

The
Catholic Connections Handbook
for Middle Schoolers, Second Edition

CHURCH HISTORY

Contents

Introduction	2
E. The Early Church	4
F. The Age of the Fathers	22
G. The Church in the Middle Ages	40
H. An Age of Renewal and Growth	62
I. An Age of New Ideas	86
J. The Church in Troubled Times	104
K. The Church Today	124
Glossary of Key Words	144
Acknowledgments	146

Pray It! Study It! Live It! resources offer a holistic approach
to learning, living, and passing on the Catholic faith.



saint mary's press

INTRODUCTION

Why Study Church History?

An old saying defends the study of history this way: “Those who do not study history are doomed to repeat it.” This means that the study of history teaches us lessons we can apply to our lives today. It is sometimes hard to believe, but the people who lived before us were not very different from us. They were human, like we are. They had their virtues, and they made mistakes. When we study their lives and how they responded to situations, we see something of ourselves. We can rejoice in their accomplishments and learn from their failures. From our vantage point today, we can see exactly what they did right and where they went wrong.

The same is true when we study the history of the Church. Yet the Church is not totally a human institution. It is not like the government of a country or an association of like-minded people. The Church has two aspects: a visible reality, which we can see, and a spiritual reality, which we cannot see. The Church was God’s idea. She was founded by Jesus Christ and is guided by the Holy Spirit. So when we study the history of the Church, we do not study what human beings alone have done. We study what God has done through—and sometimes despite—the actions of human beings.

Does that mean the history of the Church is perfect, with no mistakes and members who never sinned? No, that is not the case. The Church has had shining hours, when its members responded fully to God's grace. But it has also had dark hours, when members of the Church chose to turn away from God's path and set out on their own. Those who have followed their own path have caused great harm. They have caused others to turn away from the Church and sometimes even from God. But why, we ask? Why does God allow wrongdoing, especially in his Church?

God has given each of us the gift of freedom, and he never takes back that gift, no matter how we misuse it. We are the Church: we, the people, under the leadership of the Pope, bishops, and priests, with Christ as our head. Because we are the Church, we can "conquer evil with good" (Romans 12:21). We, like the little candles we light every Easter, can face the darkness and make it bright with God's love.

In the history of the Church, you will read about days of light and days of darkness. You will see that the days of light greatly outnumber the days of darkness. You will also see what various people, both saints and sinners, did with their gift of freedom. It should raise these questions in your mind: What will I do with my little candle? Will I hold it high so it shines with God's love? Let the history of the Church help you find the courage and inspiration to be a light to the world as you read about people like you who were a light of Christ in their time.

E **THE EARLY CHURCH**

KEY WORDS

Gentiles
Ecumenical Council
martyr
deacon

Life in the Early Church

If you listen for news about the Church in the world today, it can seem like there are two groups of Christians: One group of Christians, like those who live in the United States, live peacefully, bringing God's love into their families, workplaces, and politics. But another group of Christians, like those living in the Middle East and in some African and Asian countries, are persecuted and even killed for believing in Jesus Christ. The Catholic Church estimates that more than 100,000 Christians are violently killed every year.

This is not something new. It was like this for the first Christians in the years after Christ ascended into Heaven. At some times and places, they lived peacefully with their neighbors and witnessed to their faith in Christ and God's love. At other times and places, the first Christians were persecuted and sometimes killed because of their faith. Their lives remind us that

following Jesus Christ and living as he taught us to live will sometimes cause conflict with people who do not believe as we do. Yet the witness of the early Christians, even in the midst of persecution, was also responsible for the amazing growth of the Church during that time.

The Jewish Beginnings of the Church

The Acts of the Apostles draws a picture of ordinary Christian life in Jerusalem after the coming of the Holy Spirit at Pentecost. In the Acts of the Apostles, chapter 2, we get a glimpse of what the early Christians did each day:

They spent their time in learning from the apostles, taking part in the fellowship, and sharing in the fellowship meals and the prayers.

. . . All the believers continued together in close fellowship and shared their belongings with one another. . . . Day after day they met as a group in the Temple, and they had their meals together in their homes, eating with glad and humble hearts, praising God, and enjoying the good will of all the people. And every day the Lord added to their group those who were being saved. (2:42–47)



PRAY IT!

Thank you, God,
for the Church.

Thank you for this
community of believers
in which we learn to
follow your Son through
the guidance of the Holy
Spirit.

May we strengthen
one another in faith
and share our faith with
others, even when we
are met with ridicule,
hardship, or persecution.
Amen.

You may be surprised to learn that the first Christians still worshipped at the Temple every day. However, they were Jewish by birth, and they saw no conflict between their Jewish faith and their belief in Jesus Christ as the Son of God. Jesus himself was Jewish. The first Christians knew Jesus had not come to do away with God's Law, but to fulfill it. So they kept their Jewish customs of prayer and met in their homes for the Eucharist.

As more **Gentiles** (non-Jews) became followers of Christ, some early Christian leaders questioned whether the non-Jewish Christians needed to keep all of the Jewish practices. The question was settled at a gathering of early Church leaders called the Council



LIVE IT!

Twenty-First Century Christians

When we read the Acts of the Apostles, we might envy the early first-century Christians' devotion and way of life. They held all things in common. They ate their meals together. They were a true community, sharing their joys and sorrows. In fact, this early Christian way of life was the inspiration for the founding of religious communities of sisters or brothers, who live together and share their property in common.

We, as followers of Christ, are called to do the same thing today. We may need to do it differently because we live in a different kind of society. Yet it is helpful to look back at the early Christians and ask ourselves, How do we live the Gospel in our times? How do we share with others? How do we "continue in close fellowship" (see Acts of the Apostles 2:44) with other believers? Do we praise God every day with glad and humble hearts?

of Jerusalem. It was the first **Ecumenical Council** of the Church, a meeting of the Pope and bishops of the Church to discuss Christian beliefs and practices. At the Council of Jerusalem (see Acts of the Apostles, chapter 15), Peter, Paul, James, and other leaders decided that new believers in Christ did not have to follow Jewish customs. This was the beginning of the Church's break with the Jewish religion and Christianity being identified as a brand new and eventually worldwide, universal religion.

The Risk of Following Jesus

The first Christians were not accepted by everyone, but Jesus had dealt with rejection as well. The Gospels reveal that some Jewish leaders disagreed with Jesus' teachings. They saw him as a threat because he challenged their beliefs and their authority. Eventually they decided he must die. This was not the decision of the whole Jewish people but a decision made by a very few leaders. They denounced Jesus to the Roman governor, Pontius Pilate. Pilate agreed to their request. He had Jesus executed as a traitor on the trumped-up charge of claiming to be king of the Jews. Of course, Jesus was and is a king—but not in a political sense. Jesus made that very clear. He had no



Think About It!

You may never be asked to die for your faith in Jesus. But you are asked to live your faith in Jesus. This is not always easy in today's world. We can be encouraged by Jesus' words in the Gospel of Matthew: "Happy are you when people insult you and persecute you" (Matthew 5:11) and "Love your enemies and pray for those who persecute you" (Matthew 5:44). If you are teased, insulted, or even ignored because of your faith, how will you respond?

desire to take over territory by force. Jesus' kingdom is a spiritual kingdom, a bond of love and care among his followers and toward all people.

Jesus was a **martyr**, that is, someone who is willing to die for his or her beliefs. Jesus witnessed to God's love in the face of cruelty, to God's care in the face of the most terrible loss—the loss of one's own life. Those who followed in the footsteps of Jesus also risked martyrdom.

The martyrdom of Saint Stephen. Notice that he is wearing the vestment of a deacon, called a dalmatic.

Saint Stephen

After the Resurrection of Jesus and the Gifts of the Holy Spirit on Pentecost, the Apostles began preaching in Jerusalem. A man named Saul heard of this. He was educated in the Jewish Law and could not tolerate what he believed was a serious misinterpretation of the Law. Saul saw Jesus as a blasphemer. He believed Jesus' followers were spreading a false and dangerous version of the Jewish faith.

Saul began actively seeking out the "followers of the Way" (as Christians were called) in order to bring them before the authorities. From there, they might be jailed or even killed. One of these disciples of Jesus was Stephen, a **deacon** of the church in Jerusalem. Deacons committed their lives to serving the needs of the Church. In fact, Stephen was the very first deacon, who had been appointed by the Apostles to serve the poor among the Christian community.



© Zvonimir Atletic / Shutterstock

Stephen was brought before the Jewish Council of Elders (the Sanhedrin), and lies were told against him. When the high priest asked Stephen if the lies were true, Stephen retold the history of salvation, recounting all God had done for his people. He accused the council of betraying and murdering God's appointed servant, Jesus. The council and other members of the crowd rushed at Stephen, threw him out of the city, and hurled stones and rocks at him until he died.



Did You Know?

Deacons and Deaconesses

The word *deacon* comes from a Greek word meaning “service.” Deacons originated in the early Church.

In Jerusalem, it seemed that some of the poor were being neglected. The Apostles were called to preach and teach, so they appointed a helper, Stephen, to organize service to the poor. Gradually, the role of deacon expanded to include other service to the Christian community and service in the liturgy. Today there are two kinds of deacons: a *transitional* deacon is a deacon who intends to continue his studies for the priesthood. A *permanent* deacon is a deacon who is ordained a deacon for life. Modern-day deacons help bishops and pastors in their ministries.

Deaconesses were the female equivalent of deacons in the early Church. They were appointed to care for the poor, the sick, and women. For example, deaconesses helped the women catechumens, especially during the Sacrament of Baptism. Deaconesses often visited the homes of women who were housebound or had recently given birth. They also visited prisoners and helped Christians who were being persecuted.

The witnesses left their cloaks at the feet of Saul, who approved of the murder. (See Acts of the Apostles 7:54–8:1.)

Today the Church honors Saint Stephen as “the proto-deacon” (the first deacon) and also “the proto-martyr” (the first martyr). Because he was the first to shed his blood for his faith in Jesus, the Church gave Saint Stephen the first day after Christmas, December 26, as his feast day.

Saint Paul

Saint Peter and Saint Paul are often mentioned together when we talk about the early Church. Both were dynamic leaders. Both were specially chosen by Jesus. Both were Apostles, and both were martyrs.

Saint Paul is also known as Saul in the New Testament. (Among the Jews, he was called Saul; among the Gentiles, he was known as Paul.) His presence at the death of Stephen was not the end of Saul’s involvement in the persecution of the early Christians. He was on his way to Damascus, breathing violent threats of murder against the followers of Jesus he might find there, when he was knocked to the ground by a light from the sky.

Then he heard a voice saying, “Saul, Saul! Why do you persecute me?” (Acts of the Apostles 9:4). Saul answered, “Who are you, Lord?” (9:5). The voice replied, “I am Jesus, whom you persecute” (9:5).

At that moment, Saul's conversion to faith in Jesus began. He was baptized in Damascus and for the next three years studied and reflected on his new faith. He then spent the rest of his life preaching and teaching, explaining the Christian way of life to all who would listen.

"I am Jesus, whom you persecute."

Acts of the Apostles 9:5

Paul made three separate journeys to cities and towns in Greece and in what is now known as the Near East and Asia Minor, each journey taking two to three years. His strategy was simple. When he arrived in a city, he began preaching in a synagogue, if a Jewish community lived there, or in a central meeting space. As people became interested in his message, he gathered them together into an assembly, or church. He met with them regularly, teaching them about Jesus' life, death, and Resurrection. As they grew stronger in faith, he appointed a leader for them, while he moved on to another town. The letters of Saint Paul, which we still read today at Mass, were often responses to questions Christians wrote to him after he had left a particular place. The first Christians treasured Paul's letters, copied them, and distributed them to other Christians. That is why we still have copies of the letters today.

Paul suffered during his missionary journeys, experiencing persecution, shipwreck, beatings, and jail. But once he had found the Truth, he could not deny his faith in Jesus. It is thought he was beheaded in Rome about AD 67, during the second persecution by Emperor Nero. Today Saint Paul is known as “the Apostle to the Gentiles,” and we celebrate the Feast of Saints Peter and Paul on June 29.

Saint Peter

Immediately after Pentecost, Peter emerged as spokesperson for the Apostles. He also led the followers of Jesus in preaching and teaching, as shown by his first sermon in the Acts of the Apostles (see 2:14–42). As the new faith slowly spread from Jerusalem and more people accepted the Good News, it was Peter to whom the Apostles and other missionaries reported.

As mentioned earlier, though the first converts to Christianity were Jews, it was not long before Gentiles asked to join the Christian community. For Peter and other first Christians, the decision to admit Gentiles was not an easy one. Because the Gentiles were known to have many gods and were suspected of living immoral lives, the Jews considered them “least likely to succeed” as far as religion was concerned. In fact, the Jews considered the Gentiles to be “unclean.” Observant Jews like Peter would not even eat with Gentiles.

Yet Peter eventually welcomed the Gentiles into the Church by baptizing them and sharing the Eucharist with them. What changed his mind? Peter had a vision in which a voice from Heaven told him to eat some animals that had been lowered from Heaven in a sheet. He refused because the animals were, according to Jewish Law, unclean. The voice replied, “Do not consider anything unclean that God has declared clean” (Acts of the Apostles 10:15). Then the sheet was taken back into Heaven.

Almost immediately after this, Peter was called to the house of Cornelius, who was a Roman and a Gentile. There Peter realized the meaning of his vision: that God does not favor one people over another but offers the Good News of Jesus to all. Peter baptized Cornelius and his family. During the Council of Jerusalem, both Peter and Paul spoke in favor of welcoming Gentiles into the Church and not requiring them to follow Jewish customs.

Day after day they met as a group in the Temple, and they had their meals together in their homes, eating with glad and humble hearts, praising God, and enjoying the good will of all the people.

Acts of the Apostles 2:46–47

Though we have no historical proof, there is a very old and believable tradition that Peter eventually made his way from Jerusalem to Rome and settled

there. Rome was the center of the known world at that time, so it was natural that he would visit Rome and decide to make it his headquarters. Peter's position as leader of the Church meant he was targeted for persecution, and he endured imprisonment and finally martyrdom for his beliefs.

The Roman Persecutions

When the Holy Spirit came down upon the Apostles, they were emboldened to preach the Good News to all who would listen. Yet not all who heard the Good News reacted favorably to it. You will recall that Saint Paul was one of the first persecutors of the early Church. After his conversion, he himself was the subject of persecution. The Good News upset the existing state of affairs, both in the Jewish community and especially in the Roman Empire.

Why was this so? The Romans worshipped many gods, and when they conquered a new territory, they usually demanded that the conquered people worship their gods. This, they believed, kept everyone in good order. At the time of Christ, the Roman emperor came to be revered as the son of a god—a divine being—and those who challenged the idea were considered traitors of the state.

You can see how this would be a problem for the early Christians. They believed there was only one true Son of God, Jesus Christ. They believed that the

way to true peace and justice was through love and forgiveness, not through the war and violence of the Roman Empire. Many of the Christians, like Peter and Paul, were not shy in proclaiming their beliefs. This made them targets for religious persecution. Sometimes when problems arose in parts of the empire, Christians were blamed, persecutions followed, and martyrdom resulted. Yet at other times, Christians lived peacefully in the Roman Empire without persecution.

Under the Roman emperors Nero, Diocletian, Decius, and Domitian—whose names struck terror into the hearts of Christians—thousands paid the ultimate price for their faith. We have evidence from the Jewish historian Flavius Josephus that Christians were thought to be atheists (because they did not believe in Roman gods), subversive (because they refused state orders to worship the Roman gods or the emperor), and practitioners of cannibalism (a misunderstanding of the Eucharist, which is the Body and Blood of Christ). The Romans blamed Christians for natural disasters, such as plagues and earthquakes, because these were seen as punishments from the gods for failing to worship the gods and support the Roman way of life.

For example, in AD 64, Emperor Nero was blamed for starting a fire that burned Rome. He in turn blamed the Christians and began a persecution that may have included the martyrdom of Saint Peter. Saint Paul was likely beheaded in the second persecution led by Nero. In his cruelty, Nero displayed the sufferings and deaths of Christians as public recreation.

There were other persecutions by other emperors. Perhaps the worst one was under Emperor Diocletian (AD 284–305), who decided to uproot Christianity from the Roman Empire. He confiscated the Christians' property (including churches and sacred books), sentenced them to hard labor, and put them to death.

The theologian and writer Tertullian wrote, "The blood of martyrs is the seed of Christians" (*Catechism of the Catholic Church*, 852). The martyrs were true witnesses, showing by their faith and courage that their belief in Jesus Christ and his message of true life, here and eternally, was the rock on which they stood.

The martyrs were witnesses to the words of Jesus in the Gospel: "I am the resurrection and the life. Those who believe in me will live, even though they die. . . . Do you believe this?" (John 11:25–26). In the midst of their sufferings, the martyrs answered, "Yes." And their deaths changed hearts; many people joined the Church because of their love, forgiveness, and courageous faith.

In this fresco, *The Good Shepherd*, notice that Jesus is dressed for work, with a short robe and boots.



De Agostini Picture Library / G. Carfagna / Bridgeman Images

The blood of martyrs is the seed of Christians.

Tertullian

Martyr-Saints to Know

Did you know some of the early Church martyrs are sometimes mentioned by name at Mass? In today's Mass, the priest may choose one of four Eucharistic Prayers. In Eucharist Prayer I, just before the consecration of the bread and wine, the priest prays that we may be in communion with "those whose memory we venerate" (*Roman Missal*, Eucharist Prayer I). Then he mentions the following early Church martyrs: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian. A little later he mentions these early Church martyrs: Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, and Anastasia.

Who were these people? Why are they mentioned in a prayer we might still pray at Mass today?

All of these saints were martyrs who were killed during the Roman persecutions. Martyrs, as well as ordinary Christians, were buried in underground cemeteries, called "catacombs," with passages leading from one area to another. The Christians would gather at a burial place to celebrate the Eucharist and to remember that particular martyr. They sometimes inscribed a martyr's name on the wall of the catacomb or drew pictures of Jesus. Some of the earliest images we have of Jesus have been found scratched into the walls of the Roman catacombs.



FUN FACT

In Antioch, in Syria, Jesus' disciples were first called "Christians"—those who believe in Jesus Christ. Before that, they were known as "the followers of the Way." Saint Ignatius of Antioch was the first to identify the Church as universal, or "catholic." What do you like about each of these names? How do they describe you today?

It is only natural that the Church remembers these special witnesses. Just as we remember the wonderful characteristics of our own relatives and friends who have died, so the Church remembers the faith and courage of those who gave up their lives rather than deny Christ. The saints mentioned in Eucharistic Prayer I bring us back to the very beginnings of the Church. Let us briefly recall a few of these important martyr-saints.

Saint Ignatius of Antioch (ca. AD 35–107)

Saint Ignatius of Antioch was a disciple of Saint John the Apostle and was the third bishop of Antioch in Syria. In AD 107, Emperor Trajan visited Antioch and forced the Christians there to renounce their faith or die. Ignatius refused to deny his faith in Christ. He was arrested and taken to Rome in chains so his death sentence (to be torn apart by wild beasts in the Colosseum) could be carried out. During the journey by sea to Rome, Ignatius wrote letters to the Christian groups in the cities where his ship docked. The Church has cherished these letters ever since. In his letters, Ignatius urged the Christians of his day to be faithful to Christ and to their bishops as the successors of the Apostles. Saint Ignatius was the first Christian writer to use the word *catholic* to describe the world-wide Church. The letters also reveal Ignatius's great

love for the Eucharist and his longing to be with God. His remains now rest in the Basilica of Saint Clement in Rome. His feast day is October 17.

Saints Perpetua and Felicity (AD ?–203)

Saints Perpetua and Felicity were martyred together in the North African city of Carthage. At the time, North Africa was a province of the Roman Empire. Perpetua was a married woman of noble birth and the mother of an infant son. Felicity was her servant and was pregnant. They were catechumens. That is, they had not yet been baptized but were being instructed in the Christian faith.



De Agostini Picture Library / F. Lensini / Bridgeman Images

Saint Perpetua
comforting her
father.

After Perpetua was arrested, her father visited her. He urged her to deny her faith in order to save her life, but she refused. She was baptized and then put in prison. For a time, she was able to keep her child with her, but later she gave the child to her mother and brother to be cared for. Felicity, also in prison, gave birth to a daughter, who was adopted by a Christian woman.

It was decided that Perpetua and Felicity should be presented to wild beasts as part of the festivities for the birthday of Emperor Geta, who shared the emperor role with his brother and his father, Septimus Severus. First, the two women were scourged by gladiators. Then a wild cow (perhaps in mockery of their motherhood) was set upon them. Once they were wounded, they gave each other the kiss of peace and were then executed by beheading. Later, a basilica was erected over their tomb. The feast day of Saints Perpetua and Felicity is March 7.

PEOPLE OF FAITH

Saint Peter the Apostle



© mountainpix / Shutterstock

We know a little bit about Saint Peter from the Gospels. He was a fisherman, and Jesus chose him to be the leader of the Apostles. Peter sometimes said things he regretted. On the night Jesus was led before the high priest, Peter denied Jesus three times. Then Peter left the courtyard and wept bitter tears.

Yet Peter trusted Jesus to forgive him. After Jesus' Resurrection, as written in the

Gospel of John, Peter declared his love for Jesus, saying three times, "Lord, you know that I love you" (John 21:15–17). In this way, Peter made up for his triple betrayal. He became the leader of the Church and the first Pope.

There is good evidence that during the first persecution by Emperor Nero, Peter was crucified in Rome. He asked to be crucified upside down, considering himself unworthy to be crucified in the same manner as the Lord. Peter's tomb became a place of pilgrimage, and eventually the church we now know as the Basilica of Saint Peter was built over it. In 1950, archaeologists discovered a tomb in the crypt, or burial place, under the basilica. They found bones there wrapped in purple and gold cloth. Pope Pius XII announced to the world the discovery of the tomb of Saint Peter. Saint Peter shares the feast day of June 29 with his fellow Apostle, Saint Paul.

F ***THE AGE OF THE FATHERS***

KEY WORDS

heresies
Church Fathers
edict
Byzantine Empire

Have you ever had to sit down with your friends to figure out what was really going on? Maybe something exciting happened at lunch. One of your friends heard something about it, so in between classes, he shares what he heard with you. Another friend was actually there, but when she tells you about it, some of the details are different. All afternoon, you hear bits and pieces of the story—but nobody is telling it the same way! So you decide to sit down with your friends and talk through the event step-by-step to figure out what really happened.

This process is kind of like what happened in the Church during the Age of the Fathers (approximately AD 300–750). Church leaders—mostly bishops and priests—wrote, preached, and debated about the core teachings and beliefs of Christianity. Sometimes a bishop or priest would promote a belief that seemed to contradict the beliefs other bishops were teaching. In order to figure out which teaching was true, the bishops met in councils to talk through what

they knew about the faith the Apostles had handed down. These writings, debates, and councils occupied the Church's attention through most of this period. At the same time, big things were happening in the rest of the world that also affected Christians and the life of the Church.

The Dawn of the Fourth Century

During the first three centuries of Christianity, the Church grew and spread throughout the world around the Mediterranean Sea. However, as we learned in the last chapter, spreading the faith often came at a high price. Followers of Christ faced persecution and even martyrdom. This all began to change in the fourth century. In 313, Emperor Constantine made Christianity legal. Christians no longer had to worship in secret or be afraid of being punished for their faith.

But in this new century, the Church had to deal with **heresies**, or teachings that rejected Church doctrine. So the bishops of the Church called ecumenical councils (worldwide meetings of the Pope and bishops) to make Church teaching clear for everyone. They were helped in this task by teachers and writers who came to be called the **Church Fathers**. This title was a way of saying these teachers and writers watched over and instructed the people the way a father watches over and instructs his daughters and sons. The Church Fathers



FUN FACT

Constantine's mother, Saint Helena, traveled to Jerusalem to find the true cross on which Christ was crucified. A pagan temple had been built on the site at Calvary, so she ordered it to be destroyed. Helena found three crosses in a cistern, or well, underneath the ruins. According to legend, the true cross of Christ was identified when it was touched to the body of a dead young man and that young man was brought back to life.

(often bishops) did extraordinary work in guiding and instructing the people of the Church. The Fathers' brilliant writings defended the faith against heresies and addressed other important subjects.

Even in the face of new challenges, the Church became stronger and more organized, and thus it could better respond to the challenges. This strong and influential Church was especially helpful to Christians and to all the people of the Western Roman Empire when it collapsed in 476.

Why was it only the *Western* Roman Empire that collapsed? In 284, a man named Diocletian had become the Roman emperor. He quickly realized the empire was too large for one person to govern by himself. He decided it should be ruled by two emperors, so he put one of his officers in charge of the western half of the empire while he took the eastern half. Later, when Constantine became emperor, he reunited the two halves. In 324 he moved the capital city from Rome to Byzantium, which he renamed Constantinople. A few decades after Constantine died, rival leaders split the empire into west and east again, and it stayed that way until the Western Empire fell.

When the Western and Eastern Empires were split governmentally, the change affected the Church as well. The Church in the west and the Church in the east developed different ways of doing things, both in Church government and in liturgy. They were united in faith but divided by geography and custom.

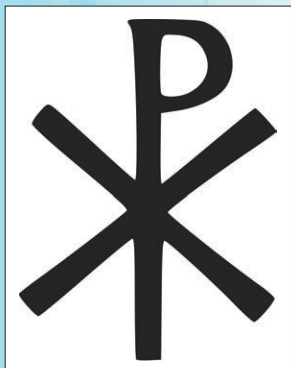
The collapse of the Western Empire meant no one was in charge, and in God's providence, the Church was able to provide the leadership and aid to people that the empire could no longer offer.

Constantine Takes Charge

Now we will go back and look more closely at the beginning of the fourth century. The Church had survived for three centuries and had grown despite many challenges and great hardships. On the map, you can see the places Christianity had reached by the year 300. When Emperor Constantius died in 306, the Roman troops chose Constantine as his successor.

Spread of Christianity, ca 300. In AD 313, when Constantine issued the Edict of Milan, the Church began to grow far beyond the edges of the Mediterranean Sea.





© Saint Mary's Press

The Chi-Rho symbol, seen by Emperor Constantine in a dream.

In order to take power, Constantine and his troops had to fight the army of a rival emperor. Before the decisive battle in 312, Constantine had a vision in a dream. He was told that if he placed the Chi-Rho symbol (the first two letters of Christ's name in Greek) on his soldiers' banners and shields, he would be triumphant. Constantine did as he was instructed, and he won the battle. He was then named emperor of the Western Empire.

In Emperor Constantine, Christians in the Roman Empire had a protector who would support their faith, worship, and customs. His support would have a lasting effect on both the Roman Empire and the



Did You Know?

Edict of Toleration

Before Constantine's *Edict of Milan*, another proclamation was supposed to end the persecution of Christians in the Roman Empire. In 311, Emperor Galerius was near death. His illness caused him to reflect on his life, and he decided he wanted to put an end to the persecution and killing of Christians. Perhaps he hoped that if he did this good thing for the Christians, they would pray for him and he would be healed. Galerius wrote the *Edict of Toleration*, which ended official persecutions of Christians. However, other Roman officials and leaders continued to make life hard for Christians throughout the empire. Galerius died soon after issuing the edict, and two years later Constantine created his own edict to make Christianity legal.

Church. In 313, Constantine and Licinius (the emperor of the Eastern Empire) issued an **edict**, or official proclamation. It was called the *Edict of Milan*, and it made Christianity legal throughout the Roman Empire. Christians could then worship freely. They did not have to be afraid of being persecuted or oppressed. Christians also gained new privileges: Clergy did not have to pay taxes, Christian property that had been taken was returned, and Constantine commissioned churches to be built in many parts of the empire, especially in Rome and Palestine.

Imagine the effects the legalization of Christianity had on the everyday lives of Christians! After centuries of being looked down upon and sometimes even being killed for following Christ, they were able to openly proclaim their faith. They could gather publicly instead of meeting in private homes. Large churches were built and became centers of worship where Christians could gather for Mass and to celebrate the Sacraments. The churches were often modeled on basilicas, the official civic buildings of the empire. (See the Church History article on page 543 in *The Catholic Connections Handbook for Middle Schoolers* for more information on basilicas and church architecture.)



Think About It!

In the Western and Eastern Roman Empires, the Church developed different styles of church architecture. In the West, churches were long with a semicircular structure on the end. In the East, large worship spaces were built, covered by a large dome, representing the heavens. In both cultures, churches were built to convey God's greatness and glory through the grandeur of the buildings. Picture your parish church or diocesan cathedral. How does its structure help draw your mind to God?

Who Are the Fathers of the Church?

After Constantine legalized Christianity, the Church entered the period known as the Age of the Fathers. It is called the Age of the Fathers, as we learned, because of the teachers and writers who shaped the future of the Church. The Church Fathers were known for their holiness and intelligence. They worked on Sacred Scripture, clarified Church doctrine, and strengthened the Pope's authority. Many of the Church Fathers defended Christianity against heresies. Remember that a heresy teaches something false about Christianity. It is a deliberate rejection of Church doctrine (an official teaching based on God's Revelation).



LIVE IT!

Living Like Saint Basil

Saint Basil, a Church Father, encouraged monks and nuns to gather in communities to live in harmony. To live in harmony means to help one another and to seek agreement for how to live together.

Basil gave away all of his money to help those in need. During a time of famine, he started a soup kitchen to distribute food.

How can we live like Saint Basil? Here are a few ideas:

1. Learn to live with your family and friends in harmony.
 2. Help your neighbor in times of need. Remember, your neighbor is anyone who needs your help.
 3. Take special care of those who are weak and vulnerable.
 4. Be a gift giver by sharing your time, talent, and treasure with those around you.
- Can you think of other ways to live and love like Saint Basil did?

The Church Fathers all share the following basic characteristics: First, their ideas about God and faith matched up with what the Apostles and other early Christians had taught. Sometimes the Fathers even helped decide what should or should not be stated as true about God and the Christian faith. Second, the Fathers all lived holy lives. Many have been declared saints. Third, the teachings of the Fathers have helped shape Church teaching for all time.

Here are some of the Church Fathers who made the most outstanding contributions:

Find out how much God has given you and from it take what you need; the remainder is needed by others.

Saint Augustine
of Hippo

Church Father	Life	What Did He Do?
Saint Athanasius, Bishop of Alexandria	297–373	<ul style="list-style-type: none"> • Opposed Arianism, a teaching that claimed that Jesus was not fully God • Defended the truth: Jesus is the Son of God, fully divine and fully human
Saint Basil the Great, Bishop of Caesarea	330–379	<ul style="list-style-type: none"> • Opposed Arianism • Was a natural leader with political skill • Helped develop monasticism in the East • Cared for the poor and firmly but lovingly corrected sinners • Carefully trained priests and deacons to be good leaders • Wrote many letters to defend the faith
Saint Gregory of Nazianzus, Archbishop of Constantinople	329–390	<ul style="list-style-type: none"> • Brought classical Greek thought into the Church's way of thinking • Converted many people through his preaching • Was one of the most accomplished and persuasive speakers of the Fathers • Continues to influence theologians today through his writings on the Trinity

Church Father	Life	What Did He Do?
Saint Ambrose, Bishop of Milan	340–397	<ul style="list-style-type: none"> ✦ Opposed Arianism and people who tried to bring back paganism ✦ Argued that the Church's authority was more important than the emperor's wishes concerning Church matters ✦ Read Greek fluently ✦ Introduced the wisdom of the Greek-speaking Fathers in the East to the Latin-speaking Christians in the West ✦ Influenced Saint Augustine's conversion to Christianity
Saint Jerome	345–420	<ul style="list-style-type: none"> ✦ Was a monk who lived as a hermit ✦ Translated the Bible from the original languages of Hebrew and Greek into Latin, the language of the people ✦ Made the Bible able to be read (or heard) and understood by many more people
Saint John Chrysostom, Archbishop of Constantinople	ca. 349–407	<ul style="list-style-type: none"> ✦ Known for being a reformer and for living simply ✦ Nicknamed Chrysostomos (meaning "golden mouthed") for his brilliant public speaking ✦ Preached about the lives and struggles of ordinary Christians
Saint Augustine, Bishop of Hippo	354–430	<ul style="list-style-type: none"> ✦ As a young man, lived a pagan lifestyle ✦ Met Saint Ambrose and converted to Christianity ✦ Wrote about Original Sin, God's grace, and the story of his own conversion ✦ Greatly influenced Christian thought
Saint Gregory the Great, Pope	ca. 540–604	<ul style="list-style-type: none"> ✦ Established the authority of the Pope in worldly matters as well as spiritual ones ✦ Started a system of charity to help the poor ✦ Built schools to educate priests ✦ Reformed the liturgy ✦ Sent missionaries to Great Britain to evangelize the people ✦ Wrote the Dialogues, about miracles and the lives of the saints

Church Decisions and Doctrines

As the Church grew, conflicts over important beliefs happened more often. Sometimes these conflicts threatened to divide the Church. The conflicts also caused some people to disbelieve Jesus' true teachings. During the fourth and fifth centuries, Church leaders cleared up this confusion and defined key beliefs in the gatherings called Ecumenical Councils.

Council	What Happened?
Council of Nicaea (325)	<ul style="list-style-type: none"> ✦ This council was called to confront the teachings of Arius, a priest who was teaching that Jesus wasn't fully divine. ✦ Arius's teachings were a problem, because only God can redeem us. If Jesus was not divine as well as human, how could he have redeemed us from our sins? ✦ Three hundred bishops at the council condemned Arius's false teachings. ✦ This council developed the Nicene Creed, which we proclaim at Mass even today. ✦ The Nicene Creed states that Jesus is the "Only Begotten Son of God . . . consubstantial with the Father" (<i>Roman Missal</i>). The word <i>consubstantial</i> means "of the same substance," that is, equal to the Father and fully divine as well as fully human.
Council of Constantinople (381)	<ul style="list-style-type: none"> ✦ Arius continued to spread his false teachings. ✦ This council confirmed the teachings of the Council of Nicaea. ✦ This council also declared that the Holy Spirit is divine. ✦ The council confirmed that the Holy Spirit is one of the three Divine Persons of the Holy Trinity.

Council	What Happened?
Council of Ephesus (431)	<ul style="list-style-type: none">✦ A bishop named Nestorius taught that Mary was only the mother of the human Jesus. He said she was not the Mother of God.✦ The bishops at this council confirmed that Jesus is only one person, both human and divine.✦ They declared that Mary truly is the Mother of God, or <i>Theotokos</i> (“God-bearer”).
Council of Chalcedon (451)	<ul style="list-style-type: none">✦ This council also condemned Nestorius’s heresy.✦ The bishops developed a concept called the “hypostatic union.” This means that Jesus’ two natures, human and divine, cannot be separated. They are two natures fully united in one person.

The Word became a human being and, full of grace and truth, lived among us. We saw his glory, the glory which he received as the Father’s only Son.

John 1:14

East-West Relations after the Council of Chalcedon

One decision at the Council of Chalcedon would have lasting effects on the relations between the Churches in the east and west. The bishops at the council declared that the Pope, the Bishop of Rome,

was highest in authority. They declared that the patriarch of Constantinople, in the eastern half of the Roman Empire, was second in authority. (A patriarch is a bishop of a large city.) Before this, the bishops of Antioch and Alexandria had been the two highest authorities after the Pope.

Unfortunately, the change meant that the powerful eastern emperor could interfere more in religious matters. Thus began six centuries of disputes between eastern and western Christians. Eventually, as we will see in the next chapter, there would be a complete break between the Eastern and Western Churches.

The Roman Empire Falls

For centuries the Roman Empire and its citizens succeeded at everything they did. The Roman Empire was a center for learning, culture, material comforts, and often material excesses. The empire's citizens felt secure with their military might. They believed in their own superiority over other peoples. In the fourth century, however, all of this began to change.



PRAY IT!

Father, the world is in your hands. Empires may come and go, but we know you care for all your people, now and always. Help us to trust in your loving care for us and for all the people of the world. Guide your Church into right paths, and show us the way to true happiness. We ask this through Jesus, your Son and our Lord. Amen.

After Constantine moved his capital to Constantinople, the Eastern Empire grew in power and influence. At the same time, the Western Empire faced continuing decay, often because of ineffective or corrupt emperors. Invasions by European tribes resulted in a decline in economic, social, and political life. These problems in turn made the empire easier to attack. In 476, a barbarian chieftain overthrew Romulus Augustus, the last emperor of the Western Empire. This event signaled the collapse of the Roman Empire in the West.

During the last decades of the Western Roman Empire, the citizens' needs were often either neglected or impossible to meet. Gradually the Church stepped in to help. It was the one stable and respected institution that could provide leadership and protection

The Byzantine basilica of *Hagia Sophia* (Holy Wisdom) in Istanbul (formerly Constantinople), Turkey. This church is now a mosque.



© Artur Bogacki / Shutterstock

for citizens, as well as help meet their basic needs. The Church had already provided for the poor. Now the Church developed an organized system to provide for them. A lot of this work was supported by donations from noble families. Food and profits from farms owned by the Church also helped to meet the needs of the poor. The Church founded schools for the clergy and allowed laypeople (boys and young men) to attend too. Usually these schools offered their only chance for an education.

The Church was able to help with many other aspects of daily life as well. Without a regular military, the people were in danger from invasions. The Church hired armies to defend the people and negotiated treaties with potential invaders. In cities, the Church oversaw the maintenance of streets and buildings, along with other needs.

More important than material aid, however, was the spiritual help the Church offered. Christian faith explained the existence of sin and evil, and it promised that God had conquered them. In the uncertainty after the fall of the empire, the Church offered stability and hope.

After the Western Empire fell, the Eastern Empire continued to prosper. It was now called the **Byzantine Empire**. Under Emperor Justinian, in the sixth century, the Byzantine Empire enjoyed important military victories and a blossoming culture. The emperor

commissioned many churches to be built, including the famous *Hagia Sophia* (which means “Holy Wisdom”).

After Justinian’s death, the leaders of the Byzantine Empire proved to be weak. They often provoked disagreements between the patriarch of Constantinople and the Pope. The growing tension between the patriarch and the Pope contributed to the East-West Schism of 1054, which we will read about in the next chapter.

The Byzantine Empire itself became weaker over the following centuries. It survived until 1453, when the Ottoman Turks captured Constantinople.

Our Church Today

Throughout this chapter, we have seen a lot of changes happening in the Church and the world around it. These changes affected the development of the Church we know today.

The Roman Catholic Church as we know it is a direct continuation of the Church in the Western Roman Empire. The name *Roman* originates from the city of Rome and its special place in the history of the Church. Besides being the capital city of the great Roman Empire, Rome was also the city in which Saint Peter, the first bishop of Rome and first Pope, lived for

a time and was martyred. The Bishop of Rome had always had a special authority in the Church as “first among equals.” The other bishops—of Jerusalem, Antioch, Alexandria, and Constantinople—respected the Pope of Rome in this special way. Then, when the Roman Empire fell, the Pope was the only figure of authority and help that the people could trust. The Pope was given greater influence in political decisions as well as in spiritual matters. Thus the Western world still looked to Rome for guidance and hope. The city of Rome continues to have a special place in the life of the Church today because it remains the main headquarters of the Catholic Church and the home of her earthly head, the Pope.

The first Christians spoke Greek. The books of the Bible, the early writings of the Church Fathers, and the first Christian liturgies, therefore, were in Greek. Latin, however, was the official language of the Western Roman Empire. So Christians living in the Western Roman Empire came to speak, write, and pray in Latin rather than Greek. It became the official language of the Western (Roman Catholic) Church. This is why major Church documents are still written first in Latin. (Our liturgy still retains one prayer in Greek, and that is the *Kyrie eleison*, which is Greek for “Lord, have mercy.”)

During the Age of the Fathers, the liturgy was more firmly established and reformed by Church Fathers such as Pope Saint Gregory the Great. He wanted to make sure it more closely reflected what we believe about God and the Sacraments. Saint Gregory of Nazianzus and the Council of Constantinople helped shape how we talk about the Trinity. The language they used still influences how we understand the relationships between the Father, Son, and Holy Spirit.

One of the most important elements handed down to us from the Age of the Fathers is the Nicene Creed, which we proclaim at Mass on Sundays and on solemnities. The Nicene Creed is also the Creed proclaimed by many Christian denominations, such as Episcopalians, Lutherans, and others. The Creed brings us back to the basic roots of our faith, planted by the life, death, Resurrection, and Ascension of Christ and brought to fuller growth through the writings and teachings of the Fathers of the Church.

PEOPLE OF FAITH

Saint Leo the Great

(ca. 400–461)



© ZU_09 / istock

Pope Leo I, or Leo the Great as he became known, stands out for shaping the Pope's role into a force for leadership in the Western world. Before becoming Pope, Leo had already gained experience as a peacemaker, mediator, and leader by settling a dispute between a Roman general and a Roman governor.

Leo was intelligent, tough, and courageous. These were qualities that served him well

in facing the challenges of his time. The Roman Empire was under constant attack, and the Church faced challenges to her beliefs. Leo joined Athanasius, Basil, and other Church Fathers in declaring that Jesus is both human and divine.

As Pope, Leo kept the Church from being controlled by the Roman Empire. He stressed that the authority of the Church was given to her by Christ, passed on through Peter to all the popes. He emphasized that the Pope, not the emperor, was in charge of Church matters.

One example of Leo's peacemaking skills occurred in 452, when Attila the Hun invaded Italy. The Roman emperor, Valentinian III, asked Pope Leo to make peace with Attila. Leo traveled two hundred miles to meet Attila face-to-face. No record exists of what Leo and Attila said to each other. What we know, however, is that the Huns turned back, and Rome was saved.

G THE CHURCH IN THE MIDDLE AGES

KEY WORDS

monasticism

Middle Ages

monastery

schism

friars

scholastic movement

Have you ever met a religious brother or sister? Maybe religious brothers teach at your school, or religious sisters serve in your parish community.

The first religious brothers and sisters were called monks and nuns. They lived in communities (monasteries) that were separated from the rest of the world. They focused on growing closer to God through prayer and work. Sometimes visitors came to the monasteries for spiritual advice. This lifestyle is called **monasticism**. In this chapter, we will see how monasticism grew and influenced the Church and the world in the early Middle Ages.

The historical period called the **Middle Ages** covers the years from about AD 500 to about AD 1500. The Middle Ages is also called the “medieval period.” The word *medieval* can refer to events,

people, traditions, or anything else from the Middle Ages, whether it is religious, political, artistic, or educational.

During the Middle Ages, a number of events both inside and outside the Church affected the development and spread of Christianity throughout Europe. The Church's area of power and authority, in both spiritual and political matters, came to be known as "Christendom." This term is often used to refer to both the people and the lands that came under the Church's influence.

After the fall of the Western Roman Empire, the Church took up many leadership tasks in secular activities, or activities not related to religious or spiritual matters. This held true throughout the Middle Ages. Church leaders were in charge of hospitals and schools. The Church was also involved in political and economic business, sometimes influencing or controlling political leaders.

Mayhem and Monks

As some members of the Church became more involved in worldly affairs, others longed to be free of the world and its influences. They lived solitary lives to focus on God. Saint Anthony of Egypt was one of the first of these



PRAY IT!

Lord Jesus, the Middle Ages were an age of faith and also an age of conflict. Help us to live and learn about our faith in the midst of conflict. Help us to pray, to work, and to live your Gospel of love in our lives today. We ask this in your name, Lord Jesus. Amen.

Christians. In about 271, while the Roman Empire still thrived, Anthony went to live in a cave in the desert. Soon other people followed his example. Their lifestyle was called monastic (from a Greek word meaning “to live alone”), and they were called monks. A few decades later, a man named Pachomius realized that the monastic lifestyle would benefit from having more structure. He started organizing communities for the men and women who chose this lifestyle.

Later, in the 300s, monasticism spread to Europe. One of the first places it settled was in Ireland. Saint Patrick and Saint Brigid started many communities of monks and nuns throughout the country.

In the early medieval centuries, new monasteries were established throughout Europe. A **monastery** is a building where monks or nuns live and work together in community. (In later years, *convent* became the term more ordinarily used for the home of nuns or sisters, although some communities of nuns today still refer to their homes as monasteries.) A monastery can also be a complex of buildings, depending on the size of the community. The monasteries were important institutions during the Middle Ages. Territories in Europe were ruled mostly by tribes or local nobles. The people did not have a central system of government or protection. As a result a lot of violence, injustice, illiteracy, and poverty occurred. Many people

lived hard, depressing lives. Monasteries provided a steadying influence for both Church and society. Here are some of their contributions:

Monks in the Middle Ages	
Field	Contribution
Religion	Monks preached the Gospel to millions of people across Europe. They taught people to live by the Ten Commandments and Jesus' Law of Love.
Education	Monasteries promoted learning for their monks. Monks copied the great religious and secular writings of earlier centuries so people could continue to learn from them. Monasteries opened schools for laypeople as well as monks.
The Arts	Monastic achievements in art, architecture, and music from the Middle Ages are still around today. Monks wrote beautiful music to enrich the liturgy and helped build churches and cathedrals.
Agriculture	Monks developed new techniques in agriculture, wool production, and vine growing. This led to a decrease in hunger and poverty.

There was also a downside to the monks' involvement in secular society. Political and personal concerns, instead of spiritual ones, began to influence decisions in the monasteries. Some monasteries became more concerned with increasing their wealth than with spreading the Gospel. Later in the Middle

Ages, a few holy monks and nuns reformed existing monasteries or started new religious orders so community members would once again focus on being true disciples of Christ, committed to a simple lifestyle of prayer, work, and preaching the Gospel.

Emperor Charlemagne

In the early 700s, many tribes and rulers were fighting for control of European land. The city of Rome and the Church needed protection from the Lombards, a large tribe that was expanding into northern Italy. The Pope asked the Franks, a group of tribes from northern Europe, for aid. Their leader at the time refused, but his successor, Pepin, had a different plan. Pepin had seized control of the Franks from another potential king. Pepin agreed to enter an alliance with the Church if the Pope would declare Pepin the legitimate king of the Franks. Pope Zachary agreed, and one of his bishops crowned Pepin in 751. The Church's alliance with Pepin was just one sign of the growing relationship between the Church and secular rulers. Pepin even granted some of the land he conquered to the Pope to rule—as long as the Pope ruled it the way Pepin wanted, that is.

Pepin's son Charlemagne ("Charles the Great") became king of the Franks after Pepin's death. Charlemagne was an ambitious ruler and a strong military leader. He conquered many tribes and peoples across Europe, gathering territories into one big empire. Charlemagne forced the people he conquered to convert to Christianity. The Pope became more and more dependent on Charlemagne's power. In the year 800, Pope Leo III recognized Charlemagne's importance to Christendom by crowning him as the Holy Roman Emperor.

Charlemagne highly valued learning, so he appointed educated men to government positions. Most of these educated men were monks, priests, and bishops. A movement known as the Carolingian Renaissance brought new advances in art, writing, architecture, and literacy. The renaissance (meaning "birth of a new age") was possible because of the peace and security of a united empire, in contrast to the violence and insecurity of the previous years.

Charlemagne's huge empire lasted until his great-grandson died in 888. It was reestablished less than one hundred years later by Otto the Great, a German king. The Pope continued to crown the Holy Roman Emperor for almost 600 more years. This significant act demonstrated the unity of Christianity and politics in Europe during the Middle Ages.



© Sergey Goryachev / Shutterstock

Charlemagne, called "the Father of Europe," united most of Europe during his reign and laid the foundations for modern France and Germany.

The Church Divides

We saw in the last chapter that tension was building between the Eastern Church and the Western Church. By the Middle Ages, this tension reached a point where something had to change—and it did. In the eleventh century, the Church officially split in two. This split between the Eastern (or Greek) and Western (or Latin) churches is called the Eastern Schism of 1054. A **schism** is a major break that causes division. In this case, the schism was ultimately caused by a refusal to submit to the Pope's authority.

Here are four of the differences between the Eastern and Western churches that led to this point:

- They disagreed on authority in the Church. The Pope in Rome claimed authority over the whole Church, but the Eastern patriarch of Constantinople claimed he had authority equal to the Pope's authority.
- The Eastern Church also had a different view of its relationship to the state. In the East, the emperor could call Church councils, settle Church arguments, and appoint patriarchs. In the West, however, only the Pope could do these things. He had authority over the government, not the other way around.
- In the 700s, the two Churches disagreed over the use of icons. The Byzantine (Eastern) emperor claimed that venerating icons, which are holy images of saints and angels, was a form of idolatry. The Pope, however, stated that it was an important

part of Christian devotion. Ultimately, the ancient custom of venerating icons was preserved in both the East and the West.

- A final theological disagreement had to do with the Holy Spirit. The Eastern Church taught that the Holy Spirit descended from God the Father and *through* God the Son. It condemned the teaching of the Western Church that the Holy Spirit descended from both the Father and the Son.



Did You Know?

Which Church?

In this chapter and the previous one, we have used some different names for the Church. Throughout history, the same Church has been designated by different names due to politics, geography, and language (usually the language used in the liturgy). For example, from the time of the Roman Empire through the early Middle Ages, the Church of Rome was called the Western Church, the Latin Church, and the Roman Church. The Church in Constantinople was called the Eastern Church, the Byzantine Church, and the Greek Church.

After the Eastern Schism of 1054, the Church based in Constantinople became known as the Eastern Orthodox Church. (The word *orthodox* means “right worship.”) Gradually, due to regional and language differences, individual Orthodox churches evolved. These churches are not in full communion with Rome, and they do not recognize the authority of the Pope. There are, however, Eastern Catholic churches that remained in communion with Rome or united with Rome at a later time. These include the Maronite, the Melchite, and the Ukrainian Catholic churches.

Until 1054, the Eastern Church had still accepted the authority of the Pope as the successor of Saint Peter. But the popes had begun to claim full authority over the whole Church. This included taking power away from the patriarch of Constantinople. In 1054, Patriarch Michael of Constantinople declared that because of these differing views of papal authority, the two Churches could not be in union. Pope Leo IX sent representatives to Constantinople to try to reach an understanding.

Unfortunately, the meeting did not go well. In the aftermath, the leaders excommunicated each other. To excommunicate someone means to declare that the person has committed a very serious sin against God. The person cannot receive the Sacraments until he or she repents and is reinstated into the Church. This shows just how seriously Pope Leo and the patriarch of Constantinople approached the disagreement. To them, it was a matter of salvation and rightly following Jesus. Although the excommunications were lifted by Pope Blessed Paul VI and Patriarch Athenagoras of Constantinople in 1965, the schism between the Church of the West and the Orthodox Churches of the East remains. Yet hope for unity still springs up: In 1995, Pope Saint John Paul II and Patriarch Bartholomew I of Constantinople celebrated the Eucharist together.

The Crusades

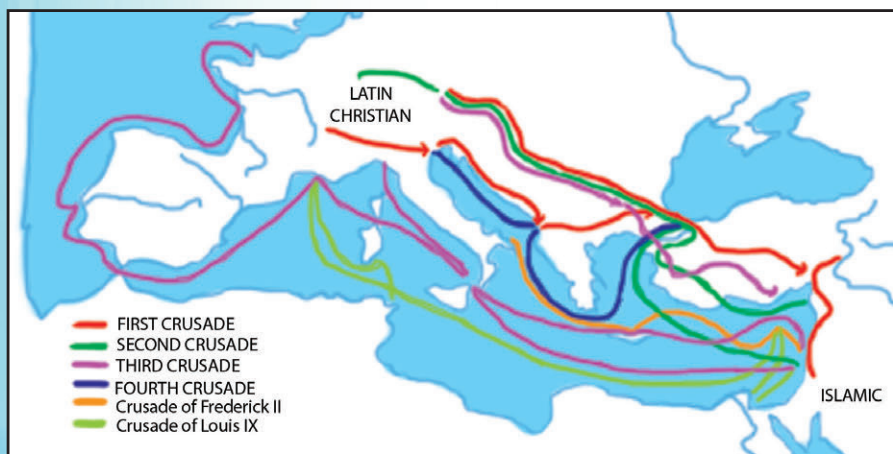
Around the same period as the Eastern Schism, Christendom became involved in a battle for the Holy Land. The reason for the Crusades, as the battles became known, had begun about four hundred years earlier. Back in the 600s, the religion of Islam was born on the Arabian Peninsula. A man named Mohammed claimed that the angel Gabriel brought him revelations from God. The teachings from these revelations became the basis for Islam. Like Christianity and Judaism, Islam is monotheistic, believing in only one God. Unlike Christianity, however, Islam teaches that Jesus was a prophet sent by God, but was not divine. Mohammed and his followers brought Islam to the entire Arabian Peninsula, starting with Mecca, his home city. They also united it politically, under Islamic law.

After Mohammed died, Muslims continued to spread the faith through *jihad*, or holy war. They conquered areas previously controlled by Christians. Damascus, Antioch, Jerusalem, and Alexandria all fell to Muslim armies in the following decades. Iraq, Persia, and most of the Iberian Peninsula (present-day Spain and Portugal) also came under Muslim control. This expansion was stopped only in the East by the Byzantine emperor at Constantinople and in the West by Charles Martel, king of the Franks, at Tours (in what is present-day France).

What did this mean for the Church? First, many territories that had been controlled by Christians were now controlled by Muslims. Second, the ancient cities of Jerusalem, Antioch, and Alexandria had lost their influence as centers of Christianity. Third, the center of secular power in the West shifted away from Rome. It was now concentrated with the Frankish kings further north, as we saw in the life of Charlemagne. Fourth, in the East, Constantinople struggled to recover. The city had managed to stop the Muslim invasion, but it was never the same again. The Church faced the constant threat of a new and capable enemy.

The Crusade of Frederick II was mainly a diplomatic effort in which Jerusalem was freed of Muslim control for fifteen years. The Crusade of Louis IX was a response to the recapture of Jerusalem by the Muslims, but it failed in its goal to reclaim Jerusalem.

It was this enemy that brought the Greek and Latin Churches together for a common cause, however briefly. In 1009, Turkish Muslims attacked Jerusalem. They destroyed the Church of the Holy Sepulcher, which, according to tradition, marked the spot where Jesus was buried. The Muslims also destroyed countless other churches. They persecuted Christians in Jerusalem and prevented Christian pilgrims from visiting the Holy City.



Less than one hundred years later, after the Eastern Schism, the Turks invaded Byzantine territory. They were once again threatening Constantinople. The Byzantine emperor asked for help from the Pope, who quickly responded.

Pope Urban II turned to his homeland of France to recruit soldiers to form the First Crusade. Its mission was to help the Byzantine emperor by turning back the invading Turks. This goal expanded into a greater one: to recapture Jerusalem from the Muslims. It turned out as a mix of gains and losses. The Crusaders did recover control of Jerusalem and some Byzantine territories. However, their methods were not always good. In their battle to regain Jerusalem, the Crusaders massacred Jews and Muslims alike.

The Crusades continued throughout the next two centuries, with less success. In all there were four major Crusades (see map on previous page). Although the First Crusade had won Jerusalem, it was later recaptured by the Muslims, and this brought about the Third Crusade. (The Second Crusade, formed to win back newly acquired Christian territory from the Muslims, ended in failure.) This Third Crusade resulted in a treaty, which granted control over Jerusalem to the Muslims while allowing Christian merchants and pilgrims access to the city. The aim of the Fourth Crusade was to secure Jerusalem for the Christians. It not only failed in this effort but did more harm to relations between the Greek and Latin Churches. On their way to the Holy Land, the Crusaders stopped at Constantinople. Their intent was to help the Byzantine emperor

regain the throne. But in the frenzy of the siege, the knights began attacking citizens and looting churches and shrines. Pope Innocent III furiously condemned their actions. But the damage was done. The people of the Eastern, or Greek, Church found it hard to forget the suffering they endured at the hands of their fellow Christians. In 1291, the last Christian stronghold in Muslim territory fell. It was the end of Christian control of the Holy Land.

Overall, the Crusades did not have much military success. But there were some gains for Europe. The returning Crusaders brought back new goods and inventions. Through their contact with Muslim scholars, they also brought advances in astronomy, mathematics, and science back to Europe. They started a renewed interest in the works of the Greek philosophers. These developments influenced life all across Europe. They eventually led to another renaissance, a period of great advancements in art, philosophy, and many other areas, which lasted nearly three hundred years.

The Inquisitions

The term *inquisition* is associated with the Middle Ages and is often used today to mean an unfair trial. But the reality was not as simple as that. In the Middle Ages, there were two inquisitions—the Medieval Inquisition and the Spanish Inquisition, in the thirteenth and fifteenth centuries. The Medieval Inquisition was sponsored by the Church, and the Spanish Inquisition

was initiated by King Ferdinand and Queen Isabella of Spain (the same rulers who financed the voyages of Christopher Columbus).

The goal of the Medieval Inquisition was to discover and root out heresy. When heresies began to arise, Pope Gregory IX established the Papal Inquisition. The original aim was to identify heretics, put them on trial, and convince them to return to the true faith. Usually the trials were conducted by Dominican or Franciscan priests who were educated in theology. If a heresy had been committed, the defendant received a Church punishment—such as fasting, making a pilgrimage, attending Mass more frequently, or wearing a distinctive piece of clothing. Some (about 1 percent) were handed over to the civil authorities to be put to death. But in most cases, the aim was to reconcile the sinner to the Church and to God.

Two centuries later, in Spain, the king and queen sought to unite Spain under one faith, Catholicism, and in this way solidify their authority. Although Pope Sixtus IV had authorized the Spanish Inquisition, King Ferdinand rejected the Pope's demand for fair rules (that the courts not persecute Jews, that the defendants have advice of legal counsel and be allowed to appeal to Rome, and that the defendants' personal enemies be disqualified as witnesses). The Spanish Inquisition targeted recently converted Jews and Muslims, with the excuse that their conversions were not sincere. Nearly three thousand of these recent converts were executed in the first sixty years of the inquisition. The Spanish Inquisition lasted nearly three



FUN FACT

Gothic cathedrals were built in the High Middle Ages. One distinct feature is their flying buttresses, or concrete arches that helped hold the walls up from the outside. They also have many stained-glass windows, which often show events from Scripture. For the many people of the time who could not read, these images were a way to learn about the stories and people of the Bible.

hundred years and consisted, for the most part, of investigating offenses against faith. The inquisition was officially abolished in 1834.

Witnesses to Faith

At about the time of the Crusades, a new period of positive growth and development began in Europe. We call it the High Middle Ages. Universities were founded, soaring cathedrals were built, and monasteries were reformed. Church teaching was explained and clarified. Here are some of the women and men of this period who helped make these things happen.

Pope Saint Gregory VII (1080–1085)

Before he became Pope, Hildebrand was a monk in Italy. His monastery had little discipline, and the buildings were damaged by marauders. He reformed the life of the monks and restored the monastery. Hildebrand was also a trusted adviser of the Pope and assisted in numerous papal elections.

Hildebrand was elected Pope in 1073 and took the name Gregory VII. He immediately set about to fix problems in the Church. These issues included simony, which is the practice of buying and selling Church roles or spiritual privileges; priests having wives,

either publicly or secretly; and lay investiture. “lay investiture” was when a layperson, such as a king or noble, would appoint a bishop or abbot. This meant the bishop or abbot would owe his loyalty to the king or noble instead of to the Church. Pope Gregory did not think laypeople should have this kind of control over Church offices. He knew the clergy would have to be free from secular influence in order to make other important reforms in the Church.

Pope Gregory’s efforts against the practice of lay investiture angered the German emperor. Emperor Henry IV wanted to be able to influence the clergy in his kingdom. The conflict lasted until Pope Gregory’s death. In 1122, Emperor Henry V and Pope Calixtus II agreed that secular rulers would not be allowed to appoint bishops or abbots anymore.

Saint Catherine of Siena (1347–1380)

Catherine of Siena was a mystic, meaning she had intense, prayerful experiences of God’s presence. As a result she experienced a deep union with God. This union strengthened her writing, teaching, and service to the poor and suffering. Catherine also paid attention to events in the world outside her city. So when the papacy itself was in peril, Catherine stepped in.

Saint Catherine of Siena. In Catherine’s vision, Jesus is giving her a wedding ring, symbolizing his recognition of her single-hearted devotion to him.



© Vicki Shuck / Saint Mary's Press

In 1305, Pope Clement was elected to the papacy. He was heavily influenced by the French king. In 1309, Clement moved the Church's headquarters from Rome to Avignon, France. This concerned Christians across Europe. They believed the Pope, as the successor of Peter and the Bishop of Rome, should live in Rome.

Popes continued to live in Avignon for more than seventy years. This is where Catherine came in. Pope Gregory XI, elected in 1370, considered moving the papacy back to Rome. Catherine visited Pope Gregory and urged him to take this step. Her message was direct: The materialism and pride of the papal court were wrong. Pope Gregory should return to Rome to properly lead the Church and her people. Catherine encouraged him to be bold and focus on doing the will of God. Soon after Catherine's visit, Pope Gregory moved the papal residence back to Rome.

Unfortunately, Pope Gregory's return to Rome was not the end of the problem. After Pope Gregory's death, Urban VI, an Italian, was elected Pope. But the French cardinals claimed they had been pressured into choosing him. They elected another Pope, a Frenchman, to replace Urban VI. This Pope, Clement VII, set up his own papal court back at Avignon. The move caused the Great Western Schism. It was confusing for faithful Christians, who were not sure which Pope they should obey. The schism ended when the Council of Constance elected Martin V as Pope in 1417.

Another catastrophe swept Europe during this time, with deadly effects. The Black Death, or bubonic plague, reached Europe in 1347. It caused horrible suffering and painful deaths. Catherine of Siena left the safety of her home to tend to those who were sick. She nursed the ill and dug graves for the dead. You can read more about Saint Catherine in the People of Faith article in chapter 23 of the *Catholic Connections Handbook*.



LIVE IT!

The Real Presence in the Eucharist

One of the heresies of the Albigensians was that the Eucharist does not truly become the Body and Blood of Jesus. The Dominicans, as well as all the bishops of the Church, fought against this view. At the Fourth Lateran Council, the bishops defined the doctrine called Transubstantiation. This doctrine teaches that the change that takes place at the Consecration makes the bread and wine become the actual Body and Blood of Jesus Christ.

What are some ways you can learn more about the Real Presence of Jesus in the Eucharist? How will you treat the Eucharist with the proper respect and devotion? Here are some ideas to get you started:

1. Receive the Eucharist each Sunday with reverence. If you have committed a serious sin, go to confession before Mass so you are ready and open to receive the grace of the Eucharist.
2. Study the readings for the Feast of Corpus Christi, also called the Feast of the Most Holy Body and Blood of Christ.
3. Find out when your parish offers Eucharistic Adoration, when the Eucharist is displayed in a monstrance for the faithful to worship. Spend some time in adoration of Jesus and thank him for what he has done for you.

Saint Dominic (1170–1221)

As a young priest traveling in France, Dominic encountered a sect called the Albigensians. This group taught the heresy that there are two spirits in the world, one good and one evil. The evil spirit created the material world, and the good spirit created the spiritual world. Therefore, everything material is bad. They also taught that Jesus Christ was sent by God but was only a creature. These teachings go directly against the Christian teachings that there is one God, who is good, that God's creation is good, and that Jesus Christ is the Son of God.

After this encounter, Dominic was inspired to found a religious order. He wanted this order to combat heresies through preaching. His order would travel the countryside to preach and teach the people the truth about their faith. After receiving approval from the Pope, the new order spread quickly across Europe. Dominic emphasized the importance of studying theology in order to teach the truth well. The Dominicans often set up their community houses in university towns in order to learn and teach at the universities.

Saint Francis of Assisi (1181–1226) and Saint Clare of Assisi (1194–1253)

Francis grew up in Assisi, Italy, the son of a wealthy merchant. As a young man, he enjoyed wasting time and money on material comforts. When he was about

twenty-five years old, all that changed. Multiple spiritual experiences led Francis away from his previous life and toward a life dedicated to God. Eventually he understood that Christ was calling him to live in poverty and serve others. Francis gave away all of his possessions and committed himself to preaching the Good News.

Soon Francis's life attracted other men who wanted to live the same way. He formed a religious community of **friars** who begged for what they needed to live. Friars, like monks, are members of religious orders of men who serve the Church. Unlike monks, however, friars move around in order to preach and teach, instead of staying in one monastery. The Franciscan friars focused on imitating Christ and his poverty.

A young woman named Clare also wanted to live like Francis. He helped her start a convent for herself and a group of women. The sisters spent their days in prayer and manual work. Clare herself wrote the rule, or instructions for the community's way of life, for her sisters. In her honor, the order Clare founded is now commonly referred to as the Poor Clares.



Think About It!

In the Middle Ages, the bishops and cardinals of the Church were closely connected to rulers such as dukes, princes, and kings. Sometimes it was even hard to tell whether someone was speaking on behalf of the Church or on behalf of the rulers. The relationship between Church and state is still discussed today. What are some complications of the Church advising or controlling a government? What about a government advising or controlling the Church? What kind of relationship should the Church and governments have?

Blessed be you, my God, for having created me.

Saint Clare of Assisi



Museo Nacional de Arte, Mexico / Bridgeman Images

Saint Thomas Aquinas (1225–1274)

Thomas Aquinas is an important figure in the **scholastic movement** of the High Middle Ages. The scholastic movement emphasized arriving at the truth through dialogue with different points of view. In terms of religion, it was based on the idea that faith and reason can go together. Thomas himself was influenced by the Greek philoso-

phers, whose ideas were reintroduced to Europe by the returning Crusaders.

Thomas was a Dominican friar and a quiet, serious student. His best-known work, the *Summa Theologica*, shows the logical relationship between faith and reason. In it, Thomas uses this logic to prove the existence of God. He also explains that there are mysteries of faith that human reason cannot fully understand. His writings and teachings have greatly influenced the Church and helped the Church defend her teaching.

Some of Thomas's classmates called him the Dumb Ox because he did not speak much. Their teacher, Saint Albert the Great, said, "One day his teaching will produce a bellowing that will heard throughout the world."

Faith has to do with things that are not seen and
hope with things that are not at hand.

Saint Thomas Aquinas

PEOPLE OF FAITH

Saint Benedict



© Zvonimir Atletic / Shutterstock

Saint Benedict of Nursia (ca. 480–543) is recognized for his great contribution to the monastic movement. Like Saint Anthony, Benedict wanted to seek God in solitude and silence. At first he lived as a hermit in a cave. His life began to attract followers who also wanted to dedicate their lives to God.

In 529, Benedict and his monks built their monastery on the top of a mountain. The community supplied its own

food, clothing, and shelter. Scholastica, Benedict's twin sister and also later a saint, wanted to live the monastic life too. She and a group of women formed a community nearby. Benedict and Scholastica taught the monks and nuns to read so they could read Scripture and their daily prayers. Their life was simple, balanced between prayer and work.

At Monte Cassino, Benedict developed a rule for his monks (now called the Rule of Saint Benedict). The rule was based on moderation in all things. For example, rather than extreme fasting, a monk was expected to eat two meals a day. Benedict also called on his monks to take vows of chastity, poverty, and obedience. His guidelines for monastic life became the standard for Western monasticism. Many founders of religious communities since then have based their rules on the Rule of Saint Benedict.

H **AN AGE OF RENEWAL AND GROWTH**

KEY WORDS

**humanism
indulgences
conquistadors
enculturation**

Have you ever been in a terrible argument with a friend? Maybe it was so bad you weren't sure if you could ever make up and be friends again. Your other friends took sides and argued about who was right and who should be the first to apologize. What did you do? Hopefully you and your friend were able to talk about your differences and forgive each other.

Unfortunately, after the Middle Ages, people in the Church had a serious conflict that did not end well. In fact, their disagreement over doctrine and Church practices was so severe it caused another split in the Church. This time, the dissenters were known as Protestants. They formed new Christian churches based on what they believed to be the most important doctrines.

At the same time, explorers set out from Europe to find new lands. They wanted to claim territory and wealth for their nations. Catholic missionaries often accompanied them with the aim of bringing the Gospel

to new peoples. This age of renewal and growth changed the Church and the world.

All of this happened during what we call the Renaissance (meaning “rebirth”) because it celebrated human values through the flourishing of literature, art, and music. It was an age of **humanism**, when artists and thinkers discovered the beauty and significance of human achievement, and the classic works of Greek and Roman literature and art were rediscovered and appreciated.

The Renaissance was an age of beauty and sometimes excess. Famous artists were creating their greatest masterpieces. You may have heard of some of these artists: Michelangelo, Da Vinci, Botticelli, Bernini, Giotto, Raphael, Donatello, and Fra Angelico. The musician Palestrina made a lasting impact on liturgical music. Finally, the architecture of Saint Peter’s Basilica in Rome (designed by Bramante and Michelangelo) and the *Duomo* (the basilica in Florence, designed by Brunelleschi) continues to amaze us today.

Martin Luther’s Complaint

By the year 1500, politics and religion in Europe were unsettled. The Church was criticized because corrupt practices had been allowed to grow for centuries. The buying and selling of indulgences was one of these. **Indulgences**



PRAY IT!

Lord, you draw all nations to yourself, and your Holy Spirit dwells in all people of good will. Help us to spread your gospel of love by our words and actions. Help us to respect one another’s differences while working for the unity that you desire for us. We ask this in your name, Lord Jesus. Amen.



FUN FACT

All religious brothers and sisters take three vows: poverty, chastity, and obedience. But did you know that Jesuits take a fourth vow?

They vow to accept any mission the Pope gives them. Jesuits are ready to go wherever they are needed around the world for the greater good of all people and for the greater glory of God.

take away any punishment due to sin. They are a way of doing penance for sin, like saying a particular prayer, making a pilgrimage, or giving a donation to the Church.

Indulgences are intended to encourage and support good Christian living. However, toward the end of the Middle Ages, people began to see indulgences as a sort of magic remedy for sin. They thought an indulgence would wipe away the damage of their sins no matter how they lived afterward. Under this belief, some clergy sold indulgences to laypeople instead of encouraging the people to obtain them by good works and prayer. Some of these payments helped to fund the building of Saint Peter's Basilica in Rome.

One of the people who recognized these problems was Martin Luther. Luther grew up in Eisleben, Germany. He originally planned to be a lawyer. After graduating from a university, however,

On October 31, 1517, Martin Luther posted his Ninety-five Theses on the church door in Wittenberg, Germany. In commemoration, Protestant churches celebrate Reformation Sunday each year on the last Sunday of October.



© 360b / Shutterstock

he became an Augustinian priest and monk. At the monastery, he became more and more unhappy with the corrupt practices he saw in the Church.

Luther believed that only faith in God could save, or justify, sinners. Therefore, he opposed the practices that seemed to emphasize sinners earning salvation rather than God freely granting it. Luther wanted to share his views and open a debate with other theologians. In 1517, He posted his *Ninety-five Theses* (*theses* is the plural of *thesis*) on the church door in Wittenberg, Germany. The theses, or proposals, were the theological topics he hoped to discuss. Some of the topics were also things Luther wanted to change, like the sale of indulgences. This simple yet bold act began an upheaval that turned into the Protestant Reformation. Luther did not intend to start a movement or break away from the Church of Rome. But after his call for reform and the Church's response, that is what happened.

Some of Luther's statements in the *Ninety-five Theses* opposed Church teaching. He was eventually



Think About It!

One of the most significant documents to come out of the Second Vatican Council (1962–1965) was the *Declaration on Religious Liberty (Dignitatis Humanae)*. Although the Church had always believed in the principle of freedom, in earlier times some in the Church held that “falsity has no rights.” In other words, if you believed something that was untrue, the Church had the duty, for your salvation, to force you to accept the truth. This was part of the reason the California Indians and others were forced to live in the missions. The missionaries feared the Indian converts would lose their faith if they left. Also, the work of the Indians was needed to support the missions and the Spanish colonies in California. What might be some ways to help and support the life and faith of Native Americans today, while respecting freedom and dignity?

summoned to Rome to recant, or take back, these statements. He refused to go. Instead he explained his beliefs in more detail. The following beliefs became the key points in Luther's doctrine when he later formed his own church.

- *Sola Scriptura* (Scripture alone): Luther taught that Scripture alone transmits Revelation. The Church teaches that Sacred Scripture and Sacred Tradition together contain the full Revelation of God.
- *Sola fide* (faith alone): Luther taught that human-kind is justified, or saved, by faith alone, instead of by faith and good works.
- *Sola gratia* (grace alone): Luther believed that salvation comes solely by God's grace. He disagreed with the idea that we have to cooperate with God's grace in order to be saved. In other words, Luther believed that God's grace alone would save us. (See the Did You Know? article in this chapter for a twentieth-century update on this issue.)

Luther also taught that there are only two true Sacraments—Baptism and the Eucharist—instead of seven.

**God has made us what we are, and in our union
with Christ Jesus he has created us for a life of good
deeds, which he has already prepared for us to do.**

Ephesians 2:10

Because Luther would not recant his beliefs, Pope Leo X excommunicated him in 1521. According to the law, Luther was to be arrested as a heretic.

Friends hid him and helped him escape. Many Germans wanted to promote the interests of their country over the interests of the papacy, which they saw as corrupt. As a consequence, Luther found support and protection in Germany. While in hiding, Luther translated the Bible from Latin into German. The printing press, invented about a century earlier, made this German Bible and Luther's writings available to many people.



Did You Know?

Faith and Works

One of Martin Luther's biggest disputes with the Catholic Church was over the doctrine of justification. The Church's position drew on the Letter of James, which reads: "My friends, what good is it for one of you to say that you have faith if your actions do not prove it? Can that faith save you?" (2:14). The Church taught that if you claim to have faith but do not do good works for others, you do not have true faith. Therefore, you would not be saved. Luther argued that although doing good works comes from having faith, our works do not affect whether we are saved. This dispute was a source of deep division between the two churches for centuries.

In 1999, however, the Lutheran World Federation and the Catholic Church entered into serious dialogue about this issue. They agreed on the meaning of "justification by faith." They stated, "Together we confess: By grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works" ("Joint Declaration on the Doctrine of Justification," 15).

In 1530, Luther's friend Philip Melancthon wrote the Augsburg Confession, the creed for this new branch of Christianity. They called their new branch "Lutheranism." The most important characteristics, or marks, of Lutheranism are the preaching of the Word and the acceptance of only two Sacraments, Baptism and the Eucharist, as valid. Luther rejected the idea of Church authority, so he allowed princes to organize local churches and their worship. Lutheran churches were, therefore, national churches and varied from one state to another.

Other Reformers

After Luther broke from the Catholic Church, other reformers followed suit. In Germany, smaller groups broke off from Lutheranism. In France, a man named John Calvin took Luther's ideas even further. Calvin denied the Real Presence of Christ in the Eucharist and encouraged very simple church worship. His branch of Protestantism became known as Calvinism.

Church authorities in France opposed Calvin's work, so he went to Switzerland. In Geneva, he joined the Protestants who were already putting reforms in place. Calvin helped to establish a system in which his church controlled state business. Under this system, a person could be put to death for practicing any faith other than Calvinism.

In England, King Henry VIII rebelled against the Pope for a more personal reason. He wanted to annul his marriage because his wife had not had a son.

The Pope refused Henry's request. So Henry declared himself the head of the Church of England. He ordered the English clergy to swear loyalty to him. Clergy who remained loyal to the Pope were executed. In 1534, the Church of England, or the Anglican Church, officially broke from the Catholic Church.

In 1560, Scotland formed the Scottish Reformed, or Presbyterian, Church. The organizer, John Knox, was influenced by Calvinism. Ireland remained loyal to Rome and to the Pope.

Over the next two centuries, many Protestant communities were founded in Europe. Almost all of them were related to these three main movements: Lutheranism, Calvinism, and the Church of England.



© www.shutterstock.com / Zvonimir Aleletic

Saint Francis de Sales, the Bishop of Geneva, Switzerland, worked tirelessly against Calvinism by explaining Catholic doctrine in his preaching and by publishing leaflets for distribution. He is the patron of the Catholic press.

Renewal: The Council of Trent

During the Protestant Reformation, many people who remained loyal to the Church of Rome also saw a need for reform. However, the Church did not formally address the issues until 1545, when the Council of Trent began. The Council took place in multiple sessions over the next eighteen years.

The bishops at the Council clarified many points of doctrine. They also outlined reforms for pastoral care, having to do with the guidance and care a

priest gives his parish. Some of the decisions were made simply to guide the laity and reform the hierarchy. Other decisions were reactions to the beliefs of the Protestant churches. Here are some of the most important decrees of the Council.

Topic	Council Decree
The Creed	Affirmed the Nicene Creed as the official Profession of Faith
Scripture	Confirmed which books were part of the canon of Sacred Scripture
Original Sin	Affirmed the doctrine that we are all born with Original Sin and that Baptism cleanses us from it
Justification	Declared that we are saved through both faith and good works inspired by faith
The Sacraments	Affirmed that the Seven Sacraments are all valid
The Eucharist	Affirmed the Real Presence of Christ in the Eucharist
The Mass	Affirmed that the Mass is a sacrifice, as the memorial of Christ's Passover (it makes present his sacrifice)

Pope Pius IV led the final session of the Council, which ended in 1563. He published the decrees of the Council for the whole Church to read. His successor, Pope Pius V, published manuals to explain the Council's teachings for the laity. The aim was to help Christians renew their life of faith and more faithfully follow Jesus. Pius V also revised the *Roman Missal* in order to standardize the celebration of the liturgy throughout the Church.

Following Christ Anew

Another positive outcome of the Council of Trent was the founding or renewal of religious orders in the Catholic Church. The men and women who reformed or founded orders during this time emphasized simplicity, piety, prayer, and good works.

Saint Ignatius of Loyola (1491–1556) and the Jesuits

Ignatius of Loyola was a Spanish soldier. When he was about thirty years old, he was badly wounded. While he recovered, he read about the lives of the saints, such as Saint Francis of Assisi and Saint Dominic. Ignatius became convinced that living for God was the only way to give meaning to his life. This conversion experience inspired him to write his famous *Spiritual Exercises*. He left the military and began studying to become a priest.

In the 1530s, Ignatius and six of his friends at the University of Paris formed a religious fraternity. Ignatius led the group in a process of conversion based on the *Spiritual Exercises*. The friends professed vows of poverty, chastity, and obedience, including obedience to the Pope. In 1540, Pope Paul III approved the community as the Society of Jesus. Their main purpose was to spread the Christian message by preaching and teaching. Although the society was founded before the Council of Trent started, both had a similar

mission: to reinforce true Catholic teaching in the face of the spread of Protestant churches.

The Jesuits, as the society is often called, have always greatly emphasized education. They have made major contributions to the education of both the laity and ordained ministers by founding universities and seminaries. The *Spiritual Exercises* have guided the religious formation of countless Christians.

You have given all to me. To you, Lord,
I return it.

Saint Ignatius of Loyola

Saint Teresa of Ávila (1515–1582) and the Carmelites

Teresa of Ávila entered a Carmelite convent as a young woman. She soon realized her convent had lost its focus on God. Among other things, the nuns were encouraged to give spiritual guidance to visitors, who would then give money to the convent. The convent was supposed to be a place for contemplation and prayer. Instead, it had become a place of commercialism and materialism.

After many years of struggling with her health and her prayer life, Teresa set out to establish her own convent in Ávila, Spain. This convent was a place of poverty and simplicity. The women who joined Teresa were encouraged to make Jesus the center of their

lives. Teresa eventually started other reformed Carmelite convents throughout Spain.

In her travels, Teresa met and became friends with Saint John of the Cross. John was a Carmelite friar and mystic. Teresa convinced him to bring her reforms to the friars' religious houses as well. Teresa's and John's letters and other writings continue to influence Christian spirituality today.

Other Saints and Reformers

Many other holy people took up the call to reform the Church at all levels. Saint Peter Canisius, a Jesuit priest, attended several sessions of the Council of Trent. He traveled throughout Europe to promote Catholic reforms and founded universities. Saint Charles Borromeo lived in Milan, Italy, at about the same time. He believed that problems in the Church came about because the clergy were not properly educated. One of his many contributions to the Church was to found seminaries for the education of priests. He is the patron saint of seminarians and catechists.

Saint Francis de Sales and Saint Jane Frances de Chantal met in 1594 in Dijon, France. Francis was a priest from Geneva who used his strong preaching skills to win Protestants back to the Church. Francis's spiritual writings teach Christians in all walks of life the importance of prayer and devotion to God. He also highlighted the importance of receiving the Sacraments as means of grace.

Jane was a wife and mother who attended daily Mass and did many works of charity. After her husband died, she met Francis, who became her spiritual director. Francis asked her to help him start a religious community. He wanted this community to be open to women who could not join other orders because of their health, age, or other circumstances. Together they founded the Order of the Visitation of Holy Mary. This order now has more than 150 communities worldwide. Some Visitation nuns are contemplative, meaning they devote their lives primarily to prayer. Others teach in their own schools.

Francis's spirituality also lives on in other religious communities around the world, including the Oblates of Saint Francis de Sales and the Salesians of Don Bosco.

New Explorations

Up to now, we have focused on how Christianity grew and spread through Europe. But in the early fifteenth century, before Martin Luther posted his *Theses*, explorers from Europe set out across the globe. Their expeditions kicked off a period called the Age of Exploration, which lasted until the late seventeenth century. Christian missionaries joined the explorers on many of these journeys. In this section, we will look at how Christianity reached Latin America, the Far East, and North America.

Latin America

Christopher Columbus was the first European explorer to reach Latin America. He had been sent by the Spanish monarchs to find new lands and new riches. In Mexico and South America, Columbus and other voyagers found thriving civilizations such as the Incas and the Aztecs. The **conquistadors**, or conquerors, set out to take over their lands and steal their treasures. To do so, they massacred and enslaved the native people by the thousands. Many other native people were killed by disease. And so within a century, the great native empires fell to the conquistadors and became colonies of European nations.

The Spanish monarchs had reasons for sending Catholic missionaries along on these expeditions. They did have a true desire to bring salvation to the unbaptized. But their second goal was for the native people to follow the faith and culture of the conquerors. This would ensure the people's cooperation and submission when the Spanish army took over.

The missionaries themselves, however, simply wanted to convert the people so their souls would be saved. Many missionaries protested the way the conquistadors treated the native people. Here we will meet some of these missionaries and other Catholics who went to Latin America.

Bartolomé de las Casas

Bartolomé de las Casas was born in Spain and sailed to Hispaniola (now divided between Haiti and the Dominican Republic) in 1502. He later became a priest, but for a number of years he owned slaves and took part in military expeditions against the native people. In 1514, he became convinced that the actions of the conquistadors and Spanish settlers were wrong. He began to speak out against the system of slavery in Latin America. Las Casas encouraged Christians to treat the native people with respect and dignity in order to convert them. He became a Dominican friar and devoted the rest of his life to defending the rights of the native people.

Saint Peter Claver

Saint Peter Claver was another priest from Spain who became a champion of the oppressed peoples of Latin America. During his formation as a Jesuit, Peter volunteered to be sent to the colonies. There, in Cartagena, Colombia, he witnessed terrible suffering. Cartagena was a huge slave market. Thousands of enslaved people from Africa arrived each month. After he was ordained in 1616, Peter dedicated himself to caring for these people. When slave ships arrived, he went on board to tend the sick and dying. He

also defended the slaves' rights and preached a message of charity. Through Peter's actions and his preaching, thousands of people were converted to Christianity.

Saint Martin de Porres

Saint Martin de Porres was born in Peru in 1579, the illegitimate son of a freed slave and a Spanish nobleman. As a member of a lower class, he experienced cruel treatment. Martin joined the Dominicans as a lay brother. He dedicated his life to taking care of the poor and mistreated. He tended to African slaves and the poor and sick of Lima.



Saint Martin de Porres was known as a healer of both people and animals. He began the first shelter in the Western hemisphere for abandoned cats and dogs.

Saint Rose of Lima

Saint Rose of Lima was the daughter of a Spanish colonist and a Peruvian woman. She was a member of the Third Order of Dominicans, which means she did not live in a community of Dominican nuns but lived by their spirituality and did good works for others. Rose dedicated her life to fasting and prayer. She had a reputation for great holiness, and her life brought many people to believe in God. Many miracles were attributed to her after her death. She and Martin de Porres are the patron saints of Peru.

The Far East

At about the same time as these events occurred in Latin America, other European missionaries headed to the Far East. In 1542, Saint Francis Xavier led a group of Jesuits to India. The Jesuits shared Jesus' message of love and mercy. They taught the people the Ten Commandments, the Lord's Prayer, and the Hail Mary. Thousands converted and were baptized. Francis and the other missionaries also traveled to Ceylon (present-day Sri Lanka), an island off India's southern coast. Many people there were baptized as well, and the missionaries established schools and churches.

Another Jesuit missionary who made an impact in India was Robert de Nobili. Robert lived among the people to learn their language and customs. He believed the best way to lead the people of India to accept the Gospel was to respect their traditions. He tried to adapt the practice of Christianity to the Indian culture. This process is called **enculturation**. Because of Robert's work, native Indians were ordained to the priesthood in both India and Ceylon. This was an unusual but effective practice for a mission.

By the mid-1700s, the Church was well established in Ceylon and in one state of India. By 1900, Catholicism had spread throughout India.

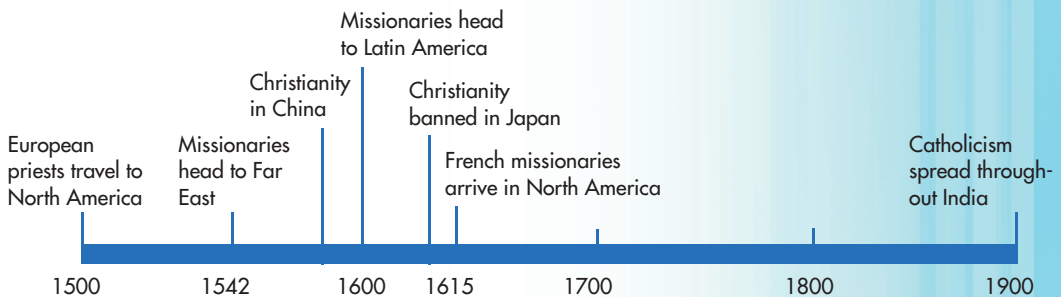
While in the East, Francis Xavier met a young Japanese man who convinced him to come to Japan. Francis and his companions reached Japan in 1549. They built churches amid the Buddhist and Shinto

temples. More Jesuits, as well as Franciscans and Dominicans, arrived to help them in their work of preaching the Gospel to the Japanese. About thirty years after Francis went to Japan, nearly 200,000 Japanese had been baptized.

The Japanese ruler, however, became suspicious of the new faith. He began to persecute Christians, and in 1597, nine missionaries and seventeen laymen were executed. The emperor banned Christianity in 1614. In the following years, dozens of missionaries and more than thirty thousand Japanese Christians were executed.

But Christianity was not wiped out of Japan entirely. For the next two centuries, Japanese Christians practiced their faith in secret. In 1860, French missionaries were surprised to find Japanese communities who called themselves Christians. Without clergy, the elders had led Sunday prayers, taught the faith to new generations, and baptized them.

In the late 1500s, Fr. Matteo Ricci brought Christianity to China with tactics similar to Robert de Nobili's in India. Matteo, an Italian Jesuit, was first



accepted into the court of China’s emperor because of his knowledge of astronomy and other sciences. He then began to introduce Christianity. Matteo took on the language and dress of China. He respected Chinese traditions and tried to show how Christianity could enhance them. He translated European scientific texts into Chinese and wrote about Christianity in a way that would appeal to Chinese scholars. You can review the Church History article in chapter 21 of the *Catholic Connections Handbook* for more information on Matteo Ricci and how he put enculturation into practice.

Christianity continued to expand in China for more than one hundred years. However, some of the Spanish friars disagreed with the way Matteo and his

This art piece shows Matteo Ricci’s gradual transformation. Begin at upper left, then go across, then down to lower left and to far right: from a Western-garbed priest to a Chinese scholar.



© Everett Historical / Shutterstock

companions worked. Matteo had received approval to celebrate the liturgy in Mandarin Chinese, instead of in Latin as the rest of the Universal Church did. In 1704, the friars convinced the Pope to ban this practice. He supported the idea that converts should accept European customs along with the Christian faith.

Because of this the Chinese emperor became suspicious of the missionaries and other Christians. He believed they wanted to bring China under European



LIVE IT!

Church Unity and You

It is important to study the differences between the Catholic Church and Protestant denominations in a historical context so we can understand why separate churches formed. But today, the Catholic Church and many Protestant churches work together to focus on what we have in common instead of what divides us. For example, all Christians believe that Jesus is the Son of God and that he died and rose to save us from sin and death.

Through the Pontifical Council on Promoting Christian Unity, the Church works toward unity with all Christians and collaborates in dialogue with other churches. These include several of the Orthodox churches, as well as various Protestant churches, such as Lutheran, Reformed, Methodist, Baptist, and some Pentecostal groups.

What can you do for Christian unity?

1. Pray the prayer of Jesus, “that they may be one” (John 17:21).
2. Learn about your faith so you will be able to share the truth about Catholicism with others.
3. In relationships with other Christians, seek to understand. Ask questions and respond to questions with thoughtfulness and gentleness.

control. He expelled all missionaries from the country. Chinese Catholics were faced with persecution and possibly death if they did not renounce their faith. In the mid-1800s, China once again allowed missionaries in. Less than two hundred years later, nearly half a million Chinese had been baptized into the Church.

North America

Starting in the 1500s, European priests traveled to North America with other settlers and explorers. They set up missions, which were communities where the friars worked, farmed, and taught. The missionaries wanted to share the Christian faith with the native people. They also tried to “civilize” the natives by introducing them to European language, customs, and farming techniques. Sometimes missions could not sustain themselves and had to live with very little. Other times, the native tribes were hostile to their work. Many missionaries and settlers were brutally killed. Some tribes accepted the missionaries at first and turned against them later. The Native Americans themselves also suffered from the contact. Epidemic outbreaks of unfamiliar European diseases swept through the tribes.

The first North American missions were established by Spanish Jesuits in Florida. Because of hostility from the Seminole Indians, the twenty-one missions in the territory closed in about 1769. Spanish Franciscans established missions throughout the Texas

and New Mexico territories. They founded twenty-one missions in Texas. You have probably heard of at least one of these missions: San Antonio de Valero, more commonly known as the Alamo. The Franciscans founded more than forty missions in New Mexico. Mission activity in these two territories lasted until the beginning of the 1800s.

In California, Spanish Franciscans housed Indian converts at their missions. Indians were taught trades and farming techniques. The Franciscans saw the missions as a protected way of life for these new converts, so the Indians were not free to leave. After Baptism, they had to take part in the mission's work and worship under the friars' supervision. Many Indians attempted to escape, but the priests punished them severely. The Indians sometimes responded with rebellions and bloody uprisings. For this and other reasons, mission activity in California ended by 1832.

One of the most influential friars in establishing the California missions was Saint Junipero Serra. Junipero personally founded nine missions, including San Diego de Alcalá and San Luis Obispo. Today he is honored for his contribution to California's history. Statues, streets, and freeways throughout the state bear tribute to him.

In 2015, during a visit to California, Pope Francis canonized Junipero Serra for his great efforts at evangelization. This canonization caused some controversy, especially for Native Americans in California. Some see Serra as a beloved saint who brought

their ancestors the gift of faith. Others see him as an oppressor of their people. This reminds us that saints are people of their times. They are saints not because they are perfect or sinless, but because they do their best to follow God's will.

French missionaries arrived in North America in 1615. The Franciscans who first reached Quebec did not do well. But the Jesuits who arrived ten years later began to work with Indian tribes as well as French settlers and traders. Over the next two decades, the Jesuits extended west into the territory of the Huron nation (north of Toronto) and south to present-day New York State. In New York, they were caught in hostilities between the Hurons and the Five Nations of the Iroquois. In the 1640s, several Jesuits were martyred by the Iroquois. These martyrs included Saint Isaac Jogues and Saint Jean de Brébeuf. They were canonized in the 1930s along with their companions.

In this period of the Church's life, many things changed. New Christian communities were formed, and new peoples were introduced to the Gospel. But other things stayed the same. Most important, the truth about God and what he has done for us never changes.

PEOPLE OF FAITH

Saint Thomas More



© BasPhoto / Shutterstock

Thomas More was born in London in 1478. He studied law at Oxford University. While practicing law, he read spiritual writings and deepened his faith. Thomas considered entering a monastery and lived with monks near London for a time. He eventually returned to the city to serve in Parliament. King Henry VIII gave Thomas a position in his court and later appointed him Lord Chancellor.

Thomas wrote many documents in defense of Catholic Church teaching. Despite pleas from his friends and family, Thomas refused to recognize King Henry VIII as head of the Catholic Church in England. In 1534, he was arrested for treason and imprisoned in the Tower of London. On July 6, 1535, he was executed.

It is said that Thomas refused to cower before his executioners and had a sense of humor to the very end. He proclaimed that he was still a good servant to the king, but always God's servant first.

Thomas was executed by beheading. His body was given to his foster daughter for burial. As was the custom for traitors at the time, his head was fixed upon a pike over the London Bridge for a month. It was taken down by his daughter and today is believed to rest in Saint Dunstan's Church in Canterbury.



AN AGE OF NEW IDEAS

KEY WORDS

Age of Reason

rationalism

empiricism

natural rights

Have you ever wondered what the Catholic Church in the United States was like when the country was founded? The structures and ministries of the Church did not transfer from Europe all at once. Instead, lay and ordained Catholics built up the local Church piece by piece through the years. They wanted to be faithful to the teachings of the Church, of course, and they were also influenced by the principles of the new country, such as democracy and self-determination. The growth of the Church in the United States was related to a larger movement throughout the Western world. It began in the 1600s, with the start of a new intellectual age.

For many centuries, Christianity had been the biggest influence on academic study in Europe. It determined how scholars studied topics such as philosophy, the natural sciences, and human freedom. But in the seventeenth century, Europe entered a period called the **Age of Reason**. During this age, philosophers, scientists, and other thinkers began to

experiment with new ways to understand the world and our place in it. This intellectual experiment had many long-term consequences. One effect was that these ideas led to a revolution in France. These new ideas also shaped how American settlers organized their new life and eventually their new nation. Interacting with these new ideas also helped the Church clarify and strengthen her own teaching.

Reason Rules

The Age of Reason is also called “the Enlightenment” because the philosophers and writers—the “movers and shakers” of the era—enlightened and improved old ways of thinking. The Enlightenment led to new ways of thinking about religion, monarchy, and the individual person’s rights.

In the seventeenth and eighteenth centuries, scientific and mathematical learning became more popular. People sought to understand the world around them instead of simply believing in the mystery of God. Scientists such as Sir Isaac Newton provided concrete principles that explained the workings of the natural world. The perspective of thinkers like Newton led to a movement called **rationalism**. Rationalism claimed the universe was completely regulated by natural laws. These natural laws could be fully explained by science.



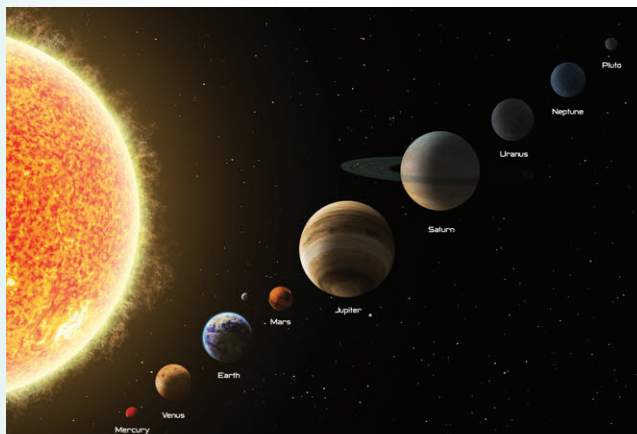
PRAY IT!

Lord, thank you for this wonderful universe. Thank you for the wonders of science and technology. May we use them to bring your love and goodness into the lives of your sons and daughters. Thank you for preserving your Church through turmoil and strife in every age. Thank you for the Church in the United States. May we always praise and thank you for those from every country who have passed the faith down to us. May our land always be a land of liberty and justice for all. We ask this in your name, Lord Jesus. Amen.

Rationalists also believed that the same universal laws could be applied to human behavior. If human beings operated by natural laws, rationalists argued, then people did not need the guidance of the Bible or the Church. Truth and moral law would come from the natural laws. Therefore, people could guide their own behavior without help from a divine authority.

Empiricism was another philosophical movement of the 1700s. Empiricists believed that all knowledge came through the human senses and experience. In other words, everything people knew about the world, they knew by observing, hearing, tasting, touching, and smelling. Some empiricists thought certain Christian beliefs could be proven by human experience. For example, John Locke tried to prove that God exists as Creator based on observing the order of the universe. Many empiricists, however, denied any belief or knowledge based on faith. They used empiricism to try to prove God did not exist. Some philosophers tried to use Newton's scientific findings to show that the universe operated like a machine, that it operated by its own natural laws, not by a

Scientific knowledge contributes to our wonder at God's creation. Did you know that the Vatican Observatory is located in Tucson, Arizona, and operates the Vatican Advanced Technology Telescope?



© Vadim Sadovskii / Shutterstock

divine being's guidance. These empiricists believed that science and religious faith were totally at odds with each other.

But is religion really at odds with science? During the Age of Reason, the Church was suspicious of scientific theories that seemed to contradict the Bible. For example, in the 1600s the astronomer Galileo Galilei published his work saying the earth revolves around the sun. The idea that the sun rotated around the earth, however, had been accepted by the ancient Greeks. The Creation accounts in Genesis also seemed to support the theory that the sun rotates around the earth. So the Pope had Galileo put under house arrest for suggesting the Bible was wrong. Today we understand that different passages of the Bible are written in different genres. The Bible expresses the truth of what we need to know for our salvation. It does not need to be scientifically accurate in order to accomplish this purpose.

In 1992, Pope Saint John Paul II stated there is no real conflict between science and faith. Scientific knowledge can, in fact, contribute to our sense of wonder at God's creation. It can also improve our ability to take care of creation and of one another. Moreover, the *Catechism of the Catholic Church* teaches that our ability to reason is one of the most basic ways we come to know God. Both reason and Divine Revelation bring us the truth about God.



Think About It!

We can learn about God in many ways. The Church says it is important to use our reason—such as observation and logic—as well as faith to learn about God and grow closer to him. What are some ways you use reason to learn about God? How do you learn about God through faith? Take some time to think about how your reason and faith work together to help you know God better.

The French Revolution

One of the major developments of Enlightenment thinking was the idea of **natural rights**. Natural rights are rights all people have at all times. These rights are considered to come from nature or from God. Therefore, they cannot be taken away by any human institution. The Declaration of Independence, for example, lists “life, liberty, and the pursuit of happiness” as the most important natural rights of humanity.

A new concept of government went hand in hand with the idea of natural rights. This was the idea that government should operate by the “consent of the governed.” According to philosophers like John Locke, governments are supposed to serve the people and protect their natural rights. The people, therefore, have the right to consent—or *not* consent—to a government’s authority, based on how it treats them. These ideas were literally revolutionary. In this section we will look at how they led to huge changes in society and the Church in France.

“Happy are you when people hate you, reject you, insult you, and say that you are evil, all because of the Son of Man!”

Luke 6:22

For centuries, France, like other European countries, had operated on the system of the three Estates. The clergy formed the First Estate. The nobles made

up the Second Estate, and the commoners formed the Third Estate. In the late 1700s, the Third Estate called for major reforms to the monarchy and the economic policies that favored the other two Estates. The clergy gave up their own privileges in order to join the commoners' efforts for reform. But King Louis XVI and the nobles refused. Instead, the king hired soldiers to protect his absolute power. The people were enraged by his actions. On July 14, 1789, a mob stormed the Bastille—a large prison that, for them, symbolized oppression by the monarchy. This was the beginning of the French Revolution.

The Revolution quickly turned violent, and its leaders attempted to wipe out Christianity in France. They wanted to replace it with a religion with one dogma (the immortality of the soul) and one moral principle (to do one's duty). The practice of Christianity was seen as a competitor of the state rather than as a free choice available to every citizen. All Church property was put under the control of the revolutionary assembly. Much of it was sold to fund the revolution. Religious men and women were forced out of their monasteries and convents. New laws banned Catholics from taking religious vows. Nearly forty thousand priests were exiled, and hundreds were killed. Parishes throughout France were closed, because the assembly allowed only a certain number of parishes in each city. The Revolution declared a new "religion," with only one principle: to do one's duty for the country.



FUN FACT

Did you know the “father of the big bang theory” was a Catholic priest? His name was Fr. Georges Lemaître (1894–1966) of Belgium. As a young priest, he earned his PhD in physics from the Massachusetts Institute of Technology. He was also president of the Pontifical Academy of Sciences from 1960 until his death in 1966. In 1928, Lemaître published a paper in which he argued that the physical universe was originally a single particle that exploded and expanded into the universe.

In 1795, a new government called the Directory reversed some of the anti-Christian laws. Then Napoleon Bonaparte came to power in 1799. He recognized that Catholicism was important to many French people, so he restored many rights to the Church. However, Napoleon was motivated by greed, not faith. He allowed the Pope to appoint French bishops but refused to return Church properties seized during the Revolution. A few years later, he took control of the Papal States and imprisoned the Pope. When Napoleon was defeated in 1814, the Papal States were returned.

Effects of the Enlightenment and the French Revolution

The Enlightenment was not always friendly to Christianity, and the French Revolution tried to destroy the Church in France. But this historical period did have some positive effects. Some Enlightenment ideals such as equality, fraternity, and liberty are also values of the Gospel. The focus on these ideals helped develop ideas about social justice, rooted in Jesus’ teaching. The Enlightenment and the Revolution also championed the rights of nations to exist and to have political sovereignty. Political sovereignty refers to a nation’s right to govern itself without interference from other nations or groups.

In the early 1800s, after the Revolution laws were repealed, France experienced a renewal of faith. Catholics emphasized piety, worship, and glorifying God through art, architecture, and music. The number of religious orders, and the number of women and men joining them, rose significantly. The Jesuits, for example, doubled their membership in the second half of the 1800s.

The Society of Mary, or Marists, and the Congregation of Our Lady of Zion were two new orders established during this time. The Sisters of Saint Joseph had been suppressed during the Revolution but were able to reestablish themselves in 1807. The renewal also fostered the holy lives of a number of French saints, including Saint John Vianney, Saint Catherine Labouré, and Saint Thérèse of Lisieux.

Many of the new and renewed religious orders sent their members around the world to serve the poor and to teach. The religious reawakening in France thus contributed to the growth of the Universal Church.

The Church in America

In the sixteenth and seventeenth centuries, Catholics faced harsh treatment in England because of the new Anglican Church. Lord Baltimore, a Catholic, asked for permission to found a colony in America. The colony of Maryland was founded in 1634, open to everyone and with religious freedom for all. But by the early 1700s, non-Catholics in Maryland

outnumbered the Catholics. They passed laws that discriminated against Catholics and prevented them from having churches and holding political office.

After the American Revolution, Catholics were hopeful about their place in the new nation. The Bill of Rights, for example, gave all Americans freedom of worship. Although some states still had restrictions against Catholics, the atmosphere in America had improved. Yet Catholics still faced other practical challenges. At the time about thirty thousand Catholics and only a handful of priests lived in the United States. It was difficult to find money to support priests and build churches.

American Catholics needed a bishop to lead them. But they were afraid that having a foreign bishop appointed by the Pope would make others suspicious about their loyalty to the new nation. So in 1788, the Pope gave permission for American priests to choose their first bishop. They chose John Carroll, a Jesuit priest, as Bishop of Baltimore.

Bishop Carroll set to work immediately. His first task was to establish order in Catholic parishes, particularly the ones that had been operating without a priest for a long time. Another major challenge was to find priests to work with non-English-speaking immigrants. Bishop Carroll placed great value on education. He believed it was essential in order for the Church's ministry to continue and to be able to adapt to American ideals. In 1791, the bishop opened Georgetown Academy to educate laypeople. That

year the Sulpicians, a religious order, opened Saint Mary's Seminary in Baltimore—the first seminary in the country.

Carroll adopted an American style in his ministry. He was committed to the principles of democracy and to running the Church without interference from the state, while remaining fully loyal to the Pope. By the time he died in 1815, Catholics in America numbered nearly 200,000. They had established communities in new places, too, away from cities such as Baltimore and Philadelphia, which had large Catholic populations. There were almost six times as many priests in 1815 as there were after the American Revolution. Convents were up and running throughout the country, and religious sisters ran schools, orphanages, and hospitals. Three Catholic colleges for men and several academies for women were operating as well.

We will not keep them from our children; we will tell the next generation about the LORD's power and his great deeds and the wonderful things he has done.

Psalm 78:4

An Immigrant Church

The United States welcomed millions of immigrants in the 1800s. Irish, German, Italian, and Eastern European Catholics were among them, hoping to build a better life in America. Most immigrants lived in neighborhoods with others from their homeland.



© Orhan Cam / Shutterstock

This statue of Bishop John Carroll stands in front of the main building at Georgetown University, Washington, DC.

Starting in the 1830s, bigotry against Catholics was a serious problem for immigrants. Groups of Protestants who called themselves “nativists” protested against the high numbers of immigrants, particularly Catholics. They started rumors that the Vatican and Catholic immigrants planned to take over the United States. The nativists led riots in cities from New York to Louisville, Kentucky, and harassed convents in cities such as Boston and Providence, Rhode Island. They even rigged local elections in order to pass laws against Catholics. Prejudice against Catholics declined in the late 1800s but did not entirely disappear. It helped that during the Civil War, Catholics fought on both sides, making heroic sacrifices for both Union and Confederate forces. This loyalty helped to ease others’ doubt about the patriotism of Catholics.

Many of the Eastern European immigrants belonged to one of the Eastern Catholic Churches. These Churches either had not split from the Roman Church in the Schism of 1054 or had reunited with Rome later. Eastern Catholics in the United States celebrate their own liturgical customs and have separate eparchies, or dioceses.

Catholic immigrants in the nineteenth to twentieth centuries wanted to practice their faith as they had learned it in their homelands. Therefore, immigrant communities often established their own parishes with priests who spoke their native language. Ethnic parishes like these continued to form in the United States for many years, and some continue into the present.

These parishes provided an opportunity for worship in a familiar language as well as a center of social life. Most major cities had German, Polish, Italian, and Irish parishes, among others, often within a block or two of one another.

Catholic communities also set up and ran their own schools. In the nineteenth century and even into the twentieth century, public schools were dominated by Protestant practices. They required students to read a Protestant version of the Bible and recite Protestant prayers. Catholics wanted to pass on their own faith



LIVE IT!

An Immigrant Story

The United States is often called a nation of immigrants. Every immigrant—whether arriving many years ago or just last week—has a story to tell. How can you tell your own “immigrant story,” the story of your family, or the story of a friend or neighbor? Here are a few ideas:

- ✦ Interview family members about their experiences. Write down their stories or capture them digitally.
- ✦ Gather scrapbooks, pictures, and other artifacts from your family or personal history.
- ✦ Did you, your family, or your friend or neighbor bring anything precious to the United States as a reminder of family history? If so, take a photo of that object.
- ✦ While interviewing others or gathering photos and heirlooms, ask about the person’s or family’s faith. What religious objects did the person or family bring to the United States? What prayers sustained them during the uncertainty of immigrating to a new land?

and support their children in an often hostile society. So Catholic immigrants built parish schools. Many men and women religious dedicated their lives to teaching in these schools.

In 1884, the Third Plenary Council of Baltimore, a meeting of the American bishops, ruled that every parish was required to have a school within the next two years. The bishops also commissioned a catechism for all American Catholics. The *Baltimore*



Did You Know?

Pope Pius IX and the First Vatican Council

You've probably heard a lot about the Second Vatican Council, in the 1960s. If there was a second, there must have been a first, right? The First Vatican Council took place at the direction of Pope Pius IX from December 1869 to July 1870. More than seven hundred bishops from around the world came to the Vatican for the Council. Forty-six of them were from the United States.

The Council affirmed the existence of a personal God who could be known by reason and through Revelation. Some Enlightenment writers claimed that God was a distant Supreme Being who did not interact with the world after creating it. So it was important for the bishops to emphasize that God does interact with his creation, and God does want to be known by us.

The council also declared that the Pope is infallible, which means "without error." This does not mean the Pope cannot make a mistake in arithmetic! The Pope is infallible only when he officially speaks on matters of doctrine as the supreme pastor of the Church. He is not infallible on general matters of theology or on topics that are not related to the Church.

Catechism was the standard religion text for children from its publication in 1885 through the 1950s. Today the Catholic school system is widely recognized for educational excellence. Catholic schools provide a nurturing and faith-filled environment for students of many faiths.

American Missionaries and Saints

Many holy people contributed to building up the Church in America. They dedicated their lives to serving those in need in the young country.

Saint Elizabeth Ann Seton

Saint Elizabeth Ann Seton was born into a wealthy Episcopalian family in New York City during the American Revolution. She married a shipping merchant, and they had five children. Ten years later, her husband died. Elizabeth opened a school for young girls to support herself and her children. Inspired by the Catholic faith of her late husband's friends, Elizabeth studied the teachings of the Catholic Church and became Catholic.

Bishop Carroll, in Maryland, heard about Elizabeth's work and invited her to start a school in Baltimore. Elizabeth and her children moved to Baltimore in 1809. There, she opened Saint Joseph's Academy

and Free School for Catholic Girls. Soon after, Elizabeth founded a religious community called the Sisters of Charity. It was the first religious order that began in the United States. The Sisters of Charity started schools in multiple states and frontier territories. Saint Elizabeth was canonized in 1975, making her the first native-born American saint.

Saint Rose Philippine Duchesne

Saint Rose Philippine Duchesne was born in France before the French Revolution. As a young woman, she entered the Visitation of Holy Mary monastery near her home. Her convent was closed during the Revolution, and the nuns were forced to disperse. After the Revolution, her efforts to revive her Visitation monastery failed, and after meeting the foundress of the Society of the Sacred Heart of Jesus, Saint Madeleine-Sophie Barat, Rose joined the new community. In 1818, Mother Duchesne, as she was called, traveled to America with four other sisters and founded the first American convent of Society of the Sacred Heart. Rose established a mission in Missouri and opened a school for Native Americans. Although she and her sisters suffered many hardships in their first years on the frontier, Rose remained faithful to her calling.

Saint Frances Cabrini

Saint Frances Cabrini founded the Missionary Sisters of the Sacred Heart in Italy. Pope Leo XIII asked her to go to America to work with Italian immigrants. In 1889, she and six sisters from her community arrived in New York City. They worked tirelessly to establish orphanages, schools, and hospitals in many American cities.

Saint Theodora Guerin

Born in France, Saint Theodora Guerin settled in Indiana in 1840. She and a group of missionary Sisters of Providence established the Academy of Saint Mary-of-the-Woods. It was the first liberal arts college for women in the United States. Mother Theodore, as she was known, later established other schools in Indiana and Illinois. She dedicated her life to serving God's people, especially through education.

Saint John Neumann

Saint John Neumann was a native of Bohemia, in the Czech Republic. He was ordained a priest in New York and later joined the Redemptorist missionaries. In 1852, John became the fourth bishop of Philadelphia. He was the first bishop to organize a diocesan

Catholic school system in the United States. His organizational ability and talent for learning languages aided him in his work with immigrant communities. John was the first American bishop to be canonized, in 1977.

Saint Katharine Drexel

Born into a wealthy Catholic family in Philadelphia, Saint Katharine Drexel, with her two sisters, inherited the family fortune. Rather than living comfortably, she entered religious life and established the Sisters of the Blessed Sacrament, dedicated to the care of Native Americans and African Americans. She used her inheritance to found more than sixty missions around the United States. She also established Xavier University in Louisiana, a Catholic university with a particular mission to serve African American students.

PEOPLE OF FAITH

Augustus Tolton (1854–1897)



© Anthony VanArsdale / Saint Mary's Press

Augustus Tolton was born to slave parents in Missouri and was baptized as an infant. His father escaped slavery to fight in the Union Army during the Civil War, later dying in St. Louis. Soon after, when Augustus was seven years old, his mother, Martha, took her three children and ran away. They rowed across the Mississippi River and walked into freedom in Quincy, Illinois. She then said to the

children, “Never forget the goodness of the Lord!”

Augustus received little formal education in Quincy. But when he was a teenager, the priests noticed his devotion to God and talked to him about a vocation to the priesthood. Augustus was refused admission to any American seminary because no seminary would accept an African American. He had to go to Rome for his training and his ordination. He became the first black priest ordained for ministry in the United States.

When he returned to America, Augustus ministered in Quincy, Illinois. His attempt to organize a black parish there met with resistance from white Catholics and Protestants. After he was reassigned to Chicago, Augustus led the development and administration of the black “national parish” of Saint Monica’s. The church quickly grew to six hundred parishioners. “Good Father Gus,” as he was called by many, died in Chicago in 1897 and is buried in Saint Peter’s Cemetery in Quincy. The Archdiocese of Chicago began his cause for sainthood in 2010.



THE CHURCH IN TROUBLED TIMES

KEY WORDS

capitalism
social doctrine
fascist
Holocaust

How do you handle trouble? Whether it is in your family, at school, in your community, or in your country, you have a few options: You can just hope the trouble goes away, you can contribute to it, or you can speak against it and try to change it. In this chapter, we will see how the Church spoke out against the trouble people faced worldwide in the nineteenth and twentieth centuries.

You have probably learned about the Industrial Revolution and the world wars of the twentieth century in other classes. Maybe you have watched TV shows that examine the causes and effects of such events. But did you ever wonder what part Catholics played in them? Like their fellow citizens around the world, Catholics and the Church faced difficult questions in those troubled times. The rapid advances of the Industrial Revolution and the terrible violence of the wars raised questions about social rights, human dignity, and how to achieve true peace. Through it all, the Church struggled to remain faithful to God. Then in

the 1960s, Church leaders gathered to answer a call for renewal in the Church's life and mission. The results of that gathering—Vatican Council II—still affect nearly every part of our life as Catholics today.

The Church and the Worker

The Industrial Revolution began in Europe around the mid-1800s and spread quickly to America. It brought lasting changes in manufacturing, agriculture, mining, and transportation. These changes affected almost every aspect of social, cultural, and political life. We still benefit today from the technological advances of the Industrial Revolution. But the social and cultural problems it caused took years to recognize and even longer to begin fixing.

Capitalism quickly became the economic system of countries affected by the Industrial Revolution. In a capitalist system, success depends on profit. Profit is generated by controlling the tools of production. Usually only a few people have the financial resources to build and manage profit-making enterprises. Those who work for them receive wages. But increased profit for the few owners who control production does not mean increased profit for all. Instead, the owners might use the profit to expand their business or create new businesses. Owners at the time increased their



PRAY IT!

Lord Jesus, you came to bring peace to our hearts so that we might be peacemakers in the world and true children of God. May we act with justice, mercy, and love, so all will know we are your disciples. We ask this in your name, Lord Jesus. Amen.



Think About It!

In many ways, working conditions for laborers have greatly improved since the early years of the Industrial Revolution. But there is still progress to be made. In the United States, many workers who earn minimum wage find it hard to support their families. Migrant workers, both adults and children, often endure deplorable working conditions. New mothers and fathers are granted only a short amount of time to spend with their babies before they have to return to their jobs. How would you apply the Church's social teaching to these situations?

own wealth at the expense of workers. In the wake of the Industrial Revolution, they saw unjust working conditions as necessary in order to beat their competition.

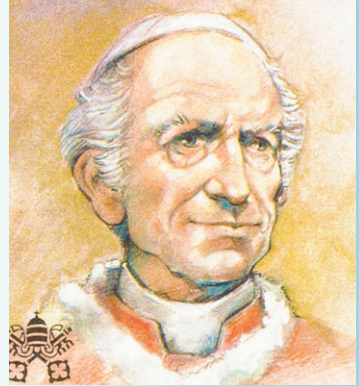
What were some of the unjust conditions industrial workers experienced? The workers were often immigrant, poor, and uneducated. They worked in dangerous conditions in sweatshops (factories or workshops where they endured long hours, low wages, and unsafe working conditions). They worked long hours for such low wages that they remained in poverty no matter how hard they worked. Children as young as four years old worked in factories, mines, and cotton mills. Workers were not allowed to form unions or organize strikes. If they tried to join together to bargain for better wages, they were fired when employers discovered the union.

Some people spoke out in defense of the workers, who could not speak for themselves. Among them were bishops from the industrialized countries of the world. Cardinal Henry Manning of Westminster, England, for example, supported British farmers in a labor dispute. He also helped end the London Dock Strike of 1889. The workers were striking for a higher hourly wage. Manning acted as mediator between the workers and the dock owners, and the strike was successful. Around the same time, American bishops were deciding

whether to support labor unions. They were not sure if Catholics should join the organizations because of their secretive nature. Cardinal James Gibbons of Baltimore brought a letter to Pope Leo XIII asking for his support for unions, in particular the Knights of Labor. Gibbons argued that the unions were necessary to combat the injustices of the industrial system.

In 1891, Pope Leo published the Church's first social encyclical. A social encyclical is a teaching letter from the Pope on topics of peace and human rights. In the letter, titled *On the Condition of Labor*, he laid out important points of the Church's **social doctrine**. Social doctrine is the Church's teaching on economic and social matters. This teaching includes moral judgments and calls for action in support of those who are harmed by unjust policies and conditions.

Pope Leo stated that workers have a right to work with dignity. They have a right to earn a wage that can support a family and to work reasonable hours in safe conditions. He argued that workers should be allowed to form unions to negotiate for good working conditions. Governments should serve the common good and make protecting basic human rights their first priority. Further, Pope Leo emphasized that the earth and all its goods belong to God. God intends these goods to provide everything all human beings need to live with dignity. Therefore, it is unjust for some people to have more than enough while others struggle in poverty.



© catwalker / Shutterstock

Pope Leo XIII encouraged social reform to benefit the poor and working classes. He also re-founded the Vatican Observatory in Rome to promote scientific exploration.

Since Pope Leo's encyclical, popes have published numerous letters on social issues and the rights of workers. The popes have criticized economic, social, and political systems that keep power and wealth in the hands of only a few people. The encyclicals have argued that owning private property is a good thing, as long as someone does not keep property or resources that other people need to live. Pope John XXIII warned that peace cannot be achieved through violence. On the contrary, true peace is achieved only by creating a just society that respects and defends human rights. Pope Paul VI called for a focus on the economic, social, cultural, and spiritual fulfillment of human potential. Pope John Paul II criticized communism for treating people as objects. He also emphasized that all people who are able to work have both the right and the duty to do so.

Unlike the industrialists, the Church focused less on material gain and more on basic human needs. The Church understands that human beings are more important than a successful business. In the next three sections, we will see how the Church upheld the value of human beings in the face of challenges from the modern world.

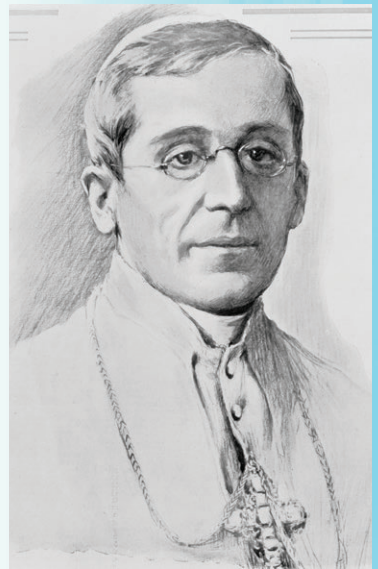
The Church and World War I

In the late nineteenth and early twentieth centuries, the Church experienced renewal in liturgy, Scripture study, and catechetics (teaching the faith). Gradual changes helped make the Catholic faith more accessible for laypeople, both children and adults. Progress was interrupted, however, by the two world wars in the twentieth century. Mass was still celebrated and religious education continued, but the international meetings and communication necessary for deep thinking on Church renewal were impossible. It was not until after World War II that the Church could turn again to these important topics.

World War I began in 1914. In the same year, Pope Pius X died and Benedict XV was elected to succeed him. World War I was a new kind of war. It involved all the major powers of the world, not just those in Europe. It was the first war to take place in the air as well as on land and sea. And it used deadly weapons, such as poison gas, to kill people from a distance.

Pope Benedict XV devoted his entire papacy to helping the victims of the war. Officially, the Church did not take a side. The Pope instead championed the human rights of the victims on all sides. He organized army chaplains and helped arrange prisoner exchanges. He proposed a peace plan in 1917 and offered to

Pope Benedict XV
(1854–1922), known
as the Good Samaritan
of Humanity.



Private Collection / Bridgeman Images

mediate the conflict. The nations at war mostly ignored Benedict’s efforts. However, U.S. President Woodrow Wilson’s famous “Fourteen Points” speech, which contributed to the end of the war, did promote points similar to those suggested by Benedict.

The war finally ended in 1918, but world troubles were not over. This table illustrates some of the challenges as the world and the Church struggled to rebuild:

Global Challenges in the Early Twentieth Century	
Situation	Challenges
The Russian Revolution	<ul style="list-style-type: none">• The Russian Revolution erupted in 1917.• The new government suppressed all religion, including both Orthodox and Catholic churches• Within eight years, 200,000 Catholics, including every Catholic bishop, were taken to work camps, deported, or killed.
The Great Depression	<ul style="list-style-type: none">• The worldwide Great Depression began in the 1930s.• It led to widespread poverty and disappointment with social and political systems.
Fascism in Italy	<ul style="list-style-type: none">• Under Benito Mussolini, the government became a fascist dictatorship.• The government controlled everything, the state was valued above individuals, and opposition was met with violence.• Pope Pius XI insisted on Catholics’ right to organize in groups for apostolic work (known as “Catholic Action”).• Mussolini agreed to allow the Church to appoint bishops.
Nazism	<ul style="list-style-type: none">• Under dictator Adolf Hitler, the Nazis persecuted the clergy and stopped Catholic groups from meeting.• Pope Pius XI condemned Nazi crimes.• When German priests read the Pope’s letter in their parishes, the Nazis arrested and persecuted priests and lay Catholics.

The Church and World War II

World War II began in 1939, when German forces invaded Poland. By the time the war ended in 1945, it had become the most widespread war in history. On one side were Germany, Italy, and Japan, called the “Axis.” On the other side were Britain, France, the Soviet Union, and the United States, called the “Allies.” More than one hundred million military personnel were involved, and between fifty and seventy million people died. This number included the mass deaths of civilians in the **Holocaust** (a program of exterminating Jews and other “undesirables” in Germany) and in Japan (as a result of atomic bombs). Nations engaged in a “total war effort,” meaning they focused all of their resources on the war. In the United States, for example, food and fuel were rationed so necessary items could be sent to the military, and automobile factories were used to build planes and tanks.

Pope Pius XII had been elected in early 1939. He found himself in a position similar to that of Pope Benedict XV during World War I. Like Benedict, Pius officially remained neutral. But he made it clear through his talks on peace that certain actions by warring nations were completely unacceptable. Pope Pius also spoke out in defense of the human rights of all people, particularly civilians, in the midst of conflict. He

Pope Pius XII. After World War II, the chief rabbi of Rome, Israel Zolli, converted to Catholicism. He took Pope Pius’s baptismal name, Eugenio, as his own, to honor the Pope for his work for the Jews.



© Igor Golovnirov / Shutterstock

argued that the Nazis' goals could not be reconciled with the Christian idea of peace.

The Nazis particularly targeted the Jewish people. They rounded up Jews in Germany and other occupied territories, packed them onto trains, and took them to work camps. At the camps, the Jews were either killed immediately or put to work in horrible conditions, with barely any food, sanitation, or clothing. By the time the war ended, six million Jews had been executed or worked to death. This was about two-thirds of the Jewish population of Europe. The Nazis also arrested and executed gypsies, people with



LIVE IT!

Treating Others with Dignity

The first task of any group of oppressors is to dehumanize the people they want to oppress. The oppressors convince their audience that these people are not capable or worthy of the mental, emotional, or physical experiences that “normal” people are. This makes it easier for the oppressors to justify enslaving, murdering, or otherwise persecuting people simply for who they are.

As Christians, we know the truth: every human being—no matter his or her sex, religion, race, or sexual orientation, whatever his or her abilities, education, or wealth—has value. Every human being is made in the image of God and should be treated with great dignity.

Think about how you acknowledge the humanity of your friends, classmates, parents, and pastor. What about people you may not know as well, such as cashiers, maintenance workers, and neighbors? Do you treat them with the same respect and dignity you would show a close friend or a visiting dignitary? Ask Jesus to help you remember that every person, near or far, deserves your respect.

disabilities, homosexual people, and anyone who criticized their policies. This horrific crime has come to be known as “the Holocaust,” from a Greek word meaning “wholly burnt.”

How could other people allow this to happen? First, we have to understand that not all citizens in Germany or elsewhere actually knew what was happening to the people arrested by the Nazis. If they did know, it was easier to just look the other way and be thankful for their own safety. Second, for years Hitler and his supporters had been on a campaign to dehumanize the Jewish people and other groups they hated. They worked hard to convince the German population that these people were less than fully human and were somehow responsible for Germany’s troubles. If German citizens were convinced these groups were not human beings in the same way

Detainees at the concentration camp at Dachau cheer as American troops liberate the camp (1945).



© SZ Photo / Bridgeman Images

that regular German citizens were human beings, it seemed more acceptable to kill them.

It was precisely this view of humanity that the Church and Pope Pius XII fought against. All human beings have dignity as children of God, and all human beings have a right to live. Pope Pius knew what was happening in Germany through his diplomatic contacts and shared that information with the British government. The Pope knew that speaking out directly against the Holocaust could make the persecutions worse, which is what happened before the war when Benedict XV criticized the Nazis. So the Pope and the Vatican set to work behind the scenes.

“I have told you this so that you will have peace by being united to me. The world will make you suffer. But be brave! I have defeated the world!”

John 16:33

Many Jews were saved through the Vatican’s diplomatic efforts. Some were hidden in Italian monasteries and convents. They were given fake baptismal certificates to protect them in case they were discovered. The certificates would convince the Nazis that the people were really Christians, because they appeared to have been baptized. An estimated 860,000 Jews were saved through the work of Pope Pius XII.

After the war, stories of courageous citizens of Germany and other formerly Nazi-occupied countries began to surface. These ordinary people took great risks in hiding Jews—often their neighbors and friends,

but sometimes perfect strangers—in their homes or businesses, sometimes for months and years. The names of these rescuers are engraved on the walls of honor in the Garden of the Righteous in Israel. Some, however, will remain anonymous forever.

During and after the war, Pope Pius wrote encyclicals on war and peace and other topics of special interest to Catholics. These letters helped to boost the spirits of Catholics in wartime and in the uneasy peacetime that followed. The Pope proclaimed 1950 to be a Holy Year, a year of forgiveness of sins, of reconciliation between enemies, and of solidarity, hope, and justice. It was a special time to work and pray for peace, faith, and holiness.

After the War

One thing that made World War II especially difficult was that it was a war of Christian against Christian. Germany, Italy, France, the United States, and Britain were all largely Christian nations. After the war, a movement called Pax Christi, meaning “Peace of Christ,” was established in Europe. Its main goal was to reconcile European Christians who had supported opposite sides during the war. Pax Christi has spread to over fifty countries on five continents. Today it is still a voice of prayer and action for peace and reconciliation around the world.

Another concern for the Church, both during and after the war, was the rise of communism. In theory, communism promised that all goods would be shared

equally. The idea was that every citizen would give what they could and take what they needed from shared resources. But in practice, communist governments forced this system on their citizens. The government controlled all economic and social activity. Furthermore, only one political party, the one in power, was allowed to function. A communist government sees itself as the supreme ruler, with no need or room for God. Communism in the twentieth century, therefore, became closely linked with atheism. Communist countries such as the Soviet Union, China, and North Korea tried to get rid of Christianity and all religion completely. They closed down and destroyed many churches and arrested anyone who practiced their faith in public. Few people in communist countries were allowed to leave the country or communicate with people in other countries.

The world wars were over, but the world was not at peace. The arms race, especially between the Soviet Union and the United States, was an ongoing concern for the Church, especially as nuclear weapons proliferated. In many countries where dictatorships prevailed, Catholics were arrested, tortured, and killed for their faith. Catholics everywhere struggled to relate their faith to the changing world around them. And so, in 1959, Pope John XXIII announced his plan to gather the world's bishops in an ecumenical council.

“Happy are those who work for peace; God will call them his children!”

Matthew 5:9

Call for Renewal

Pope John XXIII, born Angelo Giuseppe Roncalli, was elected to the papacy in 1958. (You can read more about him in the People of Faith article in chapter 27 of the *Catholic Connections Handbook*.) Many people expected Pope John to simply be a “caretaker pope,” giving the Church conventional leadership during the last years of his life—but not “rocking the barque of Peter” too much. Pope John surprised everyone, however, when he quickly stepped into action. In 1959, he announced his plan for an ecumenical (worldwide) council and appointed a planning committee. Pope John wanted the Council to focus on the needs of the people of the world, with the Church as their shepherd and guide. The opening date of the Council was set for October 11, 1962.

The first session of Vatican Council II lasted from October 11 to December 8, 1962. Pope John died in June 1963, before the second session could begin. Pope Paul VI was elected to succeed him. He chose the name of the Apostle Paul, to emphasize the Church’s worldwide mission to spread the Good News. Pope Paul chose to continue the council’s meetings. He guided the last three sessions in 1963, 1964, and 1965.

Before Vatican Council II began, the delegates prepared items to be debated. The Central Commission prepared rules for discussing the items. Pope John appointed

Pope John XXIII.
The Italian writing says, “When you go back home, you will find your children: and give them a hug and say, ‘This is a hug from the Pope.’”





FUN FACT

Pope Saint John XXIII chose October 11 to be the first day of Vatican Council II because it is the Feast of the Motherhood of Mary. John was declared blessed in the year 2000 and canonized in 2014. October 11 was chosen as his feast day in honor of his tireless efforts on behalf of the Church and the world.

twelve “presidents” to supervise debates. More than two thousand bishops and abbots of the Roman Catholic and Eastern Catholic Churches attended the Council sessions as voting delegates. The delegates were invited to bring theologians and experts along to advise them on various topics. The Pope also invited Protestant leaders, bishops of the Orthodox Church, and lay theologians, including women, as observers. Pope John thought it was important for the outside world to see how the Church operated, so he welcomed members of the mass media into the Vatican to observe and report on the Council proceedings.

Most of the delegates served on separate commissions during the Council, examining specific issues and preparing comprehensive documents about them. In between the formal sessions each year, the commissions continued working on these documents. The commissions then submitted the draft documents to the full group of voting delegates, who offered further commentary and revision. After the revisions were taken into account, the documents were put to a vote in order to decide if the council would accept and publish them.

The council published three types of documents, and they all had different functions. *Constitutions* restated Church dogma in modern-day language so regular people could understand it better. *Decrees* provided the foundation for renewing various aspects

of Church life. *Declarations* gave instruction on subjects that were important to the Church and to the world. Each bishop was responsible for putting the content of these documents into practice in his diocese. Here is a closer look at a few examples of key documents from the council:

Vatican II Document	Messages
<i>The Pastoral Constitution on the Church in the Modern World</i> (<i>Gaudium et Spes</i> , 1965)	<ul style="list-style-type: none"> ✦ The joys, hopes, and struggles of the people of the world must be the Church's as well. ✦ Christians should serve the people of the world capably and effectively, with generosity and love.
<i>The Decree on the Mass Media</i> (<i>Inter Merifica</i> , 1963)	<ul style="list-style-type: none"> ✦ It is the responsibility of journalists, producers, and others in mass media to use their influence to lead humankind on a good path rather than an evil one.
<i>The Decree on the Apostolate of the Laity</i> (<i>Apostolicam Actuositatem</i> , 1965)	<ul style="list-style-type: none"> ✦ Laypeople are encouraged to renew the world by their own lives. ✦ Laypeople are ambassadors for Christ at all times.
<i>The Declaration on the Relation of the Church to Non-Christian Religions</i> (<i>Nostra Aetate</i> , 1965)	<ul style="list-style-type: none"> ✦ The Church has a high regard for non-Christian religions (such as Hinduism, Islam, and Judaism). ✦ Non-Christian religions also embody certain spiritual and moral truths.

Let us, then, pray with all fervor for this peace which our divine Redeemer came to bring us. May He banish from the souls of men [people] whatever might endanger peace. May He transform all men [people] into witnesses of truth, justice and brotherly love.

Pope Saint John XXIII, from the encyclical
Peace on Earth (Pacem in Terris, 1963) (171)



Did You Know?

The Pilgrim Pope

When Pope Paul VI was elected in 1963, it had been more than one hundred years since a pope had traveled outside Italy. But Pope Paul decided that because it was his task to bring the Gospel to the world, he would do so personally. His first papal visit was a pilgrimage to the Holy Land in 1964. It was the first time a reigning pope had flown in an airplane!

Later that year, the Pope traveled to Lebanon and India. In 1965 he visited the United States. In the United States, he met President Lyndon Johnson, addressed the United Nations, celebrated Mass at Yankee Stadium, and visited the World's Fair in Queens, New York. Some of Pope Paul's other visits included Portugal, Turkey, Colombia, Switzerland, Uganda, Iran, the Philippines, Samoa, Australia, Indonesia, and Hong Kong.

Pope Paul wanted to show that he was open to meeting the world's people and the world's leaders. He believed that evangelization should go hand in hand with the advancement of peoples. He encouraged those who already believed in Christ to continue to learn about Christ and deepen their faith. In his travels and in his love for God, Pope Paul VI truly demonstrated what it means to be a pilgrim.

Evaluating Vatican Council II

In 1985, Pope John Paul II called an Extraordinary Synod. This is a meeting of bishops from around the world to discuss an urgent issue. The Pope wanted the bishops to review the outcomes of Vatican Council II and assess how well its recommendations had been put into practice. At the synod, the bishops acknowledged that the work of the Council was not done. Progress still needed to be made throughout the Church based on the Council's vision for the Church.

The bishops also discussed the relationship of the Church to the world, which had been a big topic for the Council. They recognized that in the contemporary world, people had become more distant from the Church in many places. Some of this was due to the rise of technological advances and an obsession with material goods. In addition, the Church was in danger of focusing too much on her identity as an institution instead of preaching the Gospel. The bishops recognized the need for the Church to focus on witnessing to the Gospel to people outside the Church. The Church's members, they said, should engage the secular world without accepting the secular world's values.

A deeper knowledge and understanding of the Council was needed throughout the Church. So the bishops suggested that dioceses set up programs of education.

In front of the Lodz Cathedral, Pope John Paul II's third Pilgrimage to Poland (June 8–14, 1987).



Forum / Bridgeman Images

These programs would enable laypeople to study the documents of the Council in the midst of contemporary issues. It would help them learn how to put the Council's recommendations into practice in their local context.

Today these recommendations are still being put into practice. You can see some fruits of the Council in your own parish in its education and evangelization programs. Other recommendations of the Council and the synod that you can put into practice are to study Scripture, to be involved in your parish, and to take part in service activities.

PEOPLE OF FAITH

Saint Teresa Benedicta of the Cross (1891–1942)



© Boris15 / Shutterstock

Saint Teresa Benedicta of the Cross was born Edith Stein, a child of a wealthy Jewish family in present-day Wrocław, Poland. As a teenager, Edith did not believe in God, and she stopped practicing Judaism. She earned her doctorate in philosophy at age twenty-five.

Edith was searching for the truth and believed she found it when she read the works of Saint Teresa of Ávila.

In 1922, Edith was baptized into the Catholic Church. She continued to teach and write. She was a well-known university lecturer until the Nazis pressured the school to fire her.

In 1933, Edith entered the Carmelite convent in Cologne, Germany. She took the name Teresa Benedicta of the Cross. As a nun, Sister Teresa continued to write about God and her own journey of faith.

In the next few years, the Nazis increased their persecution of Jews. Teresa and her sister, Rosa, who had also converted and joined the Carmelites, moved to a convent in the Netherlands in 1938. When the Nazis invaded the Netherlands, they deported all Jews, including those who had become Christians. Teresa and Rosa were taken to Auschwitz, a Nazi work camp in Poland, where they died in a gas chamber on August 9, 1942.

Teresa was firmly devoted to both her heritage and her new faith. She refused to deny either one, even when she was faced with certain death. Instead she trusted in God's love to carry her through her suffering.

K **THE CHURCH** **TODAY**

KEY WORDS

synods

The world is always changing. In the last century, it has changed more rapidly and continuously than ever before. The pace of life itself has also sped up, and people expect more information, entertainment, and even happiness in less time. Despite new technology, the dilemma Christians face is an ancient one: How can the truth the Apostles received from Jesus be applied to contemporary times? The Catholic Church recognizes that although people's expectations and lifestyles have changed, the truth they need to hear remains the same: Jesus' message of love and mercy is eternal.

However, the *methods* the Church uses to teach and evangelize do evolve. Especially in the twentieth and twenty-first centuries, laypeople and clergy alike have become aware of the importance of presenting the Gospel message in a way that is relevant to contemporary life. They want to make the message understandable in modern situations without weakening its content or power. As we learn about the Church

in this new era and into the future, we will see how she has taken up this challenge. We will start with the popes after Vatican Council II, who stayed true to the Gospel while addressing new and complicated challenges to the faith.

Popes for a New Era

Pope Paul VI

Pope Paul VI led the Church for fifteen years. After leading the final three sessions of Vatican Council II, he continued to be a courageous teacher of faith and morals. Pope Paul worked hard to make sure the Church continued on the path of renewal the Council recommended. He was open to dialogue with other Christian denominations, non-Christian religions, and atheists.

He also faced several challenges during his papacy. One of these was the Vietnam War, which young people around the world protested. The Pope himself protested this war, most famously in his speech at the United Nations in 1965. Another challenge after the Council was that many clergy and religious men and women asked to be released from their vows. Many felt they could do more good as laypeople. The 1960s and 1970s also saw a decline in marriages, an increase in abortions, and



PRAY IT!

Lord Jesus, thank you for founding your Church to help us and support us as we follow your way. Thank you for sending us the guidance of the Holy Spirit, year after year and century after century. Help us to remember that we are founded on the rock of faith. Help us to “make history” in our own times by living our faith in our everyday lives. We ask this in your name, Lord Jesus. Amen.

an ever-widening gap between the rich and the poor worldwide. Pope Paul's last three encyclicals addressed some of these challenges.

Pope Paul wanted to encourage all Catholic bishops to work together as leaders and servants of the Church. So he called for the bishops to meet in **synods**. These are periodic meetings in which bishops from around the world gather to discuss urgent issues facing the Church. The bishops try to decide the best way to guide members of the Church in handling the issues. The bishops have continued to meet in synods every few years since Paul VI's papacy.

Pope John Paul I

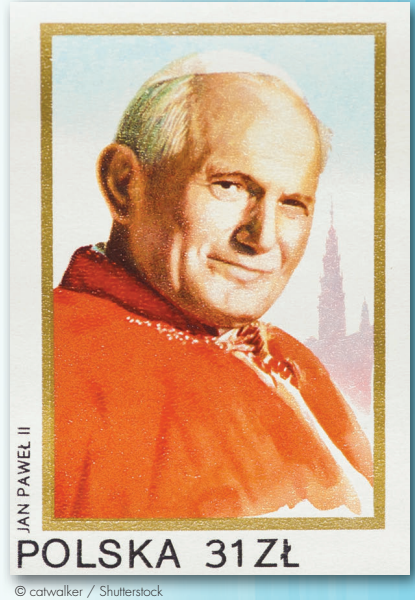
Albino Luciani was born in 1912 and ordained a priest in 1935. As a bishop, he participated in the sessions of Vatican Council II. Albino was known for his pastoral outlook, always concerned with the life of the faithful. He was able to put complicated concepts of the faith into simple terms that anyone could understand. In 1978, Albino was elected Pope and was the first Pope to choose a double name: John Paul I. It indicated his intention to carry on the work of John XXIII and Paul VI. The new Pope was a good-humored and strong leader. He wanted to focus on the unity of the Church and compassionate outreach to Catholics and non-Catholics alike. Sadly, Pope John Paul I died in his sleep from a heart attack only thirty-three days after his election.

Pope Saint John Paul II

Karol (pronounced “Karl”) Wojtyła was born in a small city in Poland in 1920. During World War II he worked in a quarry and then in a chemical factory. The German occupation forces had closed the seminary, so he began his studies for the priesthood in secret in Kraków. Karol also joined a resistance movement to help escaping Jews. After the war he was ordained and continued studying theology.

As a young priest, Father Wojtyła served as a pastor in parishes and a chaplain to university students. He loved spending time with young people, particularly on hiking, skiing, and kayaking trips. Father Wojtyła strongly believed that our joy in life and our desire to do something good in our lives come from Christ. In Christ we are truly happy and fulfilled.

Father Wojtyła was ordained a bishop in 1958. He attended Vatican Council II and was a major contributor to the *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*. A few years after the Council, Pope Paul VI made Bishop Wojtyła a cardinal. After the death of Pope John Paul I in 1978, the cardinals chose Cardinal Wojtyła as the next Pope. He chose the name John Paul II and was the first non-Italian pope in more than four hundred years—and the first Polish Pope ever.



As a college student, Pope John Paul II was active in drama groups and wrote plays. One of his plays, *The Jeweler's Shop*, was made into a movie. It is available on DVD and considers the meaning of true love.

After his election, Pope John Paul II remained concerned for his native Poland and for all of Eastern Europe and Russia. The peoples of these regions were under the rule of Russia's violent communist regime. The communists tried to get rid of religion by forbidding worship, destroying churches, and arresting clergy. But in 1979, Pope John Paul II arranged an official visit to Poland, an event the communist government tried to prevent. He brought a message of hope, urging the people to continue trusting in God. After his homily during an outdoor Mass, the people began to chant: "We want God! We want God!" It showed that nothing could destroy the life of a people whose hope is founded in Christ.

John Paul II reigned as Pope for almost twenty-seven years. His was one of the longest papacies in history. This beloved Pope produced an impressive number of encyclicals, homilies, and other writings. Key themes of his preaching and writing included hope and encouragement, devotion to Mary, human dignity, and the new evangelization.

Pope John Paul II urged the world to "be not afraid" to welcome Christ. He encouraged people to let Christ into their lives and wholeheartedly serve God and neighbor. John Paul II also had a great love for Mary, the Mother of God. As a young bishop, his motto was *Totus tuus*, meaning "All yours." He kept this motto as a cardinal and as Pope, placing his trust in the love and mercy of our Blessed Mother.

John Paul II passionately defended human dignity. He insisted that the dignity of every person, from

the unborn to the elderly, should be protected and promoted. *The Gospel of Life*, one of his most famous writings, declares that human life and dignity should be valued and protected from all violence.

One of the biggest themes of John Paul II's papacy was "the new evangelization." He was deeply concerned about Catholics who had drifted away from the Church. He asserted that we should not just think of "missions" and "evangelization" to non-Christians in other countries or regions, but should also bring the Gospel to non-Christians and lapsed Christians at home. He believed that those in need of new evangelization, or re-evangelization, would benefit from hearing the Good News again in a new way.

John Paul II's papacy was marked with many exciting events. Millions of pilgrims participated in his general audiences at Saint Peter's Square, and millions more flocked to see him on his pastoral visits. The Pope made 146 visits in Italy, and 104 more around the world. He met with many world leaders and leaders of other religions. John Paul II canonized more saints than all previous popes combined. He believed it was important for the faithful to have the examples of the saints to look to in times of trouble and to ask for their intercession.

One significant part of John Paul II's legacy is World Youth Day. He established this celebration as a time for youth from all over the world to gather together to celebrate and deepen their faith. He loved to

This stamp advertises the 2013 World Youth Day in Rio de Janeiro, Brazil. This was the first World Youth Day at which Pope Francis presided.



© catwalker / Shutterstock

speak to the thousands of youth at each World Youth Day. Wherever he traveled, the Pope made sure to meet with young people. He wanted young people to experience the joy of following Christ. He shared their energy and enthusiasm for life and wanted to guide them in living holy lives. Young people loved John Paul II in return. They wanted to learn from him how to give themselves completely to God. Stories of his holiness and deep love for the Gospel continue to attract young people to the faith today.

Pope John Paul II died the night of April 2, 2005. Thousands of Catholics, including young people, gathered in Saint Peter's Square to hold a vigil for him as he was dying. You can read more about John Paul II's life and faith in the People of Faith article at the end of this chapter.

Historic Times

After nearly three decades of leadership by the energetic and beloved Pope John Paul II, it was hard to imagine who could fill his shoes. Many challenges lay ahead for the next Bishop of Rome in 2005. Countries were at war. Governments and popular culture continued to distance themselves from religion and expressions of faith. But the popes of the twenty-first century have dedicated their papacies to helping Catholics meet these challenges with faith and compassion.

Pope Benedict XVI

Joseph Ratzinger was born in Marktl am Inn, Germany, in April 1927. He was ordained to the priesthood in 1951 and earned his doctorate in theology two years later. In 1977, he was made an archbishop and then a cardinal. A few years after becoming Pope, John Paul II appointed Cardinal Ratzinger to lead the Congregation for the Doctrine of the Faith, one of the central departments of the Vatican administration. He also served in several other Vatican offices before his election as Pope. After John Paul II's death, the cardinals chose Cardinal Ratzinger as the new Pope. He chose the name Benedict XVI, in honor of Pope Benedict XV and Saint Benedict of Nursia.

Throughout his life, Joseph Ratzinger was well-known for his complex theological writings. He had taught at universities and served as an expert theologian during Vatican Council II. Catholics around the world wondered what great wisdom this learned man would impart in his first encyclical. On Christmas



© vjplash / Shutterstock

Pope Emeritus Benedict XVI was noted for his intellectual gifts and his love for music. He was also the first pope to use Twitter.

Day 2005, Pope Benedict XVI published his first letter to the Catholic people: *God Is Love (Deus Caritas Est)*. The Pope understood that if we do not love God and know that God loves us, all the knowledge in the world is worthless. Pope Benedict's other writings include encyclicals on hope and charity, and an apostolic exhortation that summarizes the Church's teaching on the Eucharist.

Pope Benedict XVI was very concerned with the direction of modern culture. He knew the importance of culture in influencing our decisions and our lifestyles. He believed it is important for *faith* to influence culture and the way we treat one another. Like Pope John Paul II, Pope Benedict reached out to other religions. In meetings with their leaders, he expressed a desire for the Church to join them in working and praying for peace and justice. The Pope also reached out to members of the Church of England and the Eastern Catholic Churches (the Eastern Churches in unity with the Roman Church). The Pope encouraged the Eastern Churches to maintain their Eastern identity and traditions, which he said are a treasure for the whole Church.

In February 2013, Pope Benedict XVI announced that he would resign at the end of the month. He admitted that he no longer had the physical or mental strength needed to guide the Church. He explained that he had carefully thought and prayed about the decision. The Pope promised to continue to pray for the Church. Today, he lives in a monastery near Saint

Peter's Basilica in Rome and spends his time praying and writing.

Pope Emeritus Benedict XVI was the first Pope to resign in nearly six hundred years. (The word *emeritus* is Latin. Its original meaning is "to serve out one's term." It is a title given to professors, bishops, and others in significant positions who have retired.) His decision shows his awareness of the Church's needs, his humility, and his love for the Church and her people.

Each of us is the result of a thought of God.
Each of us is willed, each of us is loved, each of
us is necessary.

Pope Benedict XVI
Homily, April 24, 2005

Pope Francis

On March 13, 2013, the second day of the papal conclave following Pope Benedict's resignation, the cardinals made history: They elected the first Pope from the Americas. Cardinal Jorge Mario Bergoglio was born in Buenos Aires, Argentina, in 1936. He studied to be a chemical technician but then decided to enter the priesthood. In 1958, Jorge joined the Society of Jesus, or the Jesuits. He earned a degree in philosophy and taught for two years before returning to school to earn a degree in theology. Jorge was ordained a priest in 1969, and in 1973 he made his final profession as a Jesuit.

That year, Jorge was appointed as provincial, or superior, of the Jesuits in Argentina. After his term he continued to teach in universities and serve as a parish priest. Even after he was made a bishop and then a cardinal, Jorge lived a very simple lifestyle. He insisted on living in an apartment, cooking his own meals, and taking the bus to work. As cardinal, he could have had a nice house and car. Instead, he chose to live among his people. In his evangelization efforts in Buenos Aires, he focused on involving the laity, reaching out to individuals, and helping those who were poor and sick.

When the vote was announced and Jorge was elected to the papacy, a fellow cardinal turned to him and said, "Don't forget the poor!" Inspired by this and thinking of Saint Francis of Assisi's great love for the poor, the new Pope chose the name Francis. Pope Francis quickly became known for his happy demeanor and for going off-script during speeches in order to make a heartfelt comment.

Pope Francis embraces a young woman in a wheelchair, showing love and compassion by his example.



© giulio napoletano / Shutterstock

From the beginning, Pope Francis has emphasized compassion, love for the poor, and Christian joy. He speaks passionately and often about showing our love concretely in service. The Pope himself lives out this call in humble acts of service. For example, on the first Holy Thursday after he was elected, Pope Francis washed the feet of twelve young people at



Did You Know?

The Popes Talk about Sex

Pope Paul VI and Pope Saint John Paul II wanted to remind the Church and all people of God's original intention for humankind and human sexuality. The popes knew that what the secular culture tells us about freedom and choice—to choose what makes you feel good—does not lead to true lasting happiness.

But the popes did not say that sex and sexuality are bad. On the contrary, John Paul II affirmed that the value of human sexuality goes all the way back to the Creation accounts, when God created man and woman to join together and be one flesh. Together man and woman are a “communion of persons.”

Because this union prefigures and models our full union with God in Heaven, it is meant to be free, total, faithful, and fruitful—like God's love. Paul VI added that this relationship between a man and a woman is meant to be exclusive. A nonmarried couple cannot guarantee their union will be all of these things. This is why the Church teaches that nonmarried people should not have sex.

Respecting life also means respecting one another and our God-given dignity and purpose. The teachings of the Church are not meant to stifle us but to guide us toward fulfilling our vocation and learning how to love.



FUN FACT

When Cardinal John O'Connor of New York City heard God calling him to found a religious community, he placed an appeal in his weekly column in the diocesan newspaper, *Catholic New York*. His column, titled "Help Wanted: Sisters of Life," received hundreds of responses. Eight of the women who responded entered the cardinal's new order in June 1991. Our call from God can come from some surprising places, if only we are paying attention!

a juvenile detention center. The Pope makes clear that he wants the Church to go outside of itself to serve and proclaim the Gospel, instead of Catholics working only among themselves. He said that a Church that only looks inward is sickly; a healthy Church is one that actively shares God's love with others. The Pope declared that living out the demands of the Gospel with joy, not gloominess, is what converts hearts. His first apostolic exhortation, in fact, is titled *The Joy of the Gospel* (*Evangelii Gaudium*).

Reasons for Hope

It might seem like there are too many problems in the world for us to change them. In fact, so much is happening in our communities, our country, and around the world that it is hard to know what we should pay attention to! But we do not face these problems alone. Jesus promised he would always be with his Church and that he would send the Holy Spirit to guide her. And he has! We live and work in the world knowing that God always guides and renews the life of our Church. Here we will take a look at some of the ways God is doing this today and see why there are reasons for hope.

Pope Saint John Paul II showed a great interest in the Church in the United States and made five visits here throughout his papacy. His enthusiasm and

concern for the issues facing the American Church contributed to Catholics' renewed dedication to their faith. Although vocations to the priesthood and religious life began declining in the 1970s, Pope John Paul II inspired confidence in young people. He assured them that if they answered God's call, God would not fail them. Since the 1980s, many young men have enrolled in seminary programs to become priests. New religious orders of both men and women have been founded. For example, the Franciscan Friars of the Renewal (dedicated to evangelization) and the Sisters of Life (dedicated to helping pregnant women) were both founded in New York City. These communities continue to attract young men and women to give their lives to God in poverty, chastity, and obedience.

Lay leadership in the Church has flourished. Lay ministers (both men and women) are trained to serve in their parishes and dioceses, assisting their pastors in reaching out to the people. Lay leaders further their knowledge of the faith through religious education programs in colleges, on weekend retreats, and on days of prayer and reflection. By doing this they are better able to help their fellow Catholics deepen their faith and serve others.

The *Catechism of the Catholic Church* was published in the 1990s at Pope Saint John Paul II's direction. The *Catechism* has greatly influenced religious education at all levels. Publishers, teachers, and program directors can use it to ensure they hand on the fullness of Catholic teaching correctly. In addition to

religious education, more programs and activities for young adults and teens have emerged in the last few decades. Around the world, teens and young adults have opportunities for retreats, service trips, and pilgrimages. Participating in events like World Youth Day and the National Catholic Youth Conference has become a goal for many youth. Young people are realizing they can own their faith and express it in their own unique ways.

Another reason for hope is the new influx of immigrants from Latin America. The United States has always been “a nation of immigrants.” New, young families have revitalized many parishes throughout the country in recent years.

For more than two thousand years, the Catholic Church, as the Body of Christ and as individual members, has been a forceful presence in history. Yet the Church’s identity is far more than her human history reveals. The Church holds and teaches the truth of Jesus Christ. This truth does not pass away, although the Church’s understanding of how to interpret this truth has developed throughout history. In our contemporary world, how are we called to share this truth with people we encounter?

You Are the Future

Catholics are still here, and we are active! How we share our Catholic faith with other people depends on the situation both we and they live in. Therefore, it is important to know the challenges people face in

a given situation. You too must face these challenges and learn to respond with God's love, even when it is difficult. But as Pope Saint John Paul II tells us, "Be not afraid!" God is always with you, most especially when the world is against you. Here are some of the challenges to faith in contemporary society and how we can respond as Catholics:

Challenge	Young Catholics' Response
Abortion, contraception, euthanasia—the "culture of death" as described by Pope Saint John Paul II	<ul style="list-style-type: none"> • Point to the true values of love, charity, marriage, and parenthood. • Choose friends, entertainment, and jobs that affirm these values. • Defend the dignity of every human life, even lives that are not "useful" to society. • Spend time with family to strengthen the mutual support family members can give.
Secularism—pushing God to the edges of our lives	<ul style="list-style-type: none"> • Talk about your belief in God. • Make personal and social decisions based on God's love and Church teaching. • Do not be afraid to stand out because of your faith.
Decrease in vocations—fewer women and men answering God's call to the priesthood and religious life	<ul style="list-style-type: none"> • Ask God to help you discern the work and vocation to which he is calling you. • Get to know the priests and religious men and women in your parish or diocese. Find out what drew them to the life they chose. • Pray for your friends and family, that they will hear and answer God's call, whether he calls them to the married, single, ordained, or religious life.

Other challenges, such as the sex abuse crisis, have weakened the trust both Catholics and non-Catholics place in the Church. Priests and others in positions of leadership committed horrible crimes against children. At first, bishops and other Church representatives were slow to respond to the accusations and deal with the guilty. Even though a minority



LIVE IT!

Media Advice from Pope Francis

How much time do you spend every day on your phone, tablet, or laptop? Have you ever thought about the kind of relationships you develop with others online? Pope Francis encourages us to use communication media, which he calls a gift from God, wisely. He advises us especially to be aware of our intentions when we encounter others online. Here are some ways you can follow the Pope's advice:

1. **Be a neighbor to the person you are communicating with.** Even though we cannot see someone we talk to online, he or she is still a real person with real feelings and needs. Even online, the Pope says, "We need to love and to be loved" (Message of Pope Francis for the 48th World Communications Day, June 1, 2014).
2. **Be a Christian.** You can witness to the Gospel simply by being open to others, by seeking to understand them and enter into dialogue with them.
3. **Use your freedom wisely.** Pope Francis urges young people not to "squander the great dignity of being children of God." If we freely follow Jesus and treat others with love, the Pope says, we will "find authentic joy" (Meeting of Pope Francis with the German Altar Servers, August 5, 2014).

of priests committed these acts, all priests still bear, fairly or not, the justifiable anger from the victims, their families, and the general public. Many dioceses now have guidelines in place not to tolerate any kind of abuse by anyone and stating that abuse should be reported to the police as well as to local Church authorities.

“And so I tell you, Peter: you are a rock, and on this rock foundation I will build my church, and not even death will ever be able to overcome it.”

Matthew 16:18

As Catholics, we must remember to trust God. We can turn to God, through the Church, for healing. We can also help those who have been hurt or betrayed by priests to find healing, treating them with compassion, patience, and understanding.

Pope Saint John Paul II encouraged youth to be involved with their faith and to know the joy of following Christ, because he believed that young people are the future of the Church. You are the future, but you are the present too! You can change the world and be a part of the Church today by the way you act. It is important to remember, though, that following the rules and saying the right words do not matter if you do not have a personal relationship with Christ. Do not forget to spend time in prayer. Whether you recite the Rosary, read Scripture, or sit in silence with



Think About It!

Sometimes we worry about offending other people or seeming “extreme” in our faith. This fear can cause us to talk about Christianity as just a call to “be nice” to others. But Jesus demands more of us. Real love is more than being nice; it means putting another person’s needs before your own and persevering in the truth. Read 1 Corinthians 13:4–10. How can you make Saint Paul’s description of real love come alive in your life?

God, prayer will deepen your relationship with God and help you to hear his voice throughout your day.

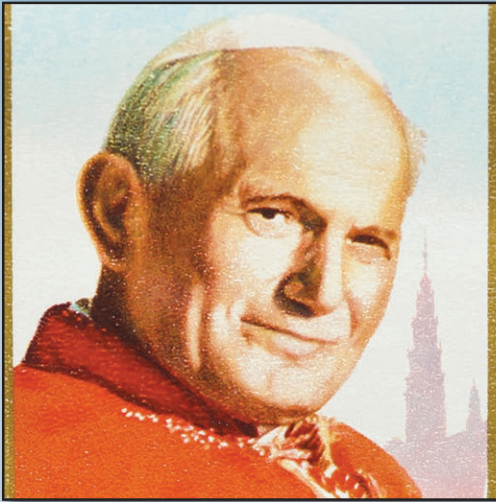
Ultimately, the Church is a divine mystery. It was not created the way human governments and societies are, so it does not change the way man-made organizations do. Some people see this as a weakness, but actually it is good news. It means the Holy Spirit is in charge. All of the people in the Church are human, and we make mistakes. But the Church is continually guided and renewed by the Spirit, who never fails to accomplish great works. Through the Church, God wills that his work of salvation be fulfilled.

In these chapters, we have seen how the Church’s understanding of her mission and of God has developed in her two-thousand-year history. Looking back, we can see there was rarely a period of rest. From the beginning,

Christians have been facing challenges from within the Church—such as divisions over where and how to preach the Gospel—and from outside—such as violent persecutions. From the beginning, Christians have examined and defined doctrine to reveal the truth more clearly, renewed Church structures, and otherwise learned how to follow God better. And the Church’s journey is not over. The adventure continues in our lives today.

PEOPLE OF FAITH

Pope Saint John Paul II (1920–2005)



© catwalker / Shutterstock

Karol Josef Wojtyła was born in Poland in 1920. By the time he was twenty years old, Karol's parents and older brother had died. During World War II, he began studying for the priesthood in secret and was ordained after the war. Karol was made a bishop in 1958, a cardinal in 1967, and in 1978 was elected Pope.

On May 13, 1981—the Feast of Our Lady of Fatima—Pope John Paul II was shot and

wounded in Saint Peter's Square. He survived and said that Mary had protected him. He later met with and forgave the man who tried to kill him.

John Paul II brought a message of hope and new life wherever he went, inspiring millions of people to follow Christ no matter the cost. The Pope embodied this message in many ways, such as in dealing with his own health. When he was in his seventies, the Pope began experiencing symptoms of Parkinson's disease. As the disease grew worse, it became harder for him to move, sit up, and even speak. He continued to celebrate Mass and meet with his advisers. John Paul II suffered with dignity and even joy, embracing the cross Christ had given him. He died in his room at the Vatican, listening to the pilgrims singing and praying in the square below.

John Paul II's cause for canonization was opened within months after his death. He was canonized on Divine Mercy Sunday 2011, along with Pope Saint John XXIII.

GLOSSARY OF KEY WORDS

A

Age of Reason A historical period of time in which philosophers, scientists, and other thinkers began to experiment with new ways to understand the world; at this time, reason was often elevated above faith.

B

Byzantine Empire The eastern half of the former Roman Empire.

C

capitalism An economic system based on the private ownership of goods and the free market system.

Church Fathers Teachers and writers who instructed the Church as fathers instruct daughters and sons. Their writings extended the Tradition of the Apostles and continue to be important today for the Church's teachings.

conquistadors Spanish for "conquerors"; the early explorers of Latin America, who brought much of the Americas under Spanish rule in the fifteenth and sixteenth centuries.

D

deacon The third degree or level of the Sacrament of Holy Orders, after that of bishop and priest. A permanent deacon commits his life to serving the needs of the Church. A transitional deacon is a deacon who is preparing to become a priest.

E

Ecumenical Council A gathering of all Catholic bishops from around the world, convened by the Pope and under his authority and guidance. The last Ecumenical Council was Vatican Council II, called by Pope Saint John XXIII in 1962.

edict An official government proclamation.

empiricism A philosophy that claimed that all knowledge comes through the human senses and experience.

enculturation Adapting one's lifestyle or practices (including faith expression) to a new or adopted culture not originally one's own; acquiring values and behaviors appropriate or necessary for living within that culture.

F

fascist (fascism) A system of government in which the state is valued above individuals and that supports a centralized, highly autocratic government headed by a dictatorial leader and forcibly suppresses opposition.

friars Members of religious orders of men who serve the Church through teaching and preaching.

G

Gentiles Non-Jewish people. In Scripture the Gentiles were the uncircumcised, those who did not honor the God of the Torah. In the New Testament, Saint Paul and other evangelists reached out to the Gentiles, baptizing them into the family of God.

H

heresies Teachings that consciously and deliberately reject Church doctrine.

Holocaust From a Greek word meaning “wholly burnt”; a program of extermination of Jews and other “undesirables” in Germany and Eastern Europe.

humanism A cultural and intellectual movement that emphasized human values and focused on human achievements in literature and in art, rather than on the divine.

I

indulgence The means by which the Church takes away the punishment due to sin that a person would receive in Purgatory.

M

martyr A person who suffers death because of her or his beliefs. The Church has canonized many Christian martyrs as saints.

Middle Ages Covers the years from about AD500 to about AD1500, from the collapse of the Roman Empire to the beginning of the Renaissance; also called the medieval period.

monastery A building where monks or nuns live and work together in community.

monasticism A form of Christian life lived by monks or nuns, who live alone or in community in order to devote themselves to prayer and to work in total dedication to God.

N

natural rights Rights that all people have, at all times, as part of their human nature.

R

rationalism A philosophy that claimed that the universe is completely regulated by natural laws, which can be discovered and fully explained only by human or scientific reason.

S

schism A major break that causes division. A schism in the Church is caused by the refusal to submit to the Pope or to be in communion with the Church’s members.

scholastic movement A theological movement that emphasized arriving at the truth through dialogue with different points of view; although concerned with all of scientific learning, scholasticism is most closely identified with knowledge about God.

social doctrine Church teaching on economic and social matters, including moral judgments and calls to action in support of justice; currently, the social doctrine of the Church is summarized in the Seven Principles of Catholic Social Teaching and can be found on the website of the United States Conference of Catholic Bishops.

synod Periodic meetings in which bishops from around the world gather to discuss urgent issues facing the Church.

ACKNOWLEDGMENTS

The scriptural quotations within are from the *Good News Translation*® (*Today's English Version, Second Edition*). Copyright © 1992 by the American Bible Society. All rights reserved. Bible text from the *Good News Translation* is not to be reproduced in copies or otherwise by any means except as permitted in writing by the American Bible Society, 1865 Broadway, New York, NY 10023 (www.americanbible.org).

The quotation on page 16 is from the English translation of the *Catechism of the Catholic Church* for use in the United States of America, second edition, number 852. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana (LEV). English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* copyright © 1997 by the United States Catholic Conference, Inc.—LEV.

The quotations on pages 17 and 31 are from the English translation of *The Roman Missal* © 2010, International Commission on English in the Liturgy Corporation (ICEL), pages 527, 636, and 642, respectively. Copyright © 2011, USCCB, Washington, D.C. All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright holder. Used by permission of ICEL.

The quotation on page 67 is from the "Joint Declaration on the Doctrine of Justification," number 15, at www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_31101999_cath-luth-joint-declaration_en.html. Copyright © 1995 LEV.

The excerpt on page 120 by Pope Saint John XXIII is from *Peace on Earth (Pacem in Terris, 1963)*, Encyclical of Pope John XXIII on Establishing Universal Peace in Truth, Justice, Charity, and Liberty, number 171, at w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html. Copyright © 1995 LEV.

The definition of *emeritus* on page 133 is from *Merriam-Webster's Collegiate Dictionary, Eleventh Edition* (Springfield, MA: Merriam-Webster, Inc.).

The excerpt on page 133 by Pope Benedict XVI is from his homily, April 24, 2005, at Saint Peter's Square, Mass, "Imposition of the Pallum and Conferral of the Fisherman's Ring for the Beginning of the Petrine Ministry of the Bishop of Rome," at w2.vatican.va/content/benedict-xvi/en/homilies/2005/documents/hf_ben-xvi_hom_20050424_inizio-pontificato.html. Copyright © 1995 LEV.

The first quotation by Pope Francis on page 140 is from "Message of Pope Francis for the 48th World Communications Day," June 1, 2014, at w2.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20140124_messaggio-comunicazioni-sociali.html. Copyright © 1995 LEV.

The second quotation by Pope Francis on page 140 is from Meeting of Pope Francis with the German Altar Servers, August 5, 2014, at w2.vatican.va/content/francesco/en/speeches/2014/august/documents/papa-francesco_20140805_ministranti-teseschi.html. Copyright © 1995 LEV.

To view copyright terms and conditions for Internet materials cited here, log on to the home pages for the referenced websites.

During the preparation of this resource, all citations, facts, figures, names, addresses, telephone numbers, Internet URLs, and other pieces of information cited within were verified for accuracy. The authors and Saint Mary's Press staff have made every attempt to reference current and valid sources, but we cannot guarantee the content of any source, and we are not responsible for any changes that may have occurred since our verification. If you find an error in, or have a question or concern about, any of the information or sources listed within, please contact Saint Mary's Press.

The content in this resource was acquired, developed, and reviewed by the content engagement team at Saint Mary's Press. Content design and manufacturing were coordinated by the passionate team of creatives at Saint Mary's Press.

Copyright © 2015 by Saint Mary's Press, Christian Brothers Publications, 702 Terrace Heights, Winona, MN 55987-1320, www.smp.org. All rights reserved. No part of this resource may be reproduced by any means without the written permission of the publisher.