, more and more copies were available so consequently, the text deteriorated.

2. Aramaic

As a language, Aramaic is very close to the Hebrew. Until the rise of Islam (7th century AD) it was the dominant vernacular and literary language between the Mediterranean and the Persian Gulf.

"Targum" is the Aramaic for "translation" After the Exile; Aramaic replaced the Hebrew language of the Jews. The reading of the O.T. in the synagogue was supplemented by a vernacular translation. An early-impoverished translation was replaced by a written translation.

The earliest written translation (Targum) mentioned is Job. Several fragments were found in Qumran.

3. Syriac

Syriac were various Aramaic dialects, which arose, in the early centuries of Christianity in Aramaic speaking areas. These areas would roughly indicate modern- day Israel, Jordan, Syria, Lebanon and portions of Turkey

4. Vulgate (Latin for "common" or "usual")

This was the name given to the 13th century Latin version of the Bible made by St. Jerome.

Greek was the common language of the early Church as well as the Roman Empire. The ever-growing population who didn't know Greek created demand for a Latin version.

The origin of the O.T. Latin version is unknown. It may have come about in Latin speaking provinces of N. Africa, Gaul or N. Italy. We do not have any manuscript available earlier than 5th century.

In 382 Damascus asked Jerome to revise the gospels. The work was done 383-384. Jerome used more authentic Greek text in his work.

Jerome went to Palestine from Rome and finally settled in Bethlehem. He studied Hebrew; discovered the library of Origen. He translated the entire O.T. from the Hebrew.

The Council of Trent asked for a new and corrected Vulgate in 1546. It also declared that the Vulgate was the "authentic" text to be used in the Latin Church.

5. English

In England, Venerable Bede (+735) took care that the Bible to be made available to the common folks in the vernacular.

The first complete translation into English is associated with John Wycliffe (1330-1384)

a): Protestant Versions

In 1505 John Fisher brought out the Penitential Psalms, translated from the Vulgate.

Wm. Tyndale (1490-1536) studied at Oxford, was suspected of heresy so he left England for Germany. He completed his N.T. from the Greek. Part of the O.T. from the Hebrew was published in 1530.

Cromwell, Henry VIII's Secretary of State, commissioned Coverdale to do a complete translation. It was translated from the Dutch and Latin.

King James Version (1611) was begun in 1607) by a commission appointed by James I. Scholars were drawn from Oxford, Cambridge, Westminster. It was authorized to be read in all churches.

A Revised Version was begun in 1870 because of the availability of better textual and biblical knowledge. It was the first version in over 250 years. The revised N.T. version appeared in 1881; the O.T. in 1884.

Revised Standard Version (RSV) was commissioned in 1937 by the National Council of Churches. The N.T. appeared in 1947; the O.T. in 1952; the Apocrypha in 1957. Biblical Fundamentalists saw it as heretical and as a threat to the faith.

The RSV received a Catholic imprimatur from Cardinal Cushing, Boston in 1966

Today's English Version is an American Protestant version that produced a new translation in modern English and was sponsored by the American Bible Society.

b): Catholic Versions

The Council of Trent insisted on the Vulgate version. After the Encyclical, *Divine Afflante Spiritus* (Pope Pius XII) in 1943, other translations were possible.

Douay-Rheims (1582-1609) version became the official version.

Confraternity Version (1941) involved the N.T.

Knox Version (1944-1950) was commissioned and approved by the English hierarchy. This was the work of Ronald Knox, a convert, who was trained in the classics at Oxford.

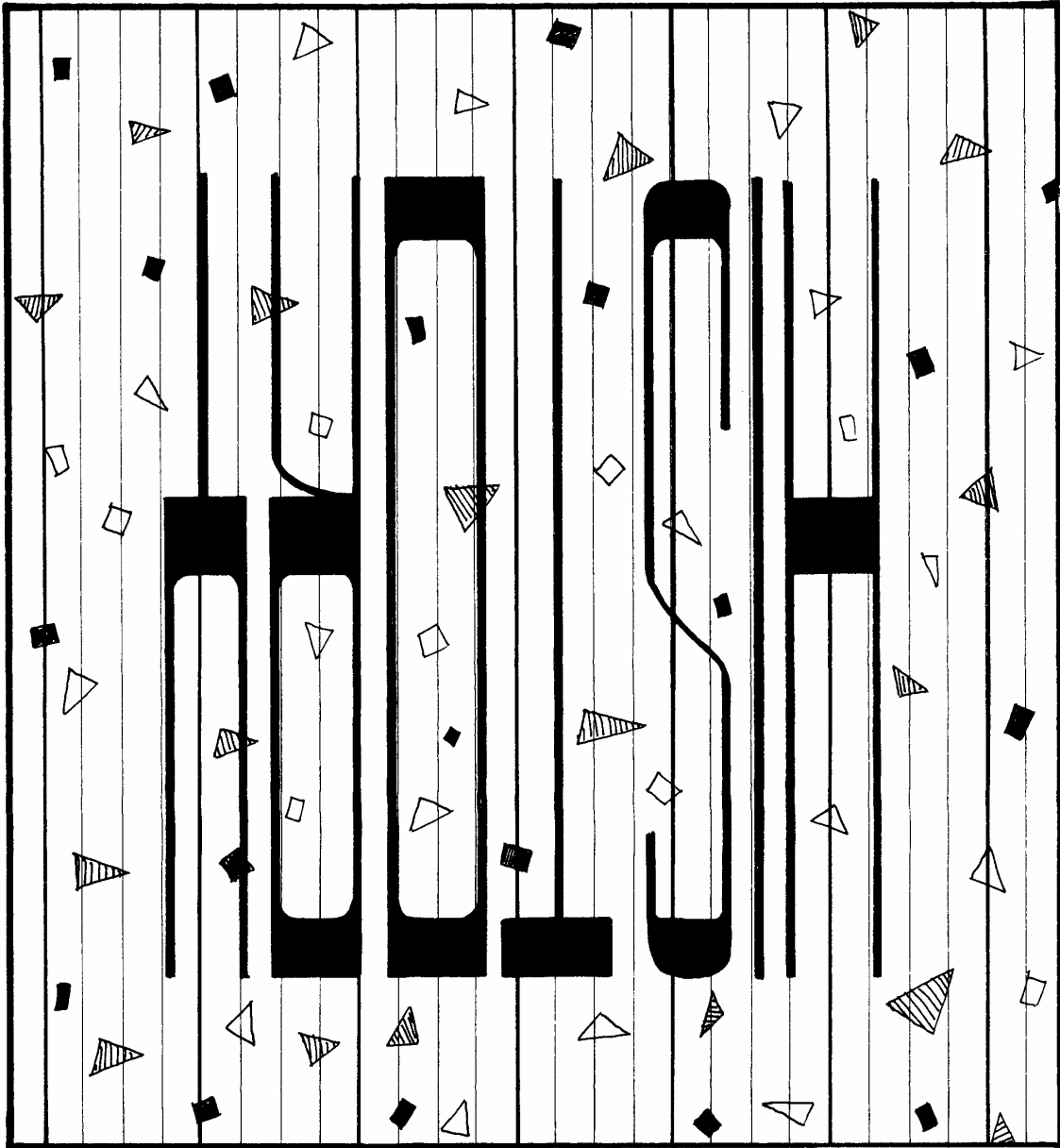
The Jerusalem Bible (1966) first appeared in French and was recognized as one of the great achievements of Catholic scholars. It was checked against the original language.

How has our rediscovery of Scriptures affected the Church and its members?

1. It opens up the richness of the Scriptures to us, helping us enrich all aspects of our lives.
2. We see the gospel, not in legalistic terms, but more in terms of a relationship to God and others.
3. Through the Scriptures, we discover both the humanity and divinity of Christ.
4. We rediscover the many ways God can and does reveal himself.
5. By prayerful reflection, we can see how the Scriptures speak to the events of our lives.
6. Christians, divided by denominational differences, have discovered in Scriptures many beliefs they share in common.

Perspectives

Look carefully at this page. What do you see?



Questions: Do you know what you are looking for? What helped you find what you are looking for? Did the search frustrate you? How did you view the lines? Did you pay any interest in the background?

The world of the Scriptures is a confusing one but people looked at it from a certain perspective: How is God present in all this? Where is His fingerprints? How is this our history also?

Literary Forms of the Bible

Scripture was written from a certain perspective, that of faith. So the Scriptures also need to be read from the perspective of faith. Still, we are dealing with complicated material.

People approach the Scriptures differently. Fundamentalists say that every word of Scripture was intended to be literally interpreted in terms of our understanding of these words today. So, for example, this approach maintains that the world was created in six days (Genesis 1:1-31); that Methuselah (Genesis 5:27) lived to be 964 years old; that Jonah, the prophet, spent three days and nights in the belly of a whale (Jonah 2:1). This is the **literal** approach to the Scriptures.

Another approach is that of the **contextual** approach. This approach began in the 19th century and continues today. This approach says that, in order to understand the message of a particular book or passage of Scripture, we need to understand the intentions of the author, when, why, and for whom it was written, and the literary forms and devices the author used to get the message across.

Literary forms of writing, in general, include history, poetry, short stories, novels, essays, technical writing, scientific writing, newspaper reports, fables, myths and legends.

Writers use various writing devices, which include, facts, statistics, quotations, detailed instructions, figures of speech, allegories, parables, and riddles.

Literature cannot be separated from the **form** in which it was written. A literary form is the exact type of writing, which the author used to express his or her ideas. The Biblical writers used literary forms that were in use at the time by other authors. By studying the literary forms of the Bible, it helps to open up the richness of the Bible. The more we are aware of the literary forms of the Bible, the more we will understand more accurately the ancient meaning of the text and so become more open to be impacted by its power.

a): Prose and Poetry:

The most general distinction in biblical literature is between prose and poetry. Both prose and poetry appear in both the New and Old Testament.

Biblical poetry has its own characteristics: concise and rhythmic expression, specialized diction, parallelism, balance of ideas, concrete imagery, and symbolic language.

The most distinctive features of biblical poetry are **parallelism** and **balance**. Biblical poems are divided into stanzas of two or more lines. Examples include “I recognize my faults. I am always conscious of my sins.” (Psalm 51:3). Another example is “The righteous are guided and protected by the Lord, but the evil are on the way to their doom.” (Psalm 1:6)

Probably 1/3 of the Old Testament is poetry and is mostly found in the prophetic and wisdom literature as well as some of the Psalms. One finds it less frequently in the New Testament, although some hymns are quoted from the Old Testament.

b): Narrative and Direct Address:

In the **narrative** address, the author uses the third person (he or she) to tell the story of Israel or the early Christian community. The narrative is used by the writers of the historical books in the Old Testament as well as a number of short stories such as Ruth, Jonah and Judith. One also finds it in the prophetic, wisdom and apocalyptic literature.

In the New Testament, the narrative style appears in the Gospels, Acts and book of Revelation. It is also found in some of the letters.

In **direct** address, the writer uses the second person (you or your) to express his religious or ethical concerns. This direct address is found in some psalms, prophetic books, especially Jeremiah and in teaching or instructive wisdom literature.

In the New Testament, the direct style is used as a second form of writing and can be found, for example in Luke 1:1-4; Acts 1:1-2; John 20:30-31)

c): Dialogue and Discourse:

Dialogues suggest a face-to-face or direct communication between people. This form also gives the writer an opportunity to put into words the readers' own search and response to the challenges offered.

In the Old Testament, this happens in the answers and statement of Abraham, Moses. It is also part of the dialogue between God and his people.

Discourses give the author an opportunity to speak directly to some current crisis or situation. For example, Moses speaks to the people directly and challenges them to live up to the demands of the covenant. In the New Testament, John 13-17, Jesus' statements are used to shed light on the nature of the community, which centered about the Apostle John. In Acts 20:17-35, Paul addresses the churches.

d): History:

Most of the Old Testament is very concerned with history. This is true of the historical books as well as prophetic and wisdom literature. The writers of biblical history tried to inspire the readers to live within their historical traditions. These writers believed that God is both creator and lord of history. God showed himself in all of creation and in every facet of history and especially in those events through which he saved his people from destruction. A lot of this history is seen in the context of the covenant between God and his people.

e): Myth:

The first eleven chapters of Genesis are much closer to the mythic form of writings. Myth must not be understood to mean that the events told are fictional or untrue. A myth is a profoundly true statement, which speaks to universal aspects of life and reality. It is a statement whose meaning rises above time and space. We should not see myth as history. Instead, for example we need to read the first chapters of Genesis by being sensitive to its poetic symbolism.

f): Gospel:

The four gospels used a literary form called “gospel.” All four tell the story of Jesus Christ. They include the general outline of his life, but focuses mainly on the end – his death and resurrection. This was used so that the reader could face some of the challenges he or she faced in life.

One of the characteristics of all gospel writing is reflection on the meaning of events in the light of the Scriptures.

Scripture and You

Six days before Passover Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. They gave a dinner for him there, and Martha served, while Lazarus was one of those reclining at table with him. Mary took a liter of costly perfumed oil made from genuine aromatic nard and anointed the feet of Jesus and dried them with her hair; the house was filled with the fragrance of the oil. Then Judas the Iscariot, one [of] his disciples, and the one who would betray him, said, "Why was this oil not sold for three hundred days' wages and given to the poor?" He said this not because he cared about the poor but because he was a thief and held the moneybag and used to steal the contributions. So Jesus said, "Leave her alone. Let her keep this for the day of my burial. You always have the poor with you, but you do not always have me.

[The] large crowd of the Jews found out that he was there and came, not only because of Jesus, but also to see Lazarus, whom he had raised from the dead.

(John 12: 9)

Answer the following.

1. With whom in this story do you most identify: Jesus, Lazarus, Martha, Mary, Judas, or the large crowd? Why?
2. What is the message of this story?
3. How do you feel about this message?
4. To what change of attitude or behavior does this story call you?

2. Diverse Approaches to Prayer

The slogan says, “Life is a journey, not a destination.” The Christian journey is a journey that involves both risk and discovery.

True prayer involves an evaluation of one’s life, ongoing conversion and a deepening relationship with God. This demands more than an intellectual assent. It demands a willingness to experience and confront our weakness and to turn to the Lord in our moments of need.

Most of us like to be in control, in charge, have “it all together.” If we assume such a posture, our prayer life will be less than fruitful.

Saying Prayers	Praying
- emphasizes the external act	- demands internal involvement
- frequently involves a sense of obligation	- involves a sense of need.
- does not necessarily involve change	- always involves conversion
- measurable	- not measurable
- active process	- active and passive process.

Take a look at the story of the Pharisee and the Publican going up to the temple to pray. (Luke 18: 10-14)

The Pharisee’s words, posture and attitude makes it clear that he is doing fine on his own; he doesn’t need God. His words reflect his own sense of self-righteousness and this is enhanced by the way he compares himself with the Publican.

The Publican, on the other hand, is obviously someone who longs for God and therefore can really pray. The source of his prayer is the recognition of his utter poverty of spirit, of emptiness, and of sinfulness. He knows from the depth of his heart his need and he approaches God with an attitude of humility and surrender, asking for mercy.

In other words, God can only be for each of us what we allow God to be. If we open ourselves to real prayer, we are faced with our own sinfulness and brokenness. This is both frightening and painful but is ultimately a purifying experience.

The recognition of our own need and sinfulness is not something morbid or guilt-producing but rather an acceptance of our shortcomings; that there is someone, God, who accepts us as we are, if we are willing to acknowledge our human condition.

Scripture has allowed us to discover a God who is Abba; that all humanity is good; that we can share in the fullness of God; that each of us are called to growth and relationships through conversion of heart.

Our understanding of prayer has changed over the years. In the past, often “to pray” meant formal prayers from a prayer book, for example, novenas, benedictions, rosaries. They were all good in themselves and helped people. What they failed to do was take into account the unique personalities of people who might not have found such prayer forms helpful.

Myers-Briggs Types

In each of the areas below, read the characteristics of each type and decide the type with which you most identify. Write that type in the space provided. (There are no right/wrong answers. Respond as you are, not as you would like to be.)

Extroverts

- are primarily interested in the outer world, oriented toward other people and other's reactions to what one does and says
- like to have people around them
- plunge readily into new experiences
- under stress need contact with other people
- become bored when alone
- are quite sociable, good mixers, good greeters

Introverts

- are primarily interested in the inner world of the spirit and their own reaction to people
- need time alone, are exhausted after a day of meeting people
- like to pause and take a sounding before plunging into anything new, distrust first impressions
- under stress seek to get away by themselves
- feel very lonely in a crowd of strangers
- keep their inner life private and hidden except when with their closest friends

I think that I am an _____

Sensing Types

- are primarily concerned with the actual and the factual
- are good at judging the here and now situation
- have a practical eye for detail, have a photographic memory
- value common sense highly, are practical and realistic
- find it difficult to understand abstractions and symbols
- prefer and trust experience rather than hunches

Intuitive Types

- are more interested in future possibilities and potentials than in actual realities
- are always looking for some way to improve the present situation
- prefer to look at the whole picture and thus often overlook minor details
- are imaginative, original, creative, innovative
- love myths, dreams, symbols, metaphors, visions
- have frequent hunches, inspirations, insights that come "from the blue"

I think that I am an _____ type.

Thinking Types

- make judgments and decisions on an objective basis
- are ruled by their head rather than heart
- are rational, logical, straightforward
- need to be treated fairly and justly
- are good at argumentation and not excessively disturbed by conflict
- are able to criticize, reprimand, and fire others without losing sleep over it

Feeling Types

- make decisions based on personal values and then try to find a logical reason to back these decisions
- are ruled by the heart and feelings rather than by the head or logic
- are warm-hearted, forgiving, sentimental, capable of very deep feeling
- try to avoid conflict and therefore are usually good at resolving conflicts
- dislike telling people unpleasant things

I think that I am a _____type.

Judging Types

- like things settled, finished as soon as possible, brought to closure
- live a planned, orderly life; prefer structure;
- dislike having to "fly by the seat of their pants"
- enjoy following a schedule and meeting a deadline
- usually are prompt and on time for everything
- usually have a definite system for doing everything and are consistent in following it
- are active, decisive, able to get things done, "let's get this show on the road"

Perceiving Types

- are flexible, open minded; continually try to discover more data
- live life in a spontaneous, free-spirited manner
- may postpone unpleasant jobs, "wait and see"
- frequently wait until the last minute to make a decision
- like to leave things flexible, unsettled, so that they can make last minute alterations
- are slow in answering mail that requires irrevocable decisions

I think that I am a _____type.

' Michael Chester and Marie Morrissey, *Prayer and Temperament*, (Charlottesville, Va.: The Open Door Inc, 1984),122-125. ©COPYRIGHT,

Praying the Scriptures

Introduction:

Protestant theologian, Karl Barth, once said that reading the Bible is like looking out the window of a tall building down to a crowd of people on the street. The crowd is staring up at something hidden from our view by the roof.

Frederick Buechner said that interpreting the bible is like reading the faces of the crowd and, through them, seeing what the people see. To do this, we don't look at the window - dirtied and cracked by time - but through it.

There are five P's to praying the Scriptures:

1. **Pick a Passage**

Before beginning a prayer period, pick a short passage from Scripture. Select this some time before your prayer period. The passage may be a favorite psalm or miracle story or parable. Let it fit your mood and need. Ask the Holy Spirit to guide you in selecting of the passage. Read it, put a marker in it, keep it ready.

2. **Place**

Find a private spot you can be alone with God. This must be a place where you feel comfortable. You may want to sing, dance, stretch out without being distracted by others.

3. **Posture**

At the beginning of your prayer time, take time to settle yourself down. Find the postures through which you pray best: sitting, kneeling, standing, lying on the floor etc. Find the posture that finds you most responsive to the promptings of the Spirit.

4. **Presence:**

Respond to God's presence. Remind yourself that he is present. Allow yourself to experience His presence. Allow that experience to hold or carry you. Stay with it. Don't rush it or over-react to it. If the Presence fades, continue to remind yourself of it.

5. **Pray**

Pray the passage from Scripture by returning to it, reading it aloud, listening to it. LISTEN as you pray. You may experience different emotions. If you feel desolation, don't panic, it may be God telling you to listen. Allow the words to speak, to penetrate. Pause between the phrases. Allow them to speak to you, to move your heart. You may wish to repeat the same words over and over again. as you reflect. It is like repeating the chorus of your favorite song.

Praying with Scripture this way is listening to God. You need not make implications or search for profound meaning, resolutions or conclusions.. You are just like a child, content to cuddle in a parent's lap.

When the time is up, thank God for being with you. realize that Father, Son and Spirit live on in you during the rest of the day.

Things to Remember

1. God Speaks to Us First

This fundamental truth makes it possible for us to pray to God. He has been concerned about us long before we became concerned for ourselves. He speaks to us continually, revealing Him to us in many ways:

Through Jesus Christ, His Word

Through the Church, the extension of Christ

Through creation - signs of his visible presence

Through the events of our lives.

Through Scripture, a real form of His presence.

2. He invites us to Listen

Our response to God's initial move is to listen to what he is saying. This is the basic attitude of prayer.

3. How Do We Listen?

The silence and solitude is vital to create the atmosphere of listening in prayer. It is important to quite oneself down, find a quiet place and shut out all the noise, activity and tensions. It is important to be conscious of your own sensations and living experiences of feeling, thinking, hoping, loving, wondering, desiring, etc.

God is present as a PERSON, in you, through His Spirit, who speaks to you now in Scripture. Ask God for the grace to listen to what he says. You may be praying an event in Christ's life. Be there in the mystery of it. Share with the person involved: e.g.: blind man. Share their attitude, feelings. Respond to Jesus as if He were speaking to you.

Some words of phrase may carry special meaning. Savor them.

You may want to speak or recite a Psalm or other passage. Really mean what you are saying. Make it your own.

Fruits of Scriptural Prayer

Introduction

In an age of the Holy Spirit we are being called to a deeper spiritual renewal. Through it, God is exposing the treasures of the Scriptures for us. He also stirs the desire within us. Some of the fruits of praying with Scripture include:

1. **Knowing God**

It is only as we listen to God speaking to us that we really come to know Him. He can know much about God without knowing Him.

It is not possible to know a person well without listening to him or her. Intellectually, we may know God as omniscient, omnipresent, omnipotent, immutable, eternal. But this is knowledge about God without really knowing Him.

St. Jerome said, "Ignorance of the Scripture is ignorance of Christ." How does God tell us about Himself? He is creator and lover. He knows when we sit and when we stand (Ps. 139)

2. **God Loves Me**

As we read more and more of scripture, we become more aware of God's love for us. We know ourselves deep down. we are aware of our weaknesses, our selfishness, our failures, and our sinfulness. Knowing ourselves, we wonder how God could really love us. Yet, God not only tells us but he proves it (Jeremiah 31:3; Isaiah 43:1,4,25)

As we pray the Scriptures, we become more and more convinced of God's overwhelming love. Jesus gives us a portrait of God, the Father as a loving, merciful, compassionate God (Lk.15:11-32) It is also obvious in the Liturgy of Good Friday. "My people, what have I done to you? How have I offended you? Answer me. What more should I have done for you that I have not done?" A basic step to prayer is this conviction that God loves us with an infinite love and nothing we do can change that love.

3. **Spiritual Energy**

Praying with Scripture is a great source of vitality to us on our daily journey. Often the road may be rough and rocky so we need assurance and hope (Rom.15:4)

4. **Purification**

Praying with Scripture has a purifying effect on us. As we expose our thinking to His Word, a real cleansing process takes place within us. It affects our thinking, our attitudes, and our outlook. (Jn.15:3) God's Word is powerful because by it the world came into being. It is effective (Heb.4:12-14)

5. Transformation

The power of God's Word can effect within us a complete transformation. After we have enjoyed a good meal, we are not particularly aware of the food we have eaten. However the food is being digested and assimilated. In the same way, praying with Scripture matures us spiritually. (Jn.15:7)

6. Joy

Christianity is a religion of joy. (Luke 2:10). "All this I tell you that my joy may be yours and your joy may be complete" (Jn.15:11)

God Himself tells us how effective His Word is in our lives: "For just as from the heavens, the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to him who sows, and bread to him who eats, so shall my word be that goes forth from my mouth; it shall not return to me void, but shall do my will, achieving the end for which I sent it." (Is.55:10)

Prayer - A Conversation with God!

You do not have to be clever to please me; all you have to do is want to love me. Just speak to me as you would to anyone of whom you are very fond.

Are there any people you want to pray for? Say their names to me, and ask of me as much as you like. I am generous, and know all their needs, but I want you to show your love for them and me by trusting me to do what I know is best.

Tell me about the poor, the sick, and the sinners, and if you have lost the friendship or affection of anyone, tell me about that too.

Is there anything you want for your soul? If you like, you can write out a long list of all your needs, and come and read it to me. Tell me of the things you feel guilty about. I will forgive you if you will accept it.

Just tell me about your pride, your touchiness, self-centeredness, meanness and laziness. I still love you in spite of these. Do not be ashamed; there are many saints in heaven who had the same faults as you; they prayed to me and little by little, their faults were corrected.

Do not hesitate to ask me for blessings for the body and mind; for health, memory, success. I can give everything, and I always do give everything needed to make souls holier for those who truly want it.

What is it that you want today? Tell me, for I long to do you good. What are your plans? Tell me about them. Is there anyone you want to please? What do you want to do for them?

And don't you want to do anything for me? Don't you want to do a little good to the souls of your friends who perhaps have forgotten me? Tell me about your failures, and I will show you the cause of them. What are your worries? Who has caused you pain? Tell me all about it and add that you will forgive, and be kind to him, and I will bless you.

Are you afraid of anything? Have you any tormenting, unreasonable fears? Trust yourself to me. I am here. I see everything. I will not leave you.

Have you no joys to tell me about? Why do you not share your happiness with me? Tell me what has happened since yesterday to cheer and comfort you. Whatever it was, however big, however small, I prepared it. Show me your gratitude and thank me.

Are temptations bearing heavily upon you? Yielding to temptations always disturbs the peace of your soul. Ask me, and I will help you overcome them.

Well, go along now. Get on with your work or play, or other interests. Try to be quieter, humbler, more submissive, kinder; and come back soon and bring me a more devoted heart. Tomorrow I shall have more blessings for you.

4. Christian Morality

History:

First Century:

The very early Church knew God as Father proclaimed by Jesus and knew Jesus as the revelation of the Father. Jesus was the one who had walked among us, sharing in our human situation and calling us to a unique relationship with him.

In the early Church, the proclamation of the Good News was always integrated with instructions on Christian living. Christians were baptized, frequently at the risk of death, because they had real conversion. In baptism, they formally committed themselves to newness of life in Christ. Paul kept reminding them that they were a “new creation.”

800 A.D.:

Charlemagne was crowned Holy Roman Emperor. Then things changed. Baptism was no longer seen as the sacrament in which one was literally plunged into divine relationship. Instead it was seen as a way of washing away original sin, thus emphasizing, not the beginning of discipleship but the promise of eternal life after death.

Several heresies which earlier denied the divinity of Jesus, now caused an over-emphasis on Jesus' divinity. This emphasis was further influenced by the development of early monarchies. God was seen as King. The trappings, pomp, and ceremonies of the developing monarchical system were transferred to huge cathedrals – which were built like medieval court rooms. Christian life was no longer rooted in relationship, since few could relate to royalty. Instead, there was stress on the vast distance between the human and the divine. Morality was seen in terms of observance of divine, civil and church law and by the fulfillment of the appropriate penalty, which would appease God, if one violated the law. The popular understanding of morality emphasized external behavior and was not always concerned about motivation nor attitude. Confession was seen as a way, through right retribution, one was restored to God's favor; rather than a celebration of forgiveness and conversion.

1500 A.D.:

By the beginning of the 16th century, the preaching of the Franciscans and Dominicans as well as the Jesuits and others, reminded people of Jesus' humanity and its implications for Christian life and relationship. Still, the Church was gripped by an overly legalistic understanding of morality, and, at times, often used that grip, to enforce conformity in its members. Christian perfection was viewed in terms of external behavior, and, there was a great deal of superstition, fear and guilt. Many people, concerned about their salvation, entered convents and monasteries. The rest lived with an uneasy truce with the world.

In 1563, when the Council of Trent concluded, many of the abuses which had led to the Protestant Reformation had been corrected but the legalistic attitude of the church still remained.

The Catholic Church has come a long way from the 1930's, 40's and 50's when it was seen in a hostile light to today, in the 1970's 80's, 90's 2000's, where it is more tolerated and open.

The Stock Market Crash in 1929, brought about economic hardship. No matter what one's religious affiliation, everyone experienced it. World War II. Even with a heightened sense of patriotism, it, too, caused hardship. Thousands of families lost fathers, sons and daughters.

In the 1930's, Protestants were the nation's economic, political and cultural elite. American society was quite hostile toward Catholics. Anti-Catholic prejudice and discrimination were evident, for example in Al Smith's bid for the presidency in 1928. They saw Catholics as wanting to take over the country and doing whatever the Pope told them. In order to prevent this from happening, Protestants used various tactics. The 1924 Immigration Act slowed down Catholic immigration, especially from eastern Europe. The K.K.K. was only one of many organizations which discriminated against Catholics in the workplace, neighborhoods, and other spheres of community life.

Meanwhile, the Church turned inward, emphasizing the need for Catholics to stick together. Starting in the late 19th century, it built Catholic "ghettos," which consisted of a vast array of parishes, parochial schools, seminaries, convents, monasteries, magazines, newspapers, social service agencies, youth groups, fraternal organizations, etc. Most Catholics married other Catholics; got married in the Church and raised their children Catholic.

Throughout the 1930's, 40's and 50's, the Church strove for uniformity of belief and practice. Vatican I (1869-70) concentrated authority in the papacy and proclaimed the doctrine of papal infallibility. The Pope's role was to discern truth and communicate it through bishops to local priests and sisters. They relied heavily on *The Baltimore Catechism* which asked basic questions and provided basic answers. Young Catholics were taught that the Catholic Church was the one, true Church and that they were expected to abide by its teachings.

Priests and sisters stressed the concept of sin, thus generating a great deal of guilt and so communicated the idea of a stern God who punishes people for their sins. If one didn't comply with the teachings, one committed moral sins, resulting in eternal damnation unless one confessed them to a priest.

Protestants were seen as "the separated brethren." Catholics learned that American society was a hostile place; run by Protestants and hence the possibility of discrimination. The Church was their refuge.

A Turning Point:

The Church and society relationship began to change in the 1950's. Catholics were upward mobile and were making into the American mainstream. They were also being assimilated into American culture. Protestants were becoming more tolerant. This was evident when John F. Kennedy ran for President, even though he did encounter anti-Catholicism.

The Civil Rights Movement, the Women's Movement – launched by Betty Friedan's book, *The Feminine Mystique* -, protests to the Vietnam War; Hugh Hefner and Playboy, all combined to a more open and challenging society.

The Civil Rights Movement crystallized differences between Catholics who accepted racial segregation and those who felt the Church should be leading the way. The grape boycott by Cesar Chavez also raised moral questions about the rights and responsibility of farm-owners and farm workers. The Women's Movement challenged Catholics to rethink religious beliefs that

contributed to their subordinate role in the Church. Youth movements created sharp differences between young Catholics who wanted to adhere to traditional values and those who wanted to experiment with new approaches.

Vatican II:

Pope John XIII wanted to open the windows of the Church and let in some fresh air so he called the Second Vatican Council in 1963-65. This Council produced 16 documents. They proscribed a new understanding of the Church's place in the world and how it should be more integrated into modern society. Rather than viewing the Church as a haven from the evils of secular society, the Council urged Catholics to see the Church as a positive force in the world. It also ushered in an era of greater ecumenism by acknowledging positive aspects of non-Catholic and non-Christian religions.

The Church also made changes in the ecclesiastic structure of the Church., asking for more collegiality between pope and bishops, priests and lay people through parish councils, etc. where people were to see themselves as "People of God."

Vatican II gave the laity more responsibility for their own faith. It turned away from its earlier emphasis on sin and punishment as means of social control, opting instead for greater emphasis on personal freedom and commitment. At the same time, the Council was dispensing with traditions such as Latin Masses and meatless Fridays, it was asking Catholics to view their faith in more personal terms.

The Council also introduced striking liturgical changes. The Latin (Tridentine) Mass at which the priest faced the altar was replaced with a Mass at which the priest faced the people and spoke their language. Liturgists were encouraged to experiment, and changes soon followed such as more singing, guitar music, the kiss of peace, and use of the common cup.

Today:

For over 20 years, Dr. Lawrence Kohlberg of Harvard University studied moral development in children and adults. He eventually was able to describe a three-level, six stage process of moral development, which, he maintains, is characteristic of all people.

On the first level, the person views as right that which avoids punishment and is to one's own or another's immediate interests. This level is characteristic of small children. It is "Might makes right," or "You scratch my back and I'll scratch yours.."

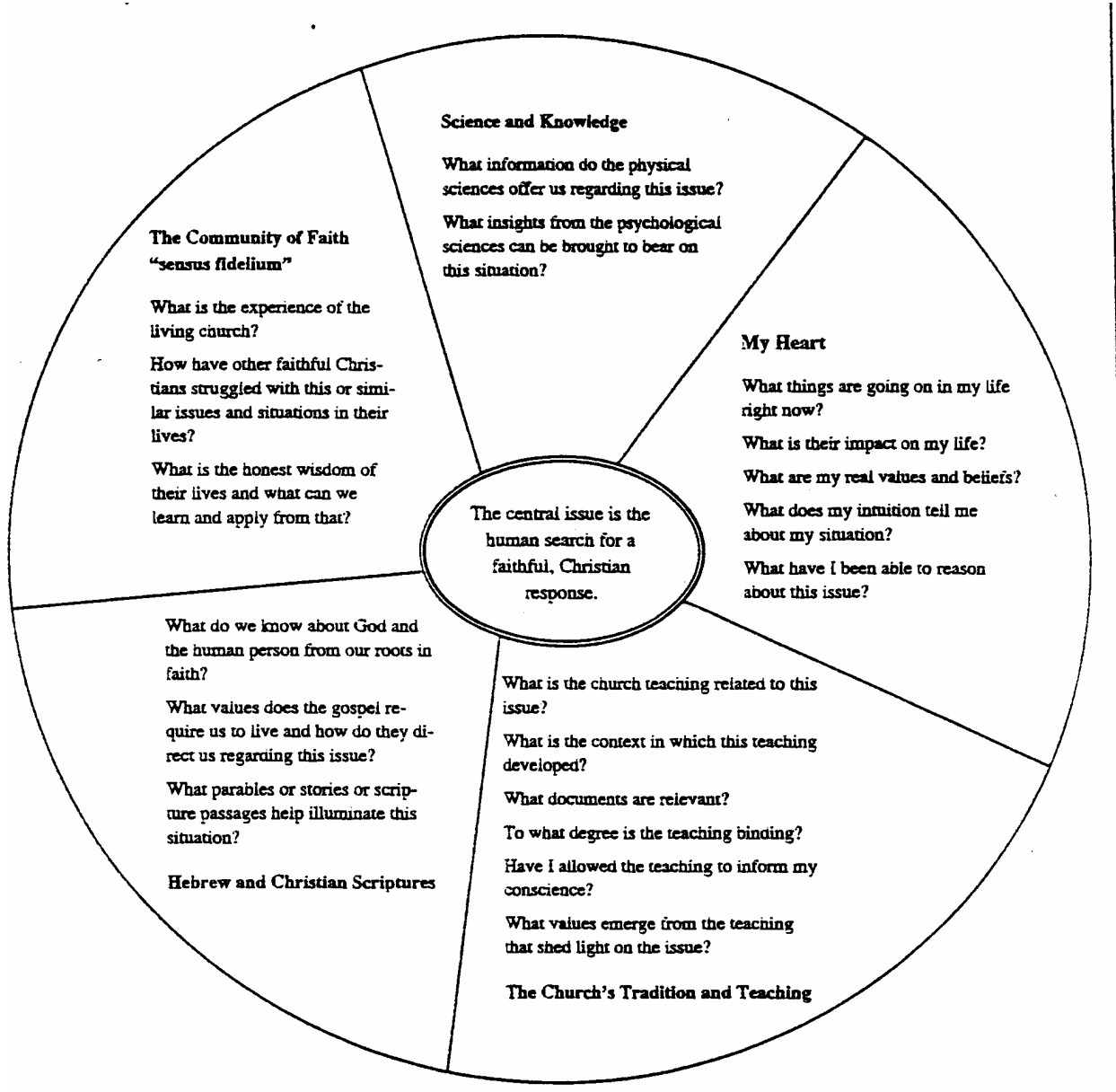
On the second level, law comes into the picture and morality is equated with observing laws. This level usually begins at age 11 years. For many, this is the final level of moral growth. It is expressed in "My country: right or wrong!." One looks to society's conscience as the norm. Conformity is important.

On the third level, this rarely begins before the age of 30 and is one which many people never reach. One recognizes that laws are necessary and that one should willingly accept responsibility for its violation. The decision to engage in civil disobedience, for example to protest at abortion clinics, to call attention to the value of human life; would be part of this third level.

Kohlberg's States and Corresponding Comments

#	Stage	Obligation	Punishment	Property Rights	Value of Life
1	Obedience-Punishment Orientation	I'm going to school today, because if I don't, I get spanked	He broke the law, so to stay out of jail, he'd better get the best lawyer in town	These are my marbles and I'm going to keep them until somebody takes them away from me.	You should save a drowning man because he might be important or have some money.
2	Personal Interest Orientation	I'm going to school today because I'll get a quarter if I get an "A" on the spelling test.	He broke the law, but maybe he can work out a deal with the lawyer and judge so he gets a lighter sentence.	These are my marbles but I'll give you three of them for a bite of your hot dog	You should save a drowning man because he might give you a reward for doing it.
3	Good-boy, Good-girl Orientation	I keep going to school because all my friends are there and my parents expect me to go.	He broke the law, but since his intentions were good, they should give him a light sentence.	This is my land – I'm going to build a house that will go nicely with the other houses in the community	You should save a drowning man because his family will appreciate it and your friends will congratulate you.
4	Authority & Social Order Maintaining Orientation	I keep going to school because the law says I have to go until I'm 16.	He broke the law, so he must be punished to the full extent of the law.	This is my house – I worked hard to get it and I deserve to keep it.	You must try to save a drowning man because the law requires you to help people in distress
5	Social Contract Orientation	I'm going to college because I feel I should become a lawyer and work within the system to improve our society.	He broke the law, so he should be sent to jail until he changes his ways and become a law-abiding citizen	This is my business and if the town council tells me its operation is affecting the environment I'll take care of the problem	You should save a drowning man because it is important that everyone in our society be concerned about the welfare of others.
6	Conscience Orientation	I'm going to college because I feel I should become a social worker and help other persons climb out of the poverty and ignorance in which they live.	He broke the law, but if we can find out why he did it, maybe we can rehabilitate him and not just throw him in jail	This is my factory, but if I find its operation is polluting the environment I'll correct the problem even if I have to close the plant	You should save a drowning man because every individual human life is important and worthy of respect and protection.

The Elements Involved in the Christian Search for a Moral Decision



The moral person is called to approach moral decision making with an open mind, honestly, prudently and in the context of prayer. These "attitudes" are basic to conscience formation and to allowing the Spirit of God to give direction to our moral life.

Also, we need to be conscious of our personal preferences. We may be energized from within and from the outer world. We may take in information by looking at "the facts" or "the big picture." We decide by stepping back to be objective and detached or by stepping into the middle of the situation and applying personal considerations. And we may feel we never have enough information to help us make a decision or we come to conclusions quickly.

5. Understanding Church

Introduction:

The whole church is entrusted with God's word. The Holy Spirit guides the church in its history. The church is human and divine. It is a church of sinners becoming saints.

When we hear the word "church", we often think of Pope, bishops and priests rather than the people in general.

1. The Church is Human:

The church is to be a leaven in society. It has a human face carrying out a divine command. It is organized for action, but that organization is secondary to its members.

Because the church is human, made up of human beings with faults and failing like any human, there is bound to be conflicts, scandal, dissention and strife at times.

2. The Church is Divine

On Pentecost Sunday, the Holy Spirit came upon the first apostles and Christian people. In a few years, we will celebrate the influence of the same Holy Spirit on the same church for two thousand years.

How has the church survived so long? Many empires, political parties and philosophies have come and gone in shorter periods of time. The answer is very simple: The story of Jesus has been told and retold in every generation and the Holy Spirit has never ceased to work in inspiring, forgiving and strengthening.

The church is a society in which the divine and the human and mysteriously intermingled. When the church has grown tired, old and irrelevant, it has always found the power to rejuvenate itself.

3. Did Jesus "Found" a Church?

Jesus never addressed himself to a select group of people. In a sense, he laid the foundation for the church.

- a): He gathered disciples around him. They witnessed to him and were to be the foundation of his kingdom. They went forth and preached the kingdom.
- b): He anticipated the Jews rejecting his call & asked that it be offered to Gentiles as well.
- c): The Apostles did stay together after Jesus' resurrection. Jesus intended them to do so. (1 Cor. 11:24; Lk.22:31-34)

4. Apostolic Age:

The Holy Spirit came upon the Apostles and church at Pentecost (Acts 2) Peter was the first leader of the Christians. After the conversion of Paul, the mission to the Gentiles began. Both Jews and Romans persecuted the first Christians. The synagogue leaders were not prepared to accept Jesus as Messiah and they resented the Gentiles becoming Christians.

The early church saw its mission as:

- a): the message and mission of Jesus
- b): Announcing the Good News, preaching and teaching and reaching out.
- c): A church of the cross that is sanctified from within and purified by Spirit.

5. Early Fathers:

While the church still encountered persecution, it also encountered heresies. These heresies included Gnosticism: "gnosis" meaning "knowledge." Many Christians were beginning to see the world as evil and so tried to escape into a world of "gnosis.": knowledge of God being limited to a select few. Another heresy, "Decetism" stressed that Jesus only seemed human as well as Adoptionism which stressed that Jesus was not truly divine. Outstanding church Fathers, like Ignatius of Antioch, Justin the Martyr and Irenaeus staunchly defended the church against these heresies.

6: Age of the Councils:

Constantine was converted in 312. Persecution formally ended with the edict of Milan in 313. Christianity became the official religion of the empire. Clergy were given special status. They tended to become a caste system. Because of special status and privileges, there was a counter-movement of monasticism - Anthony of Egypt.

The main internal problem was the Arian heresy. Arius, a priest, questioned the belief that Jesus was truly God, denying that Jesus existed from all eternity. St. Athanasius became the great champion of orthodoxy. (Athenasian Creed.)

7): Middle Ages:

The Roman Empire collapsed. Barbarians invaded Rome. The Pope assumed a more political role. Pope Gregory the Great, a Benedictine monk, sent Augustine to convert England in 597. He became the first bishop of Canterbury. Pope Gregory VII (d 1085) attacked abuses: Simony - the buying & selling of ecclesiastic property, and being passed on from bishops/priests to families. Gregory proclaimed himself as supreme judge under God alone and having authority over all. He also established the Roman Curia (central church government). Laws regarding sacraments also came into being. The Pope was no longer consecrated, he was crowned with a tiara. This had been used until 1978 (POPE JOHN PAUL I)

Learning also flourished. The writings of Aristotle became very important. Groups that included Franciscans and Dominicans arose to reform the church.

8. Reformation

Causes were:

- a. corruption of the papacy.
- b. piety was divorced from theology and theology was divorced from scripture.
- c. the after-effects of the Western Schism
- d. the rise of the national state.
- e. the close connection between the church and Western civilization.
- f. the vision & experiences of Luther, Calvin, Zwingli.

9. Counter Reformation

Much of Europe had severed its bonds with Rome. The Council of Trent took place in 1545 with a small showing. Naturally, it came out against the reformers. The Catholic Counter-Reformation came into being with the formation of the Jesuits which dedicated itself to education, training of priests, scholarship, learning & missionary work.

There was also a resurgence of art - Baroque. Still, practices were stressed rather than Christ and scriptures.

Mysticism also grew - Teresa of Avila (d 1582) and John of the Cross (d 1591) Also, people like St. Vincent de Paul (d 1600), St. John Eudes (d 1680) and St. Francis de Sales (d 1622) appeared on the scene. Other schisms developed - Jansenism (Nature is corrupt, so grace has a priority over nature) Gallicanism (began in France, said that Pope lacked supreme authority). The French Revolution (1789) ended medieval Christianity. The church reacted to the revolution by attempting to glory in the past, by a theological movement to meet the demands of the Enlightenment.

Pope Leo XIII began a series of teachings on social justice. Modernism knocked at the door. It emphasized inner religious experience in preference to the role of revelation and dogma. In 1909 an oath against it was imposed on all priests.

Between the two World Wars, the church lived through new movements, lay, theological, social action, ecumenism, missionary. These movements were forerunners of Vatican II.

10: The Second Vatican Council (1962-65)

Significance:

1. Over 3000 delegates, theologians etc attended. 2600 = bishops.
2. It was the most representative council. All continents represented.
3. It had more non-Catholic observers than earlier ones.
4. First council available to the mass media.
5. Unlike past councils, it was not called to condemn heresies, but to promote peace and the unity of mankind.

Before Vatican II, there were two ways of thinking about the Church:

- a. stress the institutional, judicial, hierarchical.
- b. a developing idea - the church as the People of God.

11. A Historical Summary of Mission; Theologian, Bernard Cook - five guiding themes:

- a): Ministry in forming community: From its beginnings, the church has worked at forming community.
- b): Service of God's word: Its principal task has been preaching, exposing people to the Word of God.
- c): Service: Especially the alleviating of suffering. This is why the church is involved in hospitals, soup kitchens, schools, social justice etc.
- d): A beacon of moral guidance: emphasizing rights, responsibilities etc.
- e): Ministry to sacramentality: Faith is expressed through special signs. The more central ones are known as "sacraments", the lesser ones as "sacramentals."

Models of Church

(The following models are based on ideas put forward by theologian Avery Dulles)

1. Institution

Most Catholics and non-Catholics see the church this way - a highly impersonal institution which can be listened to or disregarded but which does not provide access for organized participation.

Assets Church is seen as a power to teach, sanctify, govern. Its hierarchy - Pope, bishops etc possess a special charism of truth which they guard and share. It stresses adherence to rules, definitions, creeds, ritual

Liabilities Meager basis in scripture and early church traditions; overly stresses virtues like obedience and there is not much room for creativity.

2. Community

This uses terms like "body of Christ", "People of God." Stresses people coming together on a journey to the Father through the help of the Spirit and the example of the Son. It stresses relationships that are primarily interior.

Assets more biblical, excellent foundation in Catholic tradition, stresses personal relationships, individual and collective; meets human needs.

Liabilities obscures visible and spiritual dimension of the church; dualism between spirit and organization.

3. Sacrament

The church is Christ present in a human community. It shows the intimate union between humankind and God especially through Mass.

Assets It supports the best of the previous models; it gives scope to the workings of grace in the person's life; it allows for strong loyalty and unity but makes room for honest criticism.

Liabilities Some theologians criticize this model because it is not in keeping with their ideas; little basis in scripture according to some.

4. Herald

The church takes on an authoritarian role, proclaiming the gospel as a divine message to which the world must humbly listen. The church's sole responsibility is to proclaim the Word of God, and it is up to the individual to respond.

Assets good biblical foundation, clear sense of identity and mission of the church, openness of people to God and readiness for reform and repentance.

Liabilities Failure to see divine/human relationship in the context of a real visible community.

5. Servant

The church is one who reaches out beyond the confines of membership to the entire human family within the context of acceptance, love and service. It is the church within the world affirming the accomplishments of the human family; a church called to serve, heal, reconcile and bind up wounds.

Assets The church addresses the needs of the world and is based on the power of service.

Liabilities lack of direct biblical foundation.

6. Community of Disciples

This is Dulles' most recent model of Church and he sees it as capturing the best of all the assets of the other models. "The disciple is by definition one who has not yet arrived, a learner trying to comprehend strange words and unravel puzzling experiences. To be a disciple is to be under authority and correction. It is to be still on the way to full conversion." This concept makes it clear that every member of the church is under a personal obligation to appropriate the Spirit of Jesus.

13): Final Quotes

"The Catholic tends to see society as 'sacrament' of God, a set of ordered relationships, governed by both justice and love, that reveal, however imperfectly, the presence of God. Society is 'natural' and 'good,' therefore, for humans and their 'natural' response to God is social. The Protestant, on the other hand, tends to see human society as 'God-forsaken' and therefore unnatural and oppressive. The individual stands over against society and not integrated into it. The human becomes fully human only when he is able to break away from social oppression and relate to the absent God as a completely free individual."

David Tracy, *The Analogical Imagination*

"Wherever the Catholic sun does shine,
There's music and laughter and good red wine.
At least I've found it so,
Benedicamus Domino!

Hilaire Belloc

"Catholics stay in their Church because they like being Catholic, because of loyalty to the imagery of the Catholic imagination, because of pictures of a loving God present in creation, because of the spiritual vision of Catholics that they absorbed in their childhood, along with and often despite all the rules and regulations that were drummed into their heads. They leave, or think of leaving, because of the failure of church leadership to live up to that spiritual vision."

Fr. Andrew Greeley, *The Catholic Myth*

"The reason why more people today search for ancestral and spiritual roots: our souls yearn for connections, communion with a deeper reality than what our culture offers us. We yearn for sources that will put us in touch with our deeper selves, and, perhaps most of all, with our God. This communion can only happen with our relating within time itself, and rather than focusing on our future we need to begin with the relationship of our past (often present on an unconscious level) with the present, our contemporary world."

Edward Sellner, Soul Making

"The Catholic religious experience is sacramental: it encounters God in the events, objects, and persons of every day. The Catholic imagination is analogical: it pictures God as being similar to these events, objects and persons. The Catholic religious story is comic: it believes in happy ends in which grace routs both evil and injustice. The Catholic religious community is organic: it is based on a dense network of local relationships that constitute the matrix of everyday life."

Fr. Andrew Greeley, How to Save the Catholic Church

"But in later life, I was wondering if the Catholic religion was the correct religion for me because it was restricting and I began to search around for other religions and I found out that I was not looking for a religion - I was looking for comfort. I was looking for a way to sin without worrying too much...The reason that I am a Catholic is that I am a sinner. I'm not a good Catholic but when you are a sinner, it's nice to know when you are sinning."

Comedian Jackie Gleason

God's Grandeur

The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men now not reck his rod?
Generations have trod, have trod, have trod;
And all is sealed with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell; the soil
Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent:
There lives the dearest freshest deep down things:
And through the last lights off the black West went
Oh, morning, at the brown brink eastward springs -
Because the Holy Ghost over the bent
World broods with warm breast and ah! bright wings.

Gerald Manley Hopkins

6. Sacraments

Introduction:

The Baltimore Catechism defined a sacrament as “an outward sign, instituted by Christ, to give grace.” This definition of sacrament emerged from an institutional model of Church.

Vatican II’s definition of sacrament might be:

- a community celebration of the Church through which Christ’s saving activity in ritual sign is effected here and now.

This definition reflects a change in sacramental thinking that has come during the last several decades. If we are to understand the difference, it is important that we realize the Church’s theology, rites, ministers, and practice of the sacraments have changed drastically during the centuries.

What has happened in the Church over the years to the ways we understand sacrament? We will explore this now.

Symbols:

A symbol is something that puts one in touch with a reality that would be otherwise out of reach. Money is a good example of a symbol. It is more than a coin or a piece of paper or an account balance. Money is symbolic in that it functionally represents stored and measured economic power.

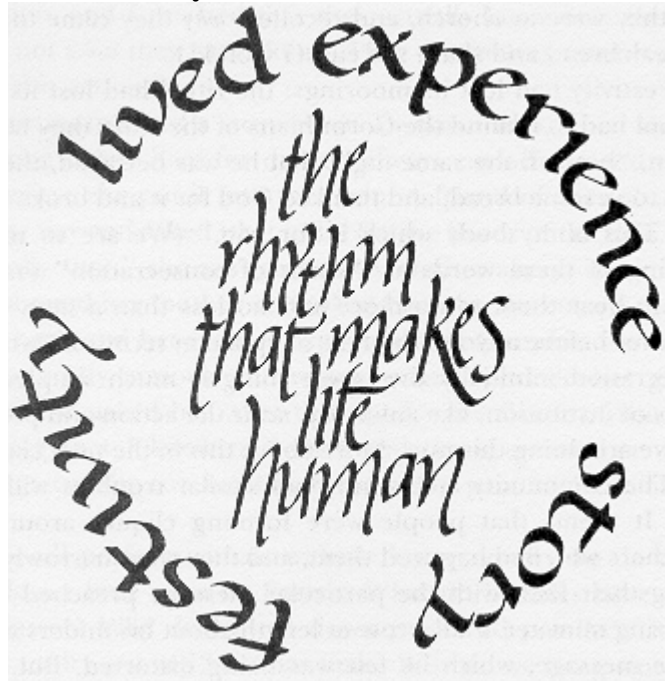
Christianity abounds in symbols. The cross, Madonna, water of baptism, the dove, etc. are all symbolic of various aspects of the Christian faith. Such symbols do not have simply one direct referent, but multiple layers of meaning. The cross represents, first and foremost, the cross on which Christ died. However, it also represents the sufferings of all people, our own personal suffering that are difficult to bear, the realization that some day, we too, will die, as well as the call for justice and charity.

The dove is also symbolic. On one level, it represent the Holy Spirit. On another level, it represents inner peace or serenity of one filled with the Spirit.

The Symbolic Nature of the Sacraments:

The seven sacraments are symbolic in nature. Catholics have traditionally believed that the sacraments are effective signs. To say, they are “effective” means that they make something happen. To say, they are “signs,” is to say they represent something beyond themselves that are already happening. For example, Baptism is effective in that it makes someone fully part of the Christian community. It also is a sign of something that is already happening, namely the socialization of a person into the community.

The Rhythm that makes life Human:



It began with an **experience** - Jesus touched people's lives.
Then, He was given **names** - Lord, Christ, Son of God etc.
People's experience were turned into **rituals**.
Eventually **dogmas** were hammered out over the centuries.

In other words the raw experience becomes the lived experience.

The first followers of Jesus had many titles for him: son of man, messiah, the anointed one, the Christ. They had their own words for telling their story and many of those stories were finally pulled together into the gospels.

After Easter, they saw him as "Lord" and *from* God. So, they had to change their ideas of God because God now had a human face in Jesus Christ. The early Church wanted to tell people their experience.

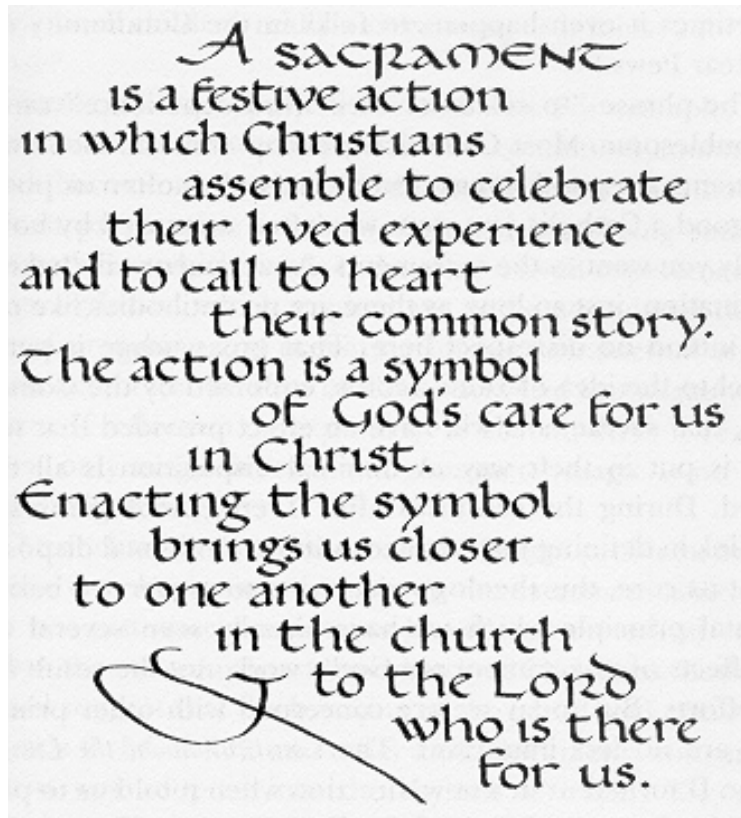
We tell our stories not just in words and narratives, but even more basically in signs and actions, "charged" actions like a warm embrace, or giving someone a gift, or sharing a meal. In the same way, baptism was a most basic way in which the disciples of Jesus told their story. It was a story of how when they went into the water, they went into the tomb with Jesus and joined him in death, in order to be raised with him and live a new life (Romans 6)

There was also another ritual – the meal of bread and wine which looked forward to the coming of the Messiah. On Holy Thursday, Jesus gave new meaning to that ritual. He charged it with the meaning of his own life and ministry and death. So we are not surprised when he heard his followers "breaking bread." (Acts 2.)

The retelling and remembering helps us to re-enter everyday lived experience with a sense of refreshment and a new sense of purpose.

The same kind of thing happens at family celebrations – birthdays, anniversaries, reunions, holidays, etc. We retell stories. We have the same rituals from year to year. no one leaves the celebration without a renewed awareness of who we are, for good or for ill, as a family.

Sacraments are lived before they are put into categories and conceptualized.



A SACRAMENT
is a festive action
in which Christians
assemble to celebrate
their lived experience
and to call to heart
their common story.
The action is a symbol
of God's care for us
in Christ.
Enacting the symbol
brings us closer
to one another
in the church
to the Lord
who is there
for us.

- Tad Guize.

Some people say that our worship has lost its sense of mystery, a sense of the sacred. Sometimes, such statements mean that the celebration of Sunday Mass has become sloppy. Sometimes, it simply means that we have abandoned the use of certain stimuli that used to make us attentive to the presence of God: sanctuary bells, organ music, certain kinds of changing, certain regalia, even certain smells like the smell of incense.

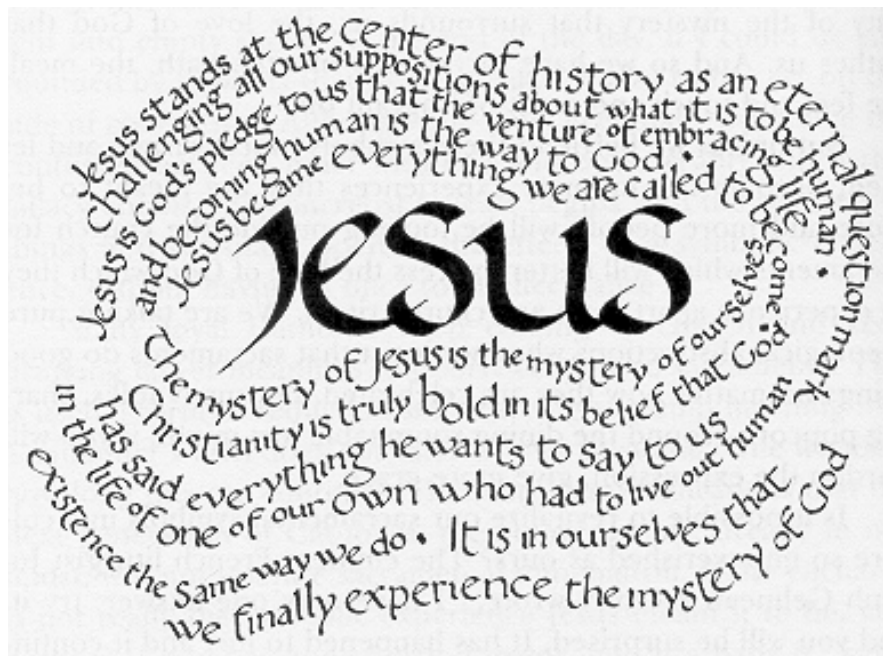
“If the loss of mystery has to do with poor and unprepared celebrations, the criticism is valid. As for the other stimuli just mentioned, however powerful or useful or beautiful they may be, none of them constitutes mystery or sacredness. The sacredness of a sacrament is not to be found in some kind of otherworldliness, or in stimuli that are only experienced in the church building. The real mystery is that we, through many, are one body in Christ in the everyday world. The real mystery is that the church assembled to celebrate *is* Christ. The real mystery is that we are sacred, and that we are to discover sacredness among ourselves. As for the Lord's part in all this, he is with us in as simple and ordinary way as the water we drink and the bread we eat.”

- Tad Guize

Another reason why some people lose the idea of “mystery” comes from an individualistic way of understanding the sacraments. If we see the purpose of the sacraments as there to bring *me* closer to God and to deepen *my* relationship with God; then anything that distracts my attention “horizontally,” will be an annoyance.

A major aspect of Catholic thinking is that everything is capable of embodying and communicating the divine. Jesus Christ is the sacrament of God. The church is the sacrament of Jesus Christ.

In a specific sense, there are 7 sacraments: Baptism, Confirmation, Eucharist, Penance, Marriage, Orders, Anointing of the Sick. These are specific acts of the church which express its nature and mission.



Baptism, Confirmation & Eucharist are called, "Sacraments of Initiation."

Sacraments are:

1. Signs of faith - instruct, call to mind the reality it signifies.
2. Signs which express worship e.g.: Lord's Supper - Eucharist.
3. Signs of Unity of Church - of church's faith & unity.
4. Signs of Christ's presence - Christ is the primordial sacrament.

Baptism

New Testament Origins

Judaism had many ritual acts e.g.: washing hands, purification rites. circumcision, proselyte baptism, John's baptism.

Transition Jesus was baptized, authorized disciples to baptize. Holy Spirit associated with baptism at Pentecost. The normal sequence of events included: proclamation of the gospel, conversion in faith, water bath, post-baptism teaching, fellowship with Spirit, breaking of bread and prayers.

Early Church Details found in Didache (100), Apostolic Tradition (200).

Baptism incorporates into death, burial and resurrection of Jesus; baptism of repentance, purification.

Most converts to Christianity in the early church were adults.. Their commitment to Christianity was often full of danger because of the possibility of martyrdom. The sacraments of Baptism, Confirmation and Eucharist were performed in one ceremony at the Easter Vigil

Third and Fourth century churches had "baptisteries" where the candidate was plunged naked into the water. A white garment was put on them and they were anointed with the oil of chrism before receiving the Eucharist.

As time went on as Europe became at least became nominally Christian, more and more children were being baptized. - children of Christian parents. In the Middle Ages, infant baptism became the norm while adult baptism became rare.

This resulted in baptism no longer been seen as a personal commitment to Christ by an individual Christian. The child's parents and community made that commitment for them.

Confirmation was given later when the bishop visited. This involved an adult commitment to being Christian and included the laying on of hands and anointing with the oil of chrism.

Infant Baptism:

It is not until the late second and early third centuries that the documents left to us begin to refer explicitly to infant baptism. Apparently, the practice grew naturally with the spread of Christianity. As the number of Christians increased and Christian generations succeeded one another, it was only natural for parents to wish to share their faith with their children right from the beginning of life - especially in view of infant mortality rates.

From the fifth century on, the rite used with children was the same as for adults with obvious adaptations. After the fifth century, the status of infant baptism in the church was strengthened by the disintegration of the one initiation rite into two components, the baptism itself and the subsequent confirmation.

Until the Middle Ages, it was regular practice in the Western Church to give a small piece of consecrated bread and a drop of consecrated wine to infants immediately after baptism. The practice ceased when increased reverence for the Eucharist led to communion at a later age.

At the beginning of the 17th century, Rome issued a rite of infant baptism for the universal church. It was based on the older rituals for adults. It remained in use for 350 years, until the new ritual prepared especially for infants appeared in 1969.

Godparents:

The Apostolic Tradition of Hippolytus, from the early third century, tells us that those wishing to join the church appeared before the teachers who examined them on their motives. Then, “they who bring them shall testify that they are competent to hear the word.”

This sketchy description gives us the first hint of sponsors who brought candidates to the church and accompanied them on their journey of initiation. They are the forerunners of the godparents of the *Rite of Baptism for Children*.

The traditional teaching about the special “spiritual” relationship established between godparent and godchild is only hinted at in the revised rite. In past centuries and cultures, that relationship brought with it certain obligations between godparent and godchild that have persisted among some national groups even to this day.

How soon should a baby be baptized?

The question of a period of time between birth and baptism is a modern one, never considered in the past. The point of church teaching and the law until the reform of the rite of infant baptism was always: the *fewer* the days, the better. Baptismal forms once sported at the bottom the printed legend: “Infants **MUST** be baptized within ten days of birth.”

Better health care today means that newborn infants are no longer in danger of death that plagued former ages. That decline in infant mortality, coupled with changed cultural circumstances of modern times, means that the rite can afford to take a closer look at those who will be the formative influence on the baptized child’s early religious development: the *parents*.

Baptism Controversy

Donatism church membership is restricted to those who are free from sin. Sacraments administered by priests in sin are not valid. Those who left the church and re-entered have to be re-baptized.

Pelagianism We can attain salvation by our own efforts because we are naturally good. It denied the reality of Original Sin and the need for infant baptism. Augustine fought this heresy. He said Christ is the true minister of baptism and the fruitfulness of the sacrament depends on the dispositions of the recipient.

Baptism of Desire The church has always taught that baptism is necessary for salvation.

“Baptism of Desire”, put forward by Thomas Aquinas. A person is saved by implicit faith.

In 1947, Fr. Leonard Feeney, Boston, got in trouble for putting forward that there is no salvation outside the church.

Confirmation

What is it?

It is 1 of 3 sacraments of initiation (others are baptism and Eucharist.) The person being confirmed is committed to Christ and ready to be a responsible worker in the Christian community. It is a time for everyone to reaffirm their baptismal vows.

Confirmation strengthens the individual in the life of the Spirit and confers on a person a greater responsibility in Christian life.

The confirmed person prays for the gifts of the Spirit - wisdom, understanding, judgment, courage, knowledge, love, reverence for God.

History of Confirmation

1. Early Church

In the early church, the Sacraments of initiation were performed in one ceremony:

The Apostles (later the bishops) laid hands on the newly-baptized This meant that the person was "perfected" by the gift of Spirit.

At this time, the sacraments were given only to adults.

2. 4th Century

As the faithful increased, there were not enough bishops to perform all Baptisms and Confirmations. Both began to be performed as separate ceremonies: priests doing baptisms; bishops doing Confirmations. Eucharist was given later.

In the 5th century, Pope Innocent 1 made Confirmation a different rite from Baptism.

3. Medieval Times

Confirmation began to be seen as a sacrament that helped a person defend the faith.

By the end of the 11th century, a Confirmation rite developed. Laying on of hands was the main part of it.

In the 16th century, Confirmation was given to 6 - 12 year olds.

In the 17th century, Confirmation was given after First Communion.

4. 20th Century

Confirmation began to be regarded as a sacrament of witness and maturity.

The bishop's slap on the cheek confirmed that the person as ready to suffer for the faith.

After 1910, Confirmation was commonly delayed until ages 10-12. First Communion was given around age 7.

5. Today

The revised rite shows the following: baptismal vows; laying on of hands; anointing with oil; sign of peace.

Individual dioceses decide the most appropriate age.

In the RCIA, it is part of the sacraments of Initiation again.

The following points need to be remembered:

1. There is no separate rite of Confirmation in the New Testament. When the Spirit is given, the Spirit is given in connection with Baptism.
2. In the East, Baptism and Confirmation have always been joined together. Theologically, they see it as one sacrament.
3. In the West, post-baptismal rites (including the anointing) were reserved to the bishop. Two things caused the split:
 - a. a sense of urgency in infant baptism.
 - b. unavailability of bishops to attend to rites immediately.
4. To correct this time span, efforts were made to have Confirmation administered as soon as possible after Baptism. A Council of Cologne in 1280 suggested it be done at age 7.
5. It was only in the Middle Ages that a specific theology of Confirmation was developed in order to justify after-the-fact.
6. Today, Confirmation is often administered by priests rather than bishops.

7. R.C.I.A. (Rite of Christian Initiation of Adults)

The Catechumenate - An Opportunity to Hear, Again

If the circumstances of your life are challenging you to find a deeper meaning, a sense of belonging, a desire to move outside of yourself and become part of something larger and abiding, you may be hearing the Lord calling to you again.

The Lord calls to us often and in many ways, inviting us to enter more deeply into his life. He uses ordinary events and familiar people to speak to our hearts. We hear again in these events and people what is deepest and truest about ourselves: that we were not made to be alone, that we were meant for each other, that we are to find our way home to God - together.

Companions

One of the first things Jesus did when he walked this earth was to form a community of women and men who would journey with him - through life and death - home to God. There was nothing particularly extraordinary about these women and men. In fact, they knew in themselves the same mixture of good and less than good that all of us find in our own experience.

With Jesus, however, they found a "way" they could journey together. They became "church."

Over the years, the forms of what began as a small community have changed; the experience has been reflected through the millions of people who have walked in communion with the Lord Jesus and each other. What has not changed is the commitment to the journey and the commitment to go home to God, together.

The Community

If you are hearing the Lord call to you again to take up the journey home to God and if you believe - as we do - that this journey cannot be solitary but needs the support of companions along the way, then we invite you to become part of the Catechumenate.

Your interest and the interest of others like yourself in the "way" of Jesus Christ is a sign to us, the members of our Roman Catholic parish, that the Lord is at work in our midst. You become his gift to us. You help us reach beyond ourselves and examine our own growth in faith. You help us form the community we claim to be by challenging our hospitality, our good will and our faith. We thank you for this gift and for the talents and presence of Jesus Christ you bring to us.

The Way

As a participant in the Catechumenate, you will join with other women and men who are seriously considering joining us to become "church." The catechumenate provides an intense period of exploration of our history, beliefs, prayer and communal life. If you choose, it may also be a period of preparation for becoming one of us, joining us as Roman Catholics who are making our way home - together - to God.

Vatican II (1962 +) asked that the way we receive adults into our church be studied and researched. On January 6, 1972 the provisional text of the above rite came into use. On Sept., 1, 1988, the rite became mandatory.

Historical Background:

The first six centuries of the early church had a specific way of welcoming people into the church as well as instructing them. It involved different preparations and stages.

Stages:

a): Evangelization and Pre-Catechumenate:

This is a time of inquiry by the candidates and a period of evangelization before they are admitted into the Catechumenate.

b): Catechumenate:

This involves instruction, catechesis, formation.

c):Purification and Enlightenment:

Usually done during Lent, it readies the person for Easter.

1): **Rite of Election - First** Sunday of Lent.

2): **Scrutinies** - ceremonies of prayer etc. - 3-5th. Sundays of Lent.

3): **Presentation of Creed and Lord's Prayer.**

d):Sacraments of Initiation:

Baptism Confirmation, Eucharist are received as the final stages of entry into the Church.

e): Mystagogia:

Fuller understanding of the mysteries of our faith are shared; relationship between the parish and the newly received members are strengthened.

8. A Journey through the Mass

We are part of a tradition of 2,000 years. How did the Mass develop from a simple home meal to the complex mixture of word, symbol and gesture that we have today.

1. Introductory Rite

Entrance Procession

In the early church, Mass was celebrated in homes as part of a meal. There was no special ceremony to mark the beginning of Mass. When persecution ended, Christians began to build places of worship. People would gather before Mass to pray and prepare.

In later centuries, when the Pope, bishops and clergy took on the prestige of kings and noblemen, this entrance procession became very elaborate, with the whole congregation following the celebrant through the streets to the church. Entrance hymns, called Intros, were composed, not only to accompany the long processions but to give the people a hint of the theme of Mass.

Today, we begin by singing an entrance hymn that reflects the theme of that week's Mass.

Opening Prayers

We begin with a joyful greeting (dialogue spoken between priest and people and the sign of the cross(oldest gesture of our faith)

For many centuries, the opening prayers were "prayers at the foot of the altar."

They were not community prayers but private prayers of preparation, said silently by the priest - a custom taken from the Old Testament priests who prayed before offering sacrifice.

Penitential Rite

This is an ancient tradition in the church. For many centuries, it was only the priest who expressed sorrow for sins in the Confiteor. In the Middle Eastern tradition of humility, the priest prostrated himself before the altar while saying this prayer and the altar servers responded in the name of the people.

It was the practice in the early church for sinners to perform public acts of penance outside of church, especially on Holy Thursday. During the 10th century, this public and communal penance rite became part of every Mass. (Then it occurred after the gospel.)

Initially, the Lord Have Mercy or Kyrie was the peoples response to a litany or long series of invocations.

Gloria

The early Christians copied the Jewish practice of singing canticles based on scripture songs during their liturgy. The Gloria is found in our prayer books as early as 380; first being song only on special feasts, but later included in all.

Collect

This concludes the introductory rite. It comes from the Latin, "collecta" meaning "to gather up." - gathering up the needs of the people and offering them to God in prayer. But as the church grew larger, there was need for a more formal, standardized form. During the Middle Ages, they became very elaborate, including petitions to different saints. Today, they are much simpler.

2. Liturgy of the Word

Readings

In the early church, there was a certain prejudice against the Hebrew scriptures. Instead only the New Testament readings were used. Most of the time, people only heard two readings on Sundays - the "epistle" and gospel reading. The readings had no real order. Much of the N.T. was considered too difficult to be used.

One tradition we embraced from Judaism was the reverence for the Lectionary (book containing the readings) It was carried in procession, incensed; kissing the book as a sign of respect.

Since 1969, this part was radically reformed. Now we have three readings - O.T. N.T. and gospel. There is also a 3 year cycle for Sundays and a 2 year cycle for weekdays.

The Chants

The practice of singing a psalm between readings continued from the Hebrews. The cantor stood in the pulpit to lead the singing. In the Middle Ages, only the priest was allowed there. Instead, the cantor was allowed to stand by the bottom step of the pulpit ("gradus" in Latin) and sing. The psalm was known as "Graduale"

It was an early practice to greet the gospel with an "Alleluia." As a result of the 1969 reforms, the "Gradual" became the "Responsorial Psalm" and the Alleluia was recommended sung.

Homily

This was always very important and was used to discuss the meaning of the Scripture when Mass was celebrated in homes. Later in the 3-4 centuries, the priest began to offer some formal teaching on scripture and church doctrine. The teaching homilies of people like Augustine and John Chrysostom are beautiful.

In the Middle Ages, the homily became vital. People couldn't understand Latin and the scripture readings seemed foreign. The majority of Christians received their only religious education from the homily and "sermons in stone and stained glass." The Franciscans and Dominicans (preaching orders) carried the homily out of the church to people in their workplace.

Creed

The oldest form is the Apostles Creed. It grew up in the first century and contained a summary of all Christian teaching. Catechumens had to memorize it (it was considered too secret and special to write) and recite it privately to the bishop.

The Creed we use today is called the Nicene-Constantinople creed. It was developed by these two councils.

Prayers of the Faithful

Community prayer is an important part of the liturgy. These petitions (Prayers of the Faithful) were omitted in the early church because they were seen as part of the Kyrie. Today, they are restored to their rightful place; not as a personal prayer but a prayer for the universal needs of the church and world.

3. Liturgy of the Eucharist

This is the second major part of the Mass.

Offertory

In the early Church, the Liturgy of the Eucharist was very simple. In the 4th century, emphasis was given to the preparation of the gifts for three reasons.

1. theologically - gives special honor to bread and wine.
2. involvement - of community, gifts, donations etc.
3. practically - people's donations and needs of people.

Offertory Procession

From 4th century to Middle Ages, whole congregation participated. By 11th century, congregations were getting too large; became impractical and was replaced with collection of money. Today, the simple offertory procession is revived, including song.

Prayers Over the Gifts

From 5th century, priest recited a simple prayer over the gifts. Later, it became more elaborate and secret, because of the sacredness of the part of the Mass being entered. So, the word, "Secret" prayer came into being. Vatican II simplified this prayer which had become too elaborate.

Today's prayers, "Blessed are you, Lord God..." go back to Jewish blessing prayers used at the Sabbath. They are possibly the same words Jesus used at the Last Supper.

The idea of the mingling of the water and wine is also ancient. The pouring of a small drop of water into the wine in the chalice is a sign, that, with Jesus we have in our humanity a share in God's divinity.

Washing of Hands

This has been part of the formal liturgy since the beginning. The O.T. priest washed his hands before offering sacrifices.

The last prayer of the Offertory ("Pray, my brothers and sisters.") has been around since the 8th century.. This served as a signal for silence as the Eucharistic prayer follows.

The Eucharistic Prayer

In the early church, this was very simple. The person presiding followed as closely as possible Christ's action at the Last Supper.

As the church spread, it became more formal and elaborate. Several common elements were included from the second century.

Preface

The Preface became a hymn of praise. and was spontaneous. That is why we have so many prefaces for various occasions.

The Sanctus is a scriptural hymn, based on a vision of Isaiah. It became part of the Jewish synagogue service in the 2nd century. "Blessed is He who comes..." is from the greeting Jesus received on Palm Sunday.

Other Elements

Today we have nine approved Eucharistic prayers (four for general use, two for Masses of Reconciliation and three for children.)

Eucharistic Prayer 1 is a translation of one used for centuries.

Eucharistic Prayer 2 is based on Hippolytus (215).

Eucharistic Prayer 3 reflects the best theological and liturgical scholarship.

Eucharistic Prayer 4 is based on early Byzantine church liturgies

All the Eucharistic Prayers contain common elements:

1. History of salvation - either brief or elaborate.
2. Epiclesis - Greek word for calling on God to send the Spirit to bless our gifts.
3. Words of Institution - consecration, words of Last Supper; often said silently by priest. People were alerted by raising of chalice/host
4. Anamnesis - "calling to mind" of Jesus' passion, death etc. Proclamation of mystery of faith.
5. Offering - for Christians, the Eucharist replaces the bloody sacrifices of the Old Law, through the priest, we offer Christ the Victim to the Father.
6. Intercessions - remembering needs of Church around the world.

Doxology

This is a prayer of praise to the Trinity and has been part of the Eucharistic Prayer since third century. Conclusion = Amen!

4. Communion

In the early church, this was simple. People received communion, took some home for the week. But in the 4th & 5th, it became more embellished to show proper respect for the sacrament.

Lord's Prayer

This was part of the prayer life of the early church. It was oral and passed on to catechumens.

Pope Gregory the Great made it part of the Communion rite in the sixth century.

Kiss of Peace

In the ancient world, this was seen as a greeting between friends so it was natural to early Christians. As the liturgy became more formal, it was inserted into the Communion rite, as a sign of reconciliation. Westerns lost the sense of the spontaneous kiss. People got uncomfortable with the idea so the custom of the priest kissing a board (paxbrede), which was passed around to everyone, became the practice. Today the ancient practice has been reinstated.

The Fraction

This is the breaking off of a small piece of bread and putting it into the chalice. It originated in the 7th century as symbolic - signifying the unity of Christ's body and blood.

This was important because people only received under one species. For a time this commingling also signified the unity of the church, as it was the custom of the Pope to send a small portion of the consecrated bread to his neighborhood churches.

Communion

Heretics were warned not to receive through the words, Holy Things to the Holy.

In the 16th century, the This is the Lamb of God.... came into being. Communion was given in hierarchical order initially.

By the 8th century, people didn't receive from the common cup. They used a kind of silver tube or straw instead. By the 12th century it was rare to receive from the chalice and it was outlawed in 1415 - for a variety of practical reasons. Small hosts took the place of regular bread in the 10th century. Being thin, fear of dropping crumbs led to communion on tongue and communion rail and receiving communion kneeling.

Today, the practice of receiving under both species has been recovered.

The Prayer after Communion has its roots in Eastern tradition of thanksgiving in song and prayer.

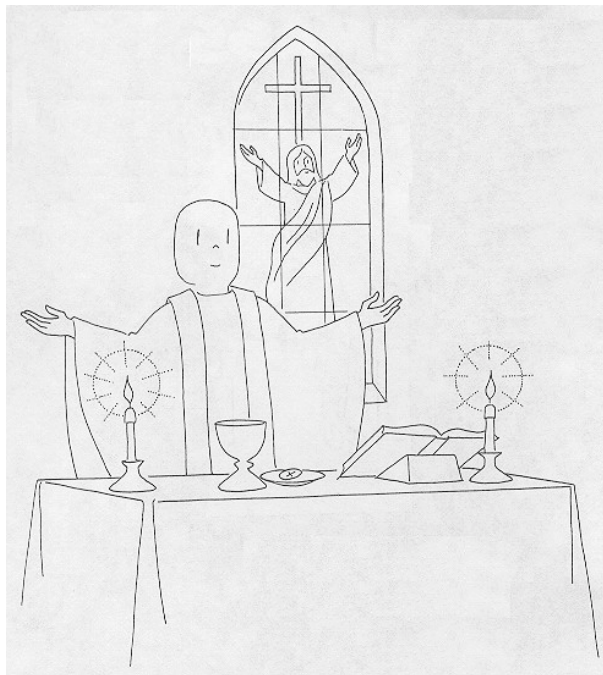
5. Concluding Rite

Blessing

This comes from the days when the bishop was the principal celebrant. Before he was to leave Mass and go to another parish, He imparted his blessing, as father, to all gathered.

Dismissal

Go the Mass is ended is translated, Go, you are dismissed. It came into the liturgy from the Byzantine court where this formula was used to dismiss courtiers. It is from the very word, "missa", dismissal that the word "Mass" comes.



9. Explosion of Ministry

History:

The New Testament Church was seen as a servant church, modeled after the ministry of Jesus. The structure of ministry and how ministry was organized and practiced came from the community. Jesus didn't provide a blueprint or map of how it should be done. Matthias was elected to take the place of Judas in the Twelve. Ministries in the New Testament evolved according to the needs that surfaced in the community.

In the New Testament, ministry was entrusted to the laity. Paul kept reminding the people in his letters that, by virtue of their baptism and incorporation into the Body of Christ, all were called to ministry. Because a body had many parts, all parts needed each other. Each part has a responsibility and part to play in the overall well being of the community.

At a time when the ministry of bishop, priest and deacon were evolving, a great deal of responsibility and authority rested with the local Church.

We also know that many of the early Christian writers were lay person, sharing their gifts of ministry with the community.

In the fourth century, things began to change. The Peace of Constantine gave official recognition and legitimized the Christian religion. Because it was no longer in danger because of persecution, many were baptized and the Church looked to society for a model or organization. It began to take on similar structures to that of Roman society. People began to be grouped into laity and clergy. Clerics took on the role of magistrates and the laity simply became citizens of the church. This division was made more prominent by the grating of many privileges and honors to the clergy. So, there evolved in the Church two classes: clergy and laity.

By the Middle Ages, there were two classes. The clergy were known as the Spiritualists because their concern for things of the spirit while the laity were known as the Carnalists, which implied that they were concerned about things of the flesh. The obvious implication of this was that, if one was thinking about becoming holy, one should flee from the wicked world.

In the sixteenth century, Protestant reformers proclaimed the priesthood of all believers.. in doing so, they were emphasizing many of the attributes of ministry in the early Church. The Council of Trent countered this by declaring priesthood equals and demands the power of transubstantiation, the power to offer the Eucharist.

Because official ministry at the time was restricted to the priesthood at the time, we became locked into this system and approach for the last four hundred years. Until recently, most religious brothers and sisters saw their role as "helping Father." The thinking was that there were enough priests, brothers and sisters to carry on the mission of the Church.

Vatican II challenged the church to take another look at that approach and to look instead at the early Church's approach to ministry and to translate that appropriately into today's terms.

Today:

Catholics, over thirty years after Vatican II, are experiencing one of the deepest upheavals in church structure in Christian history. In the past, we had a multiplicity of old ethnic churches. Now, they are decaying and the diversity of peoples is growing. When we think of the larger number of the baptized and the age of the priests and bishops, the church seems to be moving into a difficult period. Yet, if we look at it another way, we are experiencing one of the greatest expansions of church ministers in history. We see more men and women eager to

volunteer their baptismal charisms and service. So, obviously, the Spirit must be at work in the Church.

Ministry has moved from being a vocation for the few to being a gift and work of many, a faced of baptized life. Following Vatican II, the patterns of parish and diocesan ministry changed, changed because of the increased number of Catholics, changed by the expansion into ministries of education, liturgy, and social justice.

This “explosion” of ministry is a worldwide phenomenon, affecting cultures and churches differently. This affected ministry in four ways, first, the parish and diocese did much more ministry and more extensive forms of ministry. Second, new ministries seemed to appear, for example in health care and prison ministry. Third, thousands of Catholics, without vows or orders, entered ministry. Forth, the permanent diaconate, as well as pastoral administrator brought people, who were not priests, to public ministry and leadership.

Two key areas that occupied the church were education and liturgy. Before the 1960’s, the church concentrated on educating children. Then, it realized that most people are adults and so adult education became a necessity. Liturgical changes introduced diversity and personal meaning. Before Vatican II, the laity were to sit during the sermon, kneel during Communion, reach into their pockets for church financial support. It was the old adage of “to pray, pay and obey.”

These changes in ministry took place under the impetus of the Council. The theological renewal began to be realized on a parish level. Thousands of men and women, priests, brothers, sisters and teachers and activists; intent on ministry, prepared themselves on a professional level by attending colleges for a specific ministry. While all this was taking place, the number of candidates for the priesthood was dwindling.

What causes these changes?

Under the guidance of the Holy Spirit, a wider and more diverse form of ministry developed. The new theologies of the church and liturgy, helped prepare that. Such movements came from the grassroots, from changes in the activity of movements, and from some dedicated individuals.

Secondly, the world’s population grew and people were not content to sit back and be passive. They desired a quality of life to help them relate to and engage a diverse social consciousness.

Thirdly, the impetus for this change came from within the Church, namely, Vatican II. This helped the church realize it was a world-church. The new theological impetus stressed the idea that the people were the People of God and were challenged to active participation rather than passive presence.

This new impetus, first of all, helped people realize that this new theology of church didn’t identify the church with the clergy. Secondly, seeing that the church was now a world-church, then it had input into such areas of evangelization and social justice. Thirdly, it highlighted the role of the local church. Fourthly, the role of the bishop and laity, as well as the new emphasis on the universal ministry of all the baptized, highlighted some of these changes. Also the ministry of diaconate was restored.

It is important to realize that the expansion of ministry didn't come about because of the decline in the number of priests or candidates for the priesthood. Instead, the expansion of ministry is a reflection of the new church with its newly discovered sense of scripture as well as theology of church and baptismal challenge to become involved.

The explosion of ministries has gone through two stages. First, the new ministries were clear and rather few – director of religious education, youth ministry, ministry to elderly or liturgy. People were educated for these kinds of ministries in masters programs at colleges and universities. Second, the church realized that it must face some new situations and needs. And so the pastor could no longer take care of these. The 1960's put the spotlight on the disenfranchised and the poor. Marriage and family life was in crisis. People were living longer. The needs of the retired, the elderly, the sick, the dying, took on an urgency.

How does Ministry begin?

1. Ministry flows from one's unique giftedness and is motivated by a desire to serve others. The more we know and cultivate our gifts and talents, the more capable we will be of determining how we can most effectively serve.
2. Ministers are not those who "have arrived" but those who are consciously and intentionally in an ongoing process of growth and conversion. More is always possible.
3. At its best, ministry flows from the truth of ourselves. We need to be open and transparent to share who we really are and, when appropriate, our own struggle. Good ministry involves an identification with the pain and possibilities, the woundedness and healing powers and the sinfulness and capacity of humankind. Henri Nouwen has said that effective ministers are "Wounded Healers." They know God's mercy in their own lives and reach out to others in compassion and gentleness.
4. Good ministry does not just happen. It is the result of prayer, study, the development of ministerial skills, and an awareness of others. Being a Eucharistic minister, for instance, involves far more than passing out hosts!

Ministerial Qualities

Gentleness	Faith	Trust	Love
Compassion	Commitment	Searching spirit	Respect
Sense of mission	Searching spirit	Initiative	Prayerfulness
Ability to share	Courage	Nonjudgmental attitude	Daring
Empathy	Vision	Willingness to risk	Collegiality
Leadership qualities	Patience	Team qualities	Openness
Appreciation of others	Support of others	Prophetic spirit	Humility
Flexibility	Self-confidence	Generosity	Joy
Knowledge of people	Listening skills	Communication skills	Intelligence
Organizational skills	Sense of Humor	Honesty	Wisdom
Tact	Seeing good in people		

Characteristics of Ministry:

1. Doing something

The early Church didn't use any fancy words to describe ministry. They just did ministry. They were interested in sustaining and spreading Christianity. A Christian was baptized into an active community, assuming responsibility for its growth. Inevitably, certain words crept in, words like office, order, role, state.

2. For the Kingdom of God:

When everything is ministry, nothing is ministry. Ministry makes the kingdom of God explicit, turning its presence into sacrament, word, action. Christians were challenged to preach the Kingdom of God.

3. A Public Action:

Public preaching is ministry and liturgy (Romans 15:16). The early Christians saw their lives as a witness to others. Liturgy nourished the faith of the people. Prayer and suffering also served as a public action and witness.

4. On Behalf of a Christian Community:

Ministry began with the Christian community, flows out of the community, and nourishes and expands the community. Many ministries are needed to sustain the community because there are many needs. A community evangelizes new members as well as educates all Christians. Ministry is not a badge, nor an office, not a cliché, but a spectrum of various concrete and helpful services to grace.

5. Gift of the Spirit:

Ministry has many sources. The Spirit is seen as the breath of God, the medium of mediation. The understanding of, gift of and execution of charism is crucial to our understanding of ministry.

6. Diverse Service:

There is a plurality of ministry. Various groups followed Jesus – apostles, disciples, women and his ministry had the dimensions of preaching, healing, forgiving, confronting injustice, etc.

Definition:

“Ministry is the internal and existential work of a local church or a diocese. Ministry is an aspect of baptism, a facet of each Christian's life. Ministry is grace in structure, charism in ecclesial service. Christian ministry is the public activity of a baptized follower of Jesus Christ flowing from the Spirit's charism and an individual personality on behalf of a Christian community to proclaim, serve, and realize the kingdom of God”

– Thomas O'Meara

10. Future of Church

In our lifetime, we have seen more changes in the Church than have occurred in the last four hundred years – since the Council of Trent. This is particularly true in the United States, where we have the distinct feeling of being United States Catholics and our religious experience has been influenced by the richness of cultural diversity and by our relatively short history.

From colonial days until the 1960's, United States Catholics were, by and large, an oppressed minority. In the 1830's, a large influx of immigrant Catholics began to threaten the predominantly white, Anglo-Saxon, Protestant culture of this country. Reaction to this included church attacks, convent burning, the publication and distribution of anti-Catholic literature and the formation of anti-Catholic organizations.

In self-defense, for several decades most U.S. Catholics maintained a religious-cultural ghetto existence, building their own schools and hospitals, living in ethnic neighborhoods, focusing their social life in the parish.

Gradually, they began to change. Their sons, daughters, grandchildren began to achieve economic security. They married into other ethnic groups and non-Catholics. They moved into the suburbs and found new friends. They began sending their children to public school. Also, their social life became less defined by the parish. The election of John F. Kennedy dramatized the end of the immigrant Church era. U.S. Catholicism had proved its ability to produce outstanding citizens. Vatican II enhanced this. Today, the influx of the Hispanic culture has brought new challenges.

Should we be worried about the future?

Some people express certain worries about the church of the future. What follows are eight things people bring up to cite their worries:

1. Decline in membership:

This is one of the first concerns expressed by people. They suggest that we are losing members. In fact, what is happening is that we are gaining members but the weekly participating in Church has declined.

2. The Shortage of Priests:

This is a real concern and is getting worse. Yet, on the flip side of this, there has been and continues to be an explosion of lay ministry. We are discovering what it is like to have committed, gifted lay men and women willing to step forward and put into practice their baptismal commitments and obligations.

3. The Closing of Parishes:

This concern can be a deceptive one. In many communities, where there had been several ethnic churches – French, German, Polish, Italian, Irish, etc. – many of them within a few blocks of each other – the change in demographics and population shifts have led to necessary adjustments. These adjustments are not done because of declining membership.

4. The Death of Catholic Schools:

Money, the cost of education are factors in the closing of some Catholic schools. Catholics have not lost their belief in Catholic schools. Nowadays, Catholics are beginning to discover the financial obligations and commitments needed to continue support of Catholic schools. They are discovering that everyone has to pitch in to make them viable.

5. The Gradual Decline of Religious Life:

Religious communities cannot come close to staffing our schools, hospitals as was the case in the past. Some communities have already died. In the larger ones, there has been an exodus of sisters, brothers and just a trickle of new members. In the past, we expected the sisters and brothers to take care of our schools, without little pay. Now, we are faced with the responsibility of providing competent lay persons to fill roles previously filled by religious in our schools, hospitals and churches.

6. Scandals:

Scandals among the clergy has taken its toll both physically, emotionally and financially on the church in general. We need to keep some things in mind to give us a better perspective on the problems involved. First of all, priests are part of the human population and what you find among the human population in general, you are bound to find among the priests, i.e. alcoholism, pedophilia, etc. Secondly, we have to remember that the church is judged by today's standards for something that happened years ago. In the past, we didn't have the word "pedophilia" in our vocabulary. We were not aware of its implications. Now we know differently and have to face it as a church. Thirdly, we have to put the financial assessments levied against the church, in perspective. From a legal perspective, it is looked at from a culpability, liability and collectability point of view.

7. Polarization in the Church:

People have differing and strong feelings about issues and concerns in the church. Some are willing to express them; some might be less vocal. We need to put it in perspective.

8. Rumors:

One often hears outlandish rumors about the church which seem to have a life of their own. Such rumors suggest that Communists have taken over the Church at its highest level. Other rumors suggest that some are intent on establishing an American Catholic Church.

Called to be Catholic: Church in a Time of Peril

“Called to Be Catholic was prepared by the National Pastoral Life Center in consultation with Catholic men and women serving the church and society in a variety of callings and sensitive to the diversity of Catholicism in the United States.

Will the Catholic Church in the United States enter the new millennium as a church of promise, augmented by the faith of rising generations and able to be a leavening force in our culture? Or will it become a church on the defensive, torn by dissension and weakened in its core structures? The outcome, we believe, depends on whether American Catholicism can confront an array of challenges with honesty and imagination and whether the church can reverse the polarization that inhibits discussion and cripples leadership. American Catholics must reconstitute the conditions for addressing our differences constructively—a common ground centered on faith in Jesus, marked by accountability to the living Catholic tradition, and ruled by a renewed spirit of civility, dialogue, generosity, and broad and serious consultation.

It is widely admitted that the Catholic Church in the United States has entered a time of peril. Many of its leaders, both clerical and lay, feel under siege and increasingly polarized. Many of its faithful, particularly its young people, feel disenfranchised, confused about their beliefs, and increasingly adrift. Many of its institutions feel uncertain of their identity and increasingly fearful about their future.

Those are hard words to pronounce to a church that, despite many obstacles, continues to grow in numbers, continues to welcome and assist the poor and the stranger, and continues to foster extraordinary examples of Christian faith and witness to the Gospel. The landscape of American Catholicism is dotted with vital communities of worship and service, with new initiatives, and with older, deeply rooted endeavors that are kept alive by the hard labor and daily sacrifices of millions of Catholics. In the face of powerful centrifugal forces, many Catholic leaders have worked to build consensus and cooperation.

We hesitate to say anything that might discourage them or add to the finger pointing and demoralization that, in too many cases, already burden these exemplary efforts. But this discordant and disheartened atmosphere is itself one of the realities which cannot be ignored. For three decades the church has been divided by different responses to the Second Vatican Council and to the tumultuous years that followed it. By no means were these tensions always unfruitful; in many cases they were virtually unavoidable.

But even as conditions have changed, party lines have hardened. A mood of suspicion and acrimony hangs over many of those most active in the church's life; at moments it even seems to have infiltrated the ranks of the bishops. One consequence is that many of us are refusing to acknowledge disquieting realities, perhaps fearing that they may reflect poorly on our past efforts or arm our critics within the church. Candid discussion is inhibited. Across the whole spectrum of views within the church, proposals are subject to ideological litmus tests. Ideas, journals, and leaders are pressed to align themselves with preexisting camps, and are viewed warily when they depart from those expectations.

There is nothing wrong in itself with the prospect that different visions should contend within American Catholicism. That has long been part of the church's experience in this nation, and indeed differences of opinion are essential to the process of attaining the truth. But the way that struggle is currently proceeding, the entire church may lose. It is now three decades after Vatican II. Social and cultural circumstances have changed. The church possesses a wealth of

post-conciliar experience to assess and translate into lessons for the future. There is undiminished hunger for authentic faith, spiritual experience, and moral guidance, but many of the traditional supports for distinct religious identities-or the institutions that convey them-have disappeared.

Meanwhile, positions of leadership in the ministries of the church are passing to those with little exposure, for better or worse, to the sharply defined institutional Catholicism of earlier decades. Still younger Catholics, many with absolutely no experience of that pre-conciliar Catholicism, come to the church with new questions and few of the old answers.

The church's capacity to respond to these changed conditions may be stymied if constructive debate is supplanted by bickering, disparagement, and stalemate. Rather than forging a consensus that can harness and direct the church's energies, contending viewpoints are in danger of canceling one another out. Bishops risk being perceived as members of different camps rather than as pastors of the whole church.

Unless we examine our situation with fresh eyes, open minds, and changed hearts, within a few decades a vital Catholic legacy may be squandered, to the loss of both the church and the nation.

There are urgent questions that the church in the United States knows it must air openly and honestly but which it increasingly feels pressed to evade or, at best, address obliquely. These issues include:

- the changing roles of women
- the organization and effectiveness of religious education
- the Eucharistic liturgy as most Catholics experience it
- the meaning of human sexuality, and the gap between church teachings and the convictions of many faithful in this and several other areas of morality
- the image and morale of priests, and the declining ratios of priests and vowed religious to people in the pews
- the succession of lay people to positions of leadership formerly held by priests and sisters, and the provision of an adequate formation for ministers, both ordained and lay
- the ways in which the church is present in political life, its responsibility to the poor and defenseless, and its support for lay people in their family life and daily callings
- the capacity of the church to embrace African-American, Latino, and Asian populations, their cultural heritages and their social concerns
- the survival of Catholic school systems, colleges and universities, health care facilities and social services, and the articulation of a distinct and appropriate religious identity and mission for these institutions
- the dwindling financial support from parishioners the manner of decision making and consultation in church governance
- the responsibility of theology to authoritative church teachings
- the place of collegiality and subsidiarity in the relations between Rome and the American episcopacy.

As long as such topics remain inadequately addressed, the near future of American Catholic life is at risk. Yet in almost every case, the necessary conversation runs up against polarized positions that have so magnified fears and so strained sensitivities that even the simplest lines of inquiry are often fiercely resisted. Consider, for example, just two of these topics.

On every side, there are reports that many Catholics are reaching adulthood with barely a rudimentary knowledge of their faith, with an attenuated sense of sacrament, and with a highly individualistic view of the church. Some of us are tempted to minimize the seriousness of this situation out of an attachment to young people and an appreciation of their generosity-or out of loyalty to those who work, often with insufficient resources and scant rewards, to provide religious education. Others among us rush to reduce complex questions of pedagogy, theology, limited time, turnover in teachers, and the pressures of an aggressive and pervasive youth culture to some single factor-and some simple solution.

The practical realities of our young people's needs are quickly lost amid accusations of infidelity to church teachings, reflexive defenses against criticism, or promotion of pet educational approaches. It is an atmosphere unlikely to generate the massive and creative effort required to meet today's crisis of religious illiteracy or link it with young people's search for a sense of participation and belonging.

Or consider the church's public prayer. The faith thrives where the Eucharist is celebrated worthily, drawing the Christian community into its mystery and power. Yet in many parishes Mass attendance has plummeted; congregational participation is indifferent; and liturgies are marred by lack of preparation, casual or rushed gestures, unsuitable music, and banal sentiments in hymns and, above all, in homilies.” – *Church Fall 1996*

Future of Lay Ministry:

Areas of concern for the future of lay ministry include:

- Preparation for lay ministry
- Integration of laity and religious
- Readiness of parishioners to accept lay ministry.
- Support structures for lay ministers
- Policies for lay ministry.



Challenges Facing the Church

Fr. William J. Bausch, in his latest book, *“Brave New Church: From Turmoil to Trust,”* outlines twelve challenges that face the Church.

1. Secularism and the Assault on Faith

Secularism comes from the Latin *saeculum*, meaning “generation,” “spirit of the age,” or “fashion.” In a modern context, it basically means that the physical world, nature is all that exists. We are in control of our own destiny, not God. Secularism has certain characteristics:

First of all, it **downplays humanity**. Humankind is but a part of nature. We are a compilation of mechanical parts with a brain, and we have the technology to replace everything from knees to hearts. Cloning is normal and marketed. The breaking open of the biological code, the mapping of the human DNA is one of the most dramatic discoveries in recent times. Can we imagine the possibilities of identifying and curing diseases and improving the quality of life that this brings? This mapping of the human genome is a major step toward controlling our environment. We are well on the way to discarding fetuses that have some undesirable traits.

Secondly, secularism **celebrates the individual**. This not only means the loss of community, but also the loss of absolutes. It means individualism. It reminds us that the world revolves around us. We are invited to march to our own tune.

How does this individualism affect the Catholic Church? A recent survey indicated that 80% of pre-Vatican II Catholics were married in the church; only 59% of post-Vatican II Catholics are. In 1987, 70% claimed they were good Catholics without attending Mass. In 1997, that rose to 77%. With opportunities to shop on Sunday, soccer schedules being more important than religious education; sending Christmas cards with dogs and snowmen rather than the Christ Child; spending Holy Week at Disney World rather than at services are also testimonies of how this individualism affects Catholics.

Thirdly, secularism reminds us that **we are commodities**. We can traffic in organs. Fetal remains can be used for cosmetics. After death, our bodies can be sold on the open market. It is said that a single body can provide material that is worth \$40,000.

Fourthly, secularism **encourages consumption**. We would rather spend time at the Mall than church. We define ourselves by what we have and don't have; by visible wealth and possessions. We are induced by advertising. We are obsessed with increased production and consumption.

Fifth, we are **encouraged to have a secular outlook on life**. Students are reminded that no one or no religion should place limits on them. One must be suspicious of authority. We are preached at from the pulpits of TV, the Internet, the entertainment industry. The media has become the most powerful spokespersons in the world. Everything is for sale. Morality comes in a distant second.

Sixth, secularism **targets the young**. It is estimated that teenagers spent \$160 billion in the year 2000. Advertisers spend \$2 billion a year to reach them. In our digital world, we have the idea that everyone should have access to whatever they want when they want it.

How does this secularism affect faith? Secularism permeates every fiber of our lives. We are drawn to consumption; impatient with permanence. It substitutes things for reflection. The mind is saturated so much it has no space for the interior. The rampant materials, consumer mentality, hedonistic lifestyle is at odds with traditional Catholic beliefs and values. Secularism confuses accidents with substance; glamorizes artifacts, scorns self-denial, exploits desire, celebrates superficiality and courts violence.

2. Suspicion of Institutions

Secularism promotes a suspicion of institutions. In the '60's, people chanted, "Trust no one over thirty." All institutions have come under a cloud of suspicion. People have become cynical of government, politics, religion,

Marriage and family life is under suspicion also. People talked about sexual emancipation. We had radical feminism, the Roe V Wade decision, the availability of the Pill, the "Paternity Certainty." Single teenage mothers have become the norm. the marketplace has taken over marriage. Divorce and separation are as inevitable as death and taxes. Non-traditional families are a worldwide phenomenon. One of out every four children are raised without a father. Every American taxpayer pays \$300 to support the babies of teenage mothers.

Young people are targeted. One of the reasons given for children having sex earlier include the easy availability of condoms, earlier onset of puberty, the rising divorce rate, the emotional abandonment by parents. Sex is everywhere. Of course, the easy availability of drugs is also a factor. The undermining of the authority of institutions also creates such suspicions.

How does the Church deal with such suspicions of itself as an institution.? "If anyone wants to be my follower, let them deny themselves and take up their cross and follow me. (Mark 8:34)

3. Religious Illiteracy

Because of the triumph of secularism, the attachment to organized religion is down all over the world. In France, only 14% of population go to Church; In Ireland, only 34% of young go to church; 40% in U.S., 29% in Germany.

There is a big gap between the historical experiences, memories and traditions of each generation. For example, students born after 1982, have no meaningful recollection of the Reagan era. They were 11 years old when Russian broke up. They have never feared a nuclear war. Tiananmen Square means nothing to them. Their lifetime always included AIDS. They have never known a TV without a remote control. Jay Leno has always been the host of "The Tonight Show." The Vietnam War is ancient history. There has always been MTV. They have no idea that Americans were held hostage in Iran. They were too young to remember the shuttle blowing up.

To these social and political episodes of history, Father Richard McBrien adds these religious categories:

- They have known only one pope and could not name the one he succeeded.
- The Second Vatican Council is as much ancient history to them as the Council of Trent.
- They have no memory of the Latin Mass, or of the distinction between a low Mass and a high Mass.
- Women have always been readers and eucharistic ministers at Mass.
- Nuns have always worn ordinary clothes.
- Communion has always been distributed in the hand.
- They have never seen a Communion rail.
- They have no idea what a biretta is.
- They have never kissed a bishop's ring.
- They never made the Nine First Fridays.
- They never tipped their hats or crossed their foreheads when passing a church.
- They never marched in a May procession.
- They never pinned a handkerchief to their hair if they forgot to wear a hat to church.
- They have no memory of the original debate over contraception in the church, and have no idea how anyone could possibly be opposed to birth control.
- They have always lived in a society which allows abortion.
- They have at least one Catholic relative or friend who has been divorced and remarried without Church approval and they see no problem with it.
- With rare exceptions, they do not know the name of their bishop.
- They have never worn a cassock and surplice to serve Mass.
- They have never had to ask permission to read a book not approved by the Church.
- They have never heard of the "Fighting 69th" and would be utterly amused to find out that it referred to a campaign to help Catholic teenagers keep the Sixth and Ninth Commandments.
- They have never been in a confessional box.
- They have no idea what scrupulosity means.
- They have never checked the Legion of Decency ratings in a diocesan newspaper to see if a movie was "condemned."
- Most of the films they see are R-rated.
- They never think of hell.
- They have never ransomed a pagan baby.
- They have never contributed to a spiritual bouquet.
- They never read their diocesan newspaper and have probably never seen a copy.

Religious illiteracy is not confined to the young. Even though most Catholics are well educated, they are woefully illiterate when it comes to their knowledge of their faith. When and where do they learn to read the Scriptures? What do they know about their Catholic heritage?

4. The Loss of “Thick” Catholicism

In the past, the Church had survived largely because of its ethnic enclaves. The coherent subcultures of Irish, German, Italians, Poles, Lithuanians, and others were held together by a common religious center and universal catechism, as well as their ethnic religious festivities. The marriage of ritual, religion and ethnicity as well as the staples of the faith, reflected well the old texture of Catholicism. Everyone knew who was Catholic, including the Catholics themselves

This “thick” Catholicism began to fade when Catholics entered the mainstream, entered secular colleges, escaped to the suburbs and it had a powerful effect in breaking down the sense of Catholic identity and community.

Today, Catholics are indistinguishable from their fellow citizens in terms of ethnic values, social mores and cultural tastes. Also, the growing Latino presence and its coming dominance in American Church life is a factor to consider.

Some suggest that there is a need to regain the “thick” Catholicism once again; that the Mass is not enough; that we also need the other devotions like rosary, scapulars, novenas, Stations of the Cross, etc. It is ironic that while the Church lost these, the secular world embraced their own rituals and symbols. We are discovering that if the Church does not satisfy our deep hunger for rituals that express strong religious feelings, people will invent them.

5. Anti-Catholicism

Anti-Catholicism is alive and well. Take a look at the Chick Publications, that comic book tracts that make fun of Catholicism. Think of the stance of Bob Jones University whose president called the Catholic Church “the Mother of Harlots.” The press delights in highlighting disputes within the Church, seeing it as moronic, out of touch, sex-obsessed hierarchy. It also shows itself in the school voucher debate. Stage and TV continues the bias with shows like “Everybody Loved Raymond,” “Politically Incorrect,” Madonna’s tirade.

What is the reason for such hostility? The Catholic Church teaches values that are seen as hostile to a libertine culture that celebrates abortion, euthanasia, assisted suicide, uncommitted sex, condoms, free love with multiple partners. All this creates an undertone of cynicism and embarrassment and shapes the image of the Catholic Church as an institution no thinking person would admit they belong to.

6. A Fractured Catholicism

People take sides on different things. The same thing happens in the Church. People take sides on hot issues like abortion, role of women, death penalty, homosexuality, authority, the nature of the family. One of the reasons for this is the breakdown of ethnic cohesion and the adoption of the same values as everyone else. So we draw lines: do we stand or kneel? Receive Communion in the hand or tongue? Sign of Peace or not? Guitar or Organ? We have organizations like Call to Action, Womenchurch, Future Church, Catholics for Free Choice, Pax Christi; newspapers like The National Catholic Reporter, The Wanderer; movements like Cursillo, Catholics United for the Faith, Opus Dei; issues like divorce and remarriage; the pope and papal authority, patriarchy, contraception, abortion, gay marriages, etc.

There is also a crisis of belief. The Bible is debunked. Jesus is seen as a historical, moral figure just like Socrates. The younger generation of Catholics are severed from their traditions and have become religiously illiterate.

How do we face this? We have to see Catholicism not as either/or but as both/and. “It is not nature or grace, but graced nature; it is not faith or reason, but reason illuminated by faith; not law or Gospel, but law inspired by the gospel; not Scripture or Tradition but normative tradition within scripture; not faith or works, but faith issuing in works and works as an expression of faith; not authority or freedom, but authority in the service of freedom.” – Richard McBrien.

7. Pluralism

There is a great divide between the pre-Vatican II Catholics and the post-Vatican II Catholics. The pre-Vatican II Catholics were taught by priests and nuns, in cassocks and habits, raised in the “one true Church,” instructed to see the importance of the Church and to obey its teachings, and registered in the local parish. They went to Mass weekly and married other Catholics. The post-Vatican II Catholics were apt to be taught by lay people, raised in an ecumenical atmosphere, feel that a personal relationship with God is more important than any relationship with Church, are not registered in parish, make up their own minds about what they believe, dissent from Church teaching, may go to Mass occasionally, and marry outside the faith.

With the influx of peoples from other lands, that diversity is also obvious. It is not uncommon for a parish to house several different languages and nationalities, each with its own customs, folklore, lifestyle and ways of worship. In the archdiocese of Los Angeles alone, Mass is celebrated in more than 50 languages. Ministry to Latinos has increased. According to Andrew Greeley, sociologist and priest, one of out seven Hispanics have left the Church. They are going to evangelical religions. Latino Catholics represent the future of Roman Catholicism in the States. They have a different worldview of Church than others. They also tend to focus on family and community, which is very necessary in the Catholic Church.

It is interesting that of the over 1600 religions and denominations in the U.S. today, half were founded in our lifetime.

8. Facing Scandal

When we think of scandals in the Church today, we think of well publicized situations like: pedophilia, financial mismanagement, top down scandals, sex scandals, recent reports of rape of nuns in Africa. Add to this, the suffering of the victims and their families, the cover-ups, the guilt, the same, the money paid out to victims – all have taken a toll on how Catholicism in general is perceived and priesthood in particular is perceived.

The widespread prevalence of sexual abuse and financial mismanagement in the Church calls for new forms of management and better accountability. The damage has been enormous and has left a deep suspicion in its wake. The challenge is to move from turmoil to trust.

9. The Priest Shortage

Figures don't lie:

In 1965, there were almost 36,000 priests in the U.S. In 1998, the figure was 31,000.

In 1965, there were 22,000 religious order priests. In 1999, it dropped to 15,000.

In 1965, there were 994 ordinations. In 1997, it had dropped to 521, in 1998 to 346.

For every 100 enrolled in the seminary in 1965, there are only 40 today.

It is also interesting to note that seminarians have a more conservative bent today. Nearly half of them have converted from another religion or returned to Catholicism after leaving the faith. The majority of seminarians see their role as sacramental – celebrating the sacraments, praying with people, administering the sacraments.

Why are there fewer priests and seminarians? The first reason is secularism. Celibacy is also a barrier for some. Secondly, a robust economy is attracting more people. It is interesting that a good number of seminarians are from non-Western ancestry, coming instead from Latin America and Eastern Europe. There is a growing number of Vietnamese men and women studying for the priesthood. At Notre Dame Seminary in New Orleans, 1/5 of the students studying there are Vietnamese students. Yet, Vietnamese children are also being bitten by the affluence and secularism of the country. There are so many paths open to young people today that are more challenging and attractive. A third reason for the fall in Catholic vocations is the decline in the Catholic birthrate. The average Catholic household today has two or less children. The fourth reason is because of social consciousness, namely women's consciousness both in society and church, the devaluation of celibacy, the pedophile crisis, gay priests, among others. The final reason for the decline is that of reluctant recruiters. While most priests claim to be happy in their priesthood, they show little enthusiasm in promoting priestly vocations.

10. Gay Priests

In a recent book by Fr. Donald Cozzens, a seminary rector and professor, "The Changing Face of the Priesthood," he highlights this issue. It seems that there is a significantly higher percentage of homosexual priests and seminarians than there are in society at large. This may be why 90% of all the cases of clergy sexual abuse of minors involve high school boys – not girls. Of course, this is not to say that all homosexual priests are predators. An NBC report on celibacy said that "anywhere from 23% to 58% of the Catholic clergy population has a homosexual orientation; the percentage of gay priests in religious congregations appears to be even higher. add to this the question of priests who have died from AIDS as well as the number of heterosexual priests who have left the ministry.

All this creates a certain perception. If our seminaries become or are perceived as predominantly gay then the priesthood of the future will be perceived as a gay profession. Vocations to the priesthood will decline. Historically, homosexual men and women have found the priesthood and religious life attractive because, once you enter the seminary, there is no need to explain why you are not dating or getting married. Celibacy can create an environment that is hospitable to the emotional needs

of gay priests. They can take days off together, go on vacation together. If a priest is seen out with a woman for lunch, it is a different matter.

How does all this affect vocations. Priests and mothers have always been the two groups who do the most to recruit men to the priesthood. But gay priests tend to seem out gay young men and visa versa and that will increase their number. Mothers will be hesitant to send their heterosexual sons to seminary because they sense the gay subculture present there.

11. Women and Men

The gains of women in the last forty or fifty years has been phenomenal. Woman already make up the majority of voters and are about to become the majority in the work place. They have made gains in politics; on the Supreme Court. They are the primary target of both daytime and prime time television. Over ½ of the college students are female. Nearly 1/3 of medical students are women. Still there is pay discrepancy. Secondly, even though they have tremendous buying power and are targeted for such, they are commodified and trivialized by advertising. Thirdly, even though girls do better in the classroom, they are twice as likely to suffer from depression after the age of 15 than boys. Fourth, women are always in danger of being co-opted by radical feminists who, often belittle men, marriage, and family life. Fifth, in many developing countries, women are exploited sexually, physically and economically. Finally, minority women, especially in this country, are still largely an underclass of poverty and indenture.

The gains of women have, in a sense, devalued men. Technology has replaced the need for equipment evolution that was the domain of men. The sexual revolution has rendered men socially passé. Women today are completely and solely in charge of reproduction. A man cannot prevent an abortion. Women don't need a man to support them financially. The term "breadwinner" is now passé. Also boys have to face the stream of propaganda that "schools shortchange girls." Yet, the typical girl is a year and a half ahead of the typical boy in reading and writing, is more committed to school, and is more likely to go to college. Girls get better grades and participate in advance-placement classes at higher rates. Girls do more homework than boys, study more abroad. On the other hand, boys are more likely to be suspended from school, to be kept back, to drop out, are more involved in crime and more succeed at suicide and are more affected by the absence of their fathers.

It is hard to be a man today. Still, they need to free themselves from their own oppressiveness, numbness and unconsciousness. Men must do their own intellectual work, define their own terms, set out their own agenda, confront negative projections and stereotypes as well as engage in constructive self-criticism. Then there is the glorification of male athletes, rock stars, celebrities who continually make the headlines for committing crimes, for sexual abuse, for infidelity, for religious mockery, for sexual escapades.

What about the role of women in the Church? Women have made long-overdue advances in society and to some extent in the Church. The prominent role of women in today's Church is the result of solid Christian feminism, which has rightly confronted a tradition that, for almost 2,000 years, marginalized women. Still, above all, they are excluded from power and, have no voice in influencing the Church's

teaching. Their gifts are not being used to shape a brave new Church, and, that is both a tragedy and a loss.

12. Crisis of Authority and Identity

The word “Hierarchy,” at its best connotes stability. At its worst, it connotes oppressive control. Church authority is always in need of reform. The Pope even called for a reform of the papacy in his encyclical entitled, *Ut Unum Sint*, (That All May be One). Former archbishop of San Francisco, John Quinn, wrote a book called *The Reform of the Papacy*. We have had some “bad” Popes. Sergius III had a son and this son eventually became John XI, who, in turn, witnessed the marriage of his mother to her brother-in-law.

Papal and curial centralization presents a challenge to the Catholic world. To begin with, there are questions of collegiality and collaboration. Often centralization has swallowed up the initiatives, charisms and independent authority of the local church. Some years ago, this showed itself in the case of Archbishop Rembert Weakland of Milwaukee, who took time to listen to women. Recent silencing of Fr. Bob Nugent and Sr. Jeannine Gramick for their work with homosexuals is another aspect of the same thing.

Many bishops and priests would like to see the stricture on divorced and remarried Catholics receiving the sacraments removed. Another area ripe for reform is the way bishops are appointed. Presently, it is shrouded in secrecy; candidacy for appointment rests on one’s orthodoxy, and whether or not he has made an public statements on celibacy, married priests, contraception. “Safe” candidates are recommended. In opening up Episcopal appointments to the community at large, there is danger of it becoming a popularity contest. Yet, people need to be consulted as happened in the early centuries of the Church.

The identity and role of the priest in the parish today is undergoing a transformation. Often, that identity is anything but clear. He often perceives that the laity have moved in and taken over “his” previously understood duties. Exclusive ministries of the priest in the past, are not anymore. Celibacy still hangs heavy on his head.

The priest must continue to redefine himself as the one who is out to build consensus in a highly fractured and diverse world. At the same time, he must be accountable to his parishioners. He must be able to mobilize his people to keep the overall vision and direction of the Church intact.

Postscript

The pace of change has accelerated, especially in the last few decades. It is both rapid and dramatic. We have gone from snail mail to email; from telephones to cell phones; from record players to DVD players; from information starved individuals to information overloaded individuals.

There is more change to come. According to Roger Sanjek, a sociologist, in his book, *“The Future of Us All:...”* states that “The United States is in the midst of a great transition. In less than 100 years, Americans of African, Asian and Latin American ancestry will outnumber those of European origin. According to one demographic projection by 2080 the population of whites will fall from its present 74% to 50%, and the rest of the U.S. population will be 23% Latin American, 15% black and 12% Asian. The great transition among America’s children will arrive even sooner. By the year 2035, only 49% of children under 18 will be white.”

In Sanjek’s work, we are confronted with two very different visions of our future: one “color-full,” the other “colorblind.” The latter is nothing other than neo-apartheid. What is the role of the church in all this?

Change is problem for everyone, especially in religious circles. Change affects us intellectually and theologically as well as psychologically. We all crave stability and security. Change challenges our emotional stability. We have to have a deep sense of trust and faith in order to embrace change. It involves recognizing that there is a guiding hand behind all the chaos and unpredictability associated with change.

We all resist change, especially when it involves something so deep as our religious convictions. We have to admit that change is one of the main challenges facing the Catholic Church today

There are two main reactions to change. First, we can become judgmental or second, we can adopt the attitude of “everything and anything goes.” Both are extremes. Diversity is a fact of life and, whether or not we like it, it is here to stay. In the past, our unity may have been based on sameness; in the future, it will be based on differences. These differences reflect the many and diverse faces of God.

Can you ever really go Home?

How much I must criticize you, my church, and yet how much I love you! You have made me suffer more than anyone and yet I owe you more than I owe anyone. I should like to see you destroyed and yet I need your presence. You have given me much scandal and yet you alone have made me understand holiness.

Never in the world have I seen anything more obscurantist, more compromised, more false, yet never have I touched anything more pure, more generous, or more beautiful. Countless times I have felt like slamming the door of my soul in your face – and yet, every night, I have prayed that I might die in your sure arms!

No, I cannot be free of you, for I am one with you, even if not completely you. Then too, where should I go? To build another church? But I cannot build another church without the same defects, for they are my own defects. And again, if I were to build another church, it would be my church, not Christ’s church. No. I am old enough. I know better!

- Carlo Carretto, I Sought and I Found