

Church History



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- *Introduction to Church History*
- *The Ancient Church* AD 1st-3rd centuries
- *The Rise of Christendom* AD 4th-5th centuries
- *The Early Middle Ages* AD 6th-10th centuries
- *The Age of Crusades* AD 11th-13th centuries
- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
- *The Age of Revolution* AD 19th century
- *The Modern Age* AD 20th century
- *The Postmodern Age* AD 21st century



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- *The Age of Revolution* AD 19th century
- *The Modern Age* AD 20th century
 - *Modern Empire-Building*
 - *Post-War Religion*
 - *Conflicts of the "Greatest Generation"*
 - *The New Conservatism (part 3)*



The Modern Age

- Christian conservatism inspired backlashes
1962 The Second Vatican Council convened
(AKA, "Vatican II")



The Modern Age

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- If you'll remember, the *First* Vatican Council had been convened back in 1868 to address the dangers of modernism, liberalism, and rationalism as well as to comprehensively examine the role and primacy of the Pope and his pastoral vision
 - So this was the council where stern Pope Pius IX made venerating Mary as the sinless co-Mediatrix with Christ unquestionable church *dogma*
 - It's also when the Pope clarified that he himself was unquestionable when speaking *ex cathedra*
 - The council decided, "The Roman Pope is the true vicar of Christ, the head of the whole church and the father and teacher of all Christians; and to him was committed in blessed Peter, by our lord Jesus Christ, the full power of tending, ruling and governing the whole church" and when an archbishop suggested that the Pope should still bounce his decisions off of church tradition, Pius loudly exclaimed, "I *am* the tradition!"



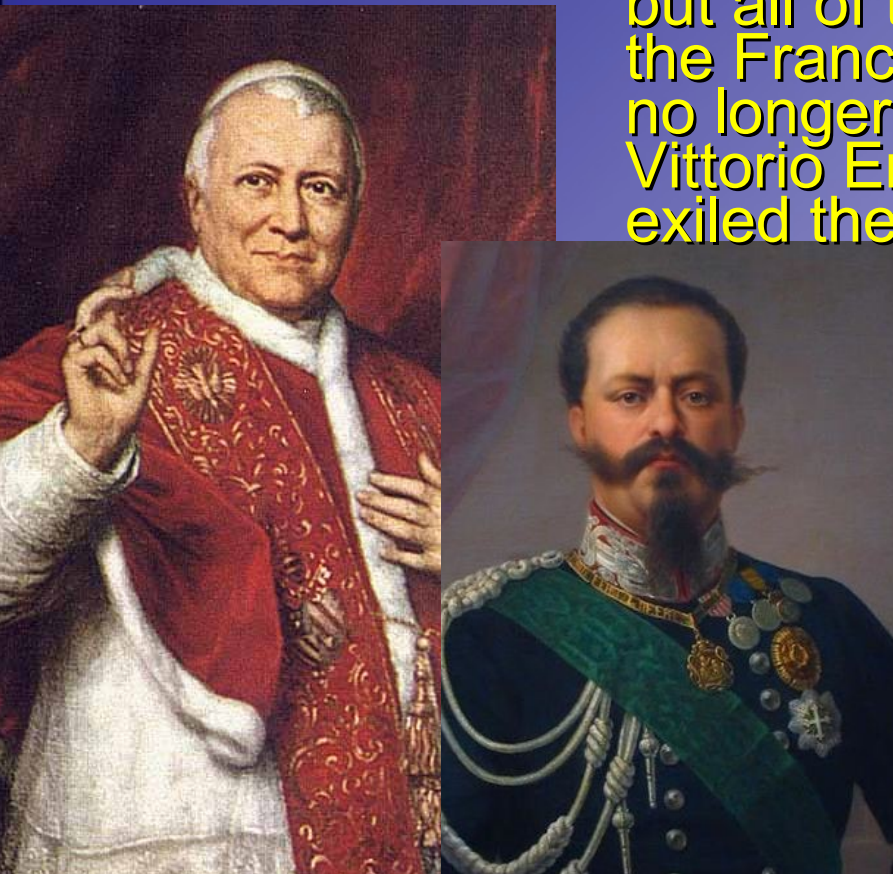
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 - It's also when the Pope clarified that he himself was unquestionable when speaking *ex cathedra*
 - For that matter, this was the council where Pius explained that the Pope should have not only unilateral and unquestionable power over the church, but also over all *political* rulers as well which, strangely enough, didn't sit well with Italian King Vittorio Emanuele II



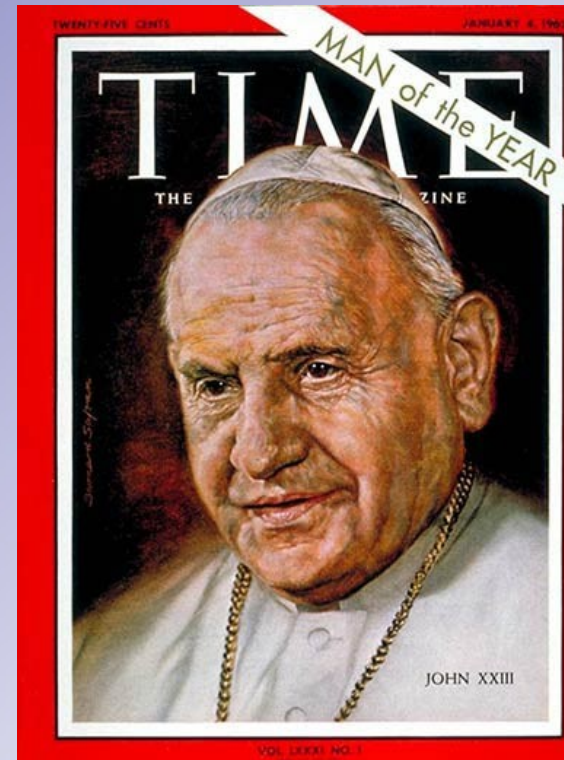
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 - If you'll remember, the *First* Vatican Council had been convened back in 1868 to address the dangers of modernism, liberalism, and rationalism as well as to comprehensively examine the role and primacy of the Pope and his pastoral vision but all of that got cut short when the outbreak of the Franco-Prussian War meant that France could no longer defend Rome against Italy, and King Vittorio Emanuele finally just invaded Rome and exiled the Pope to the Vatican



The Modern Age

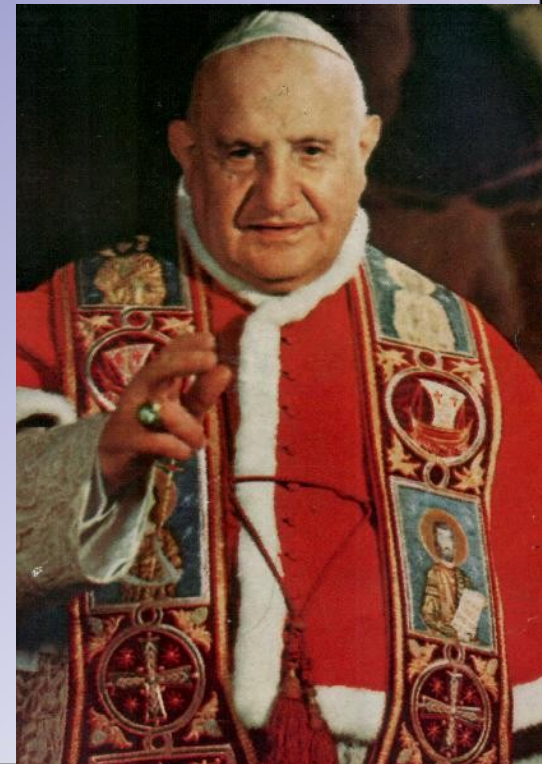
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(He was even named *Time's* Man of the Year for doing it)



The Modern Age

- Funky little teaching moment—
 - The Pope preached in 1961 of the need to bring the church up to date—

“The ecumenical council will reach out and embrace under the widespread wings of the Catholic Church the entire heredity of Our Lord Jesus Christ. Its principal task will be concerned with the condition and modernization (in Italian: *aggiornamento*) of the Church after 20 centuries of life.”



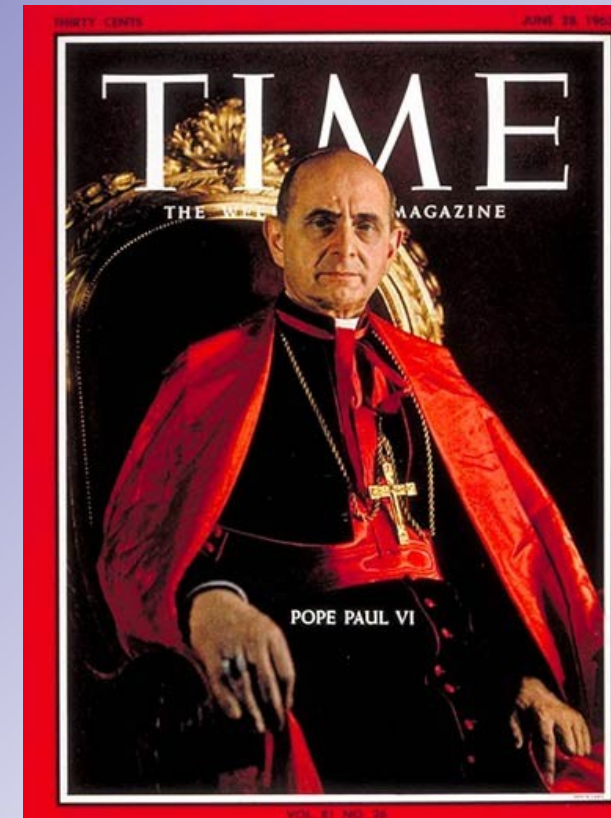
The Modern Age

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 - The Pope preached in 1961 of the need to bring the church up to date
 - There was an immediate and emotive response from the ranks of the cardinals and bishops
 - A small number applauded the Pope's *aggiornamento* but a much larger number saw the very concept of modernization as *irreverent*—everything about the nature of Catholic worship was predicated on reflecting and preserving church tradition precisely the way it was (NOTE: The Tridentine Mass—the basic liturgy of the worship service—hadn't changed since 1570) (for instance, the Mass was still led completely in a medieval, ecclesiastical Latin that no one in attendance would understand) (for that matter, priestly vestments and even Papal Swiss guards' uniforms had been consciously designed to look medieval—specifically to emphasize the fact that the Roman Catholic Church was grounded in its traditions and utterly distinct from the modern world)



The Modern Age

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 - **When John XXIII died in 1963, his successor, Paul VI, continued on with what John had started**
(and also landed on the cover of *Time* magazine)



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 - **When John XXIII died in 1963, his successor, Paul VI, continued on with what John had started**
 - The council thus issued several declarations—
 - *Dignitatis Humanae* declared that, though the Catholic Church is “the only true religion” in the world, and it is only “through adherence to the Catholic Church that temporal polities receive their perfection as human societies” human beings must still be allowed to discover that of their own, free will—they must not be *compelled* to become Catholic by the state



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 - *Dignitatis Humanae*
 - *Gaudium et Spes* declared that the love and example of Christ demand that the Catholic Church examine and involve itself actively in social issues around the world—even in areas which are not strictly Catholic



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 - *Dignitatis Humanae*
 - *Gaudium et Spes*
 - *Nostra Aetate* declared that there are truths worth noting and agreeing with in religions such as Hinduism and Buddhism, and that Islam mirrors Catholicism in its monotheism and respect for Abraham, Mary, and Jesus but—most controversially—that neither Jews nor Judaism should be held responsible or guilty for the death of Christ
- (“True, the Jewish authorities and those who followed their lead pressed for the death of Christ. Still, what happened in His passion cannot be charged against all the Jews—without distinction—then alive, nor against the Jews of today.”)





- The council thus issued several declarations
- But ironically, the most controversial and hotly-debated decisions of the council weren't these weighty doctrinal ones, but rather the *procedural* ones
 - For instance, vestment requirements were relaxed (NOTE: Up until Vatican II, most priests were required to wear full, floor-length cassocks but afterwards, the clerical collar on a black shirt was enough)
 - (Both conservative clergy as well as many Catholics saw this as an irreverent travesty and breach of tradition—it was a level of casualness that undermined their professional holiness, and it just didn't “feel” right to many Catholics)
 - (which Rick Warren “feels” more pastoral and reverently worshipful in these pictures?)



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 - In the same way, the Tridentine Mass was largely replaced by the *Novus Ordo Missae* (AKA “the Mass of Paul VI”), which allowed priests to break with tradition and
 - A) face their congregations
(before this, they were always to be facing the cross, since they were performing the service to God, between the people and God—not leading the people, *per se*)



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 - A) face their congregations
 - B) speak in the congregation's language (before this, the service was performed in ecclesiastical Latin and an amazing number of Catholics felt that it detracted from the *mystical* nature of the service to be aware of what was actually being said)



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 - A) face their congregations
 - B) speak in the congregation's language
 - C) turn in a direction other than right (it was considered sacrilegious to turn to the left—'cuz there's good reason why the Latin word for “left” is “sinister”)



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 - A) face their congregations
 - B) speak in the congregation's language
 - C) turn in a direction other than right
 - D) allow lay people to read Scripture (remember, lay Catholics were generally encouraged *not* to read the Bible—even at home—until John Paul I in 1978)



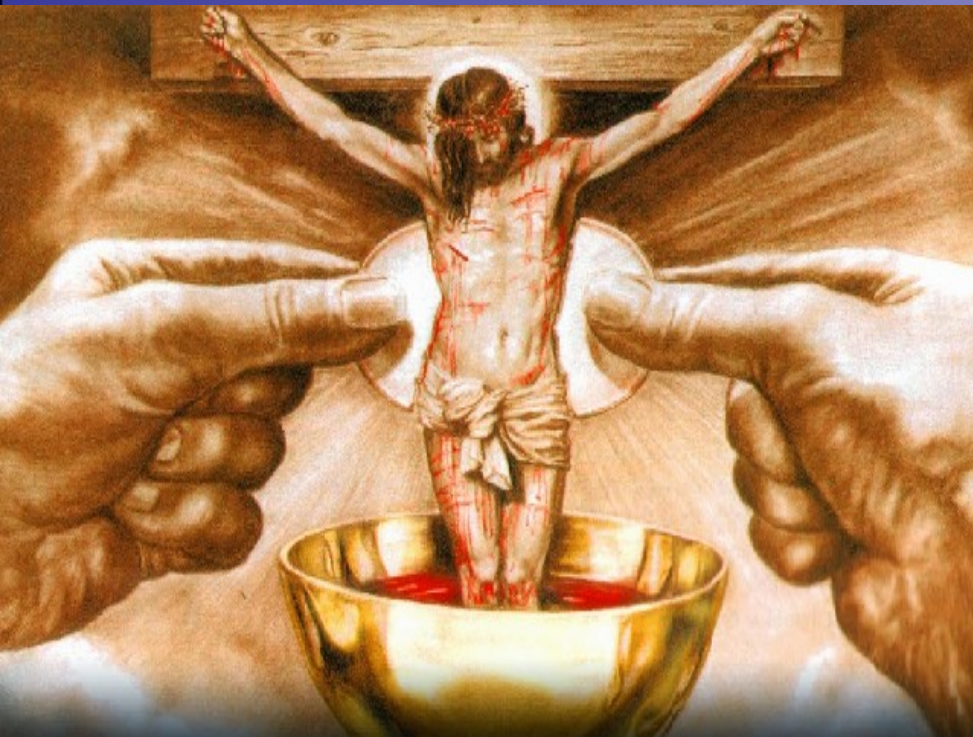
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 - In the same way, the Tridentine Mass was largely replaced by the *Novus Ordo Missae* (AKA “the Mass of Paul VI”), which allowed priests to break with tradition
 - Many bishops attacked the new Mass as “a striking departure from the Catholic theology of the Mass” and even *heretical*
 - Most particularly, they opposed the changes to parts of the classic Eucharist (communion) part of the service



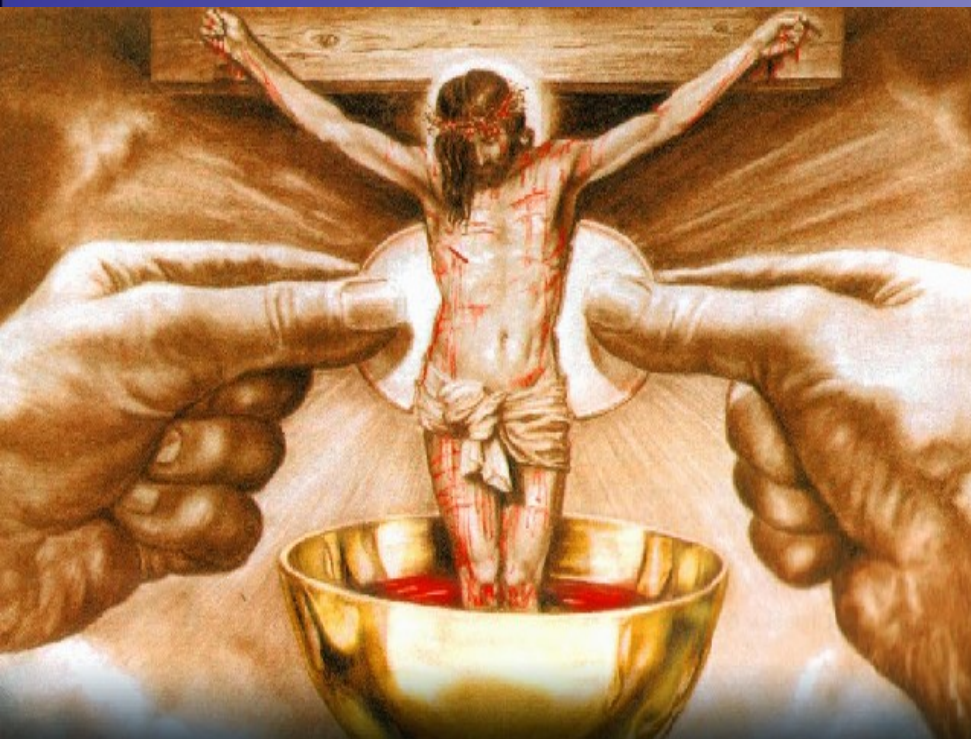
The Modern Age

- Funky little teaching moment²—
 - Classic Catholicism holds to the doctrine of transubstantiation—the idea that the bread and wine are mystically changed when you ingest them into the actual, physical blood and body of Jesus Christ
 - They link Christ's words at the Last Supper (“Take and eat; this is my body” and “Drink from it, all of you. This is my blood of the covenant,” from verses such as Matthew 26:27-29)



The Modern Age

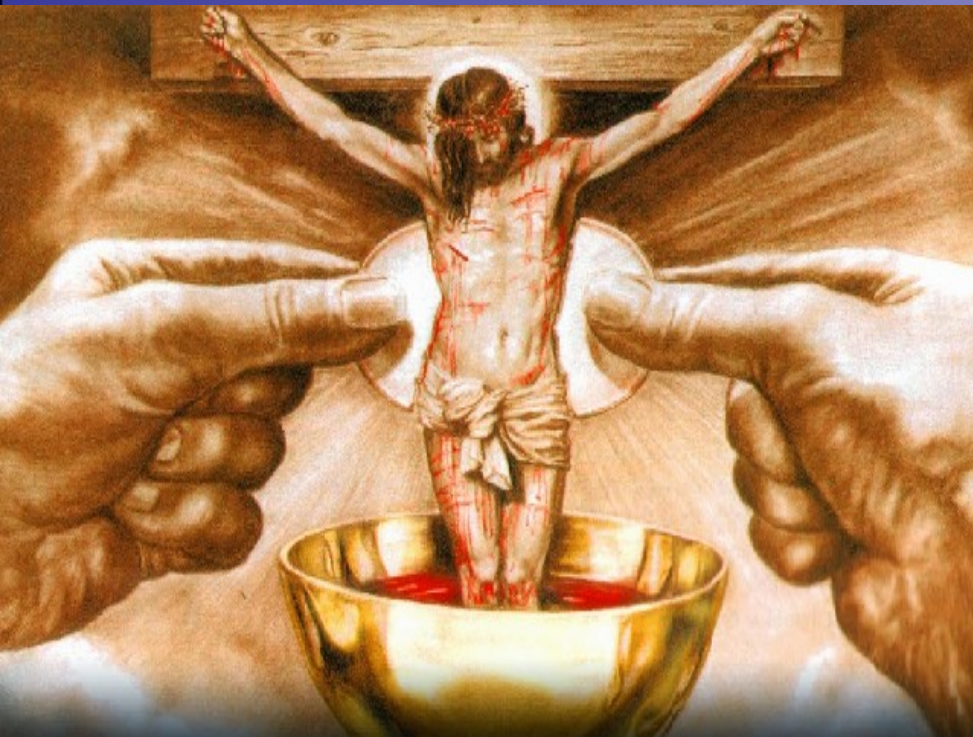
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 - They link Christ's words at the Last Supper with words in John 6 when He parallels God's provision of the *last* life-sustaining bread that had come down from Heaven with their lack of appreciation for Christ as the *new* and *better* provision of life-sustaining bread from Heaven



("I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world.... I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is real food and my blood is real drink..." from John 6:48-55)

The Modern Age

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 - Classic Catholicism holds to the doctrine of transubstantiation—the idea that the bread and wine are mystically changed when you ingest them into the actual, physical blood and body of Jesus Christ
 - Thus, in the traditional, pre-Vatican II, Tridentine Mass it was made clear that the Mass—in particular, taking the Eucharist—physically re-sacrificed Jesus again and again, so that you could retain your salvation
 - As Jesus had *continued* in John 6,



(“Whoever eats my flesh and drinks my blood *remains* in me, and I in him.” from John 6:56—so if He were talking about communion here, then we need to *keep taking* communion in order to remain in Christ and thus remain a Christian... which is why *excommunication*—or “not being able to take communion”—is basically the scariest thing that can happen to a practicing Catholic)

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 - The Tridentine Mass specified transubstantiation and sacrifice, but the Mass of Paul VI glosses over them

(NOTE: In the classic Catholic service—just like in the Old Testament—a priest performs a blood sacrifice at an altar on behalf of the people of God in a holy Temple building whereas in our services, a *shepherd* leads a modified Seder, standing at the *Lord's Table*, reminding the people of God of a *once-and-for-all* sacrifice that *Jesus* has *already* performed that makes the *people* into a holy Temple)

(the distinctions are *crucial* to make—countless pastors have *died* for them...)



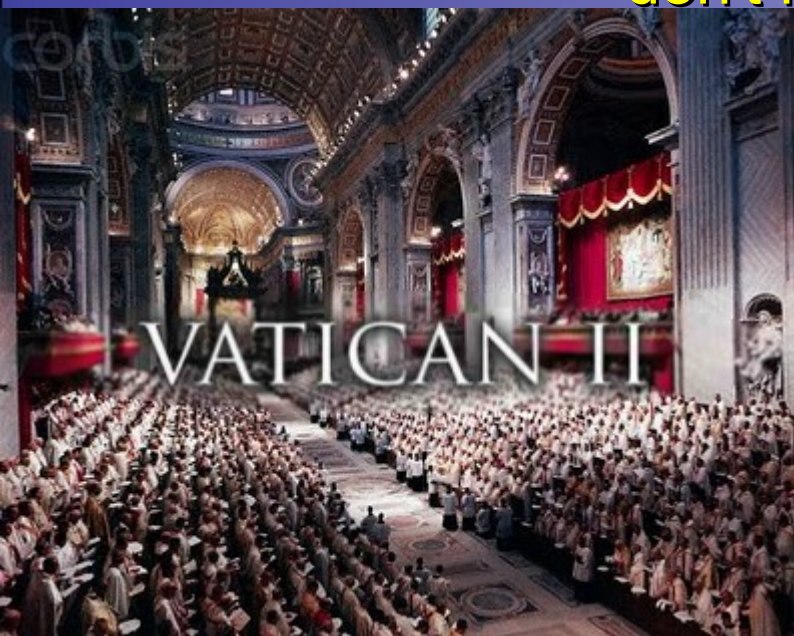
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 - Proponents of the new order of Mass argued that it would make the Mass more accessible to Catholics and non-Catholics alike—that people would feel like they could understand and interact with it more, and thus would be drawn more to taking part in it
 - Opponents of the new order of Mass argued that it's precisely the *inaccessibility* of holiness—keeping God at a reverent distance and not interacting with Him—that made the Mass something *worshipful* (noting that 75% of Catholics regularly attended Mass in 1958, while only 25% attended in 2002)
 - How do Evangelicals rightly or wrongly tacitly (or overtly) define holiness, worshipfulness, and reverence today?



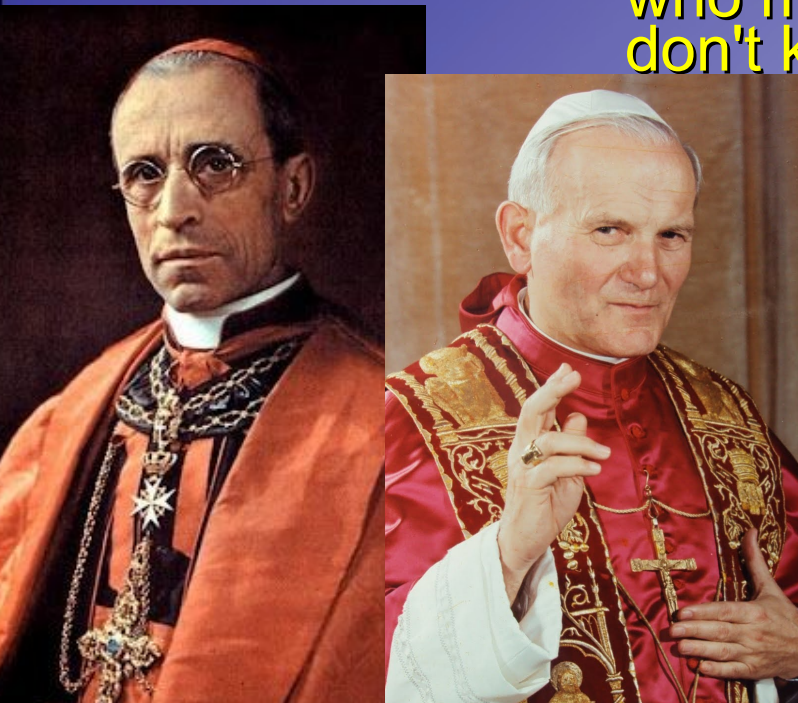
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 - Today, Catholics are split between older members who miss “the old days” and younger ones who don't know anything other than the current version (much like in *Protestant* churches—'cuz peoples is peoples, no matter what church they belong to, and we tend to pretty much connect with whatever we've been *taught* to connect with)



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 - But there is a small but vocal group who believe that since Vatican II proposed and accepted heresy, there have actually been no Popes in Rome since Pius XII—the rest have been heretics
 - But in 1983, new canon law under Pope John Paul II declared it ecclesiastically illegal to disagree with an ecumenical council called by a Pope, so that settled everything...



The Modern Age

- **Christian conservatism inspired backlashes**
1962 The Second Vatican Council convened

Engel v. Vitale decided

- Throughout the first two centuries of our nation, it was fairly common for teachers to lead prayers before the beginning of the class day
- In 1955, the New York Board of Regents developed a prayer recommended (not required) for use in its school districts—

“Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country. Amen.”

- To most Christians today, all of that seems either quaintly sweet or another example of how “the good old days” were better than the modern era (usually depending on how old they are and whether or not they personally remember doing this in their classrooms), and about as innocuous a prayer as you could possibly write (the Regents intended it to “combat juvenile delinquency and counter the spread of Communism”)



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- But consider if all children in American schools were led each morning in devout *Muslim* prayers to *Allah*—how quaintly sweet would that strike you?
 - Even what would seem like the most *benign* prayer times seemed to non-Christians like being forced to worship against their consciences



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- **In 1962, Steven Engel—a Jewish father and founding member of the NY affiliate of the ACLU—was offended at seeing his son pray this way**
 - Arguing that this was not the way that Jews prayed and joining with four other plaintiffs (who were uncomfortable with prayer in general), he sued School Board President William Vitale
 - The case went to the Supreme Court, with proponents arguing that the prayer is voluntary and simply upholds the free exercise of religion and opponents arguing that the context is coercive—that students would be subject to emotional distress from teachers or other students if they opted out



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 - **The Supreme Court ruled in favor of Engel, deciding that “by using its public school system to encourage recitation of the Regents’ prayer, the State of New York has adopted a practice wholly inconsistent with the Establishment Clause” of the Constitution (“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”)**

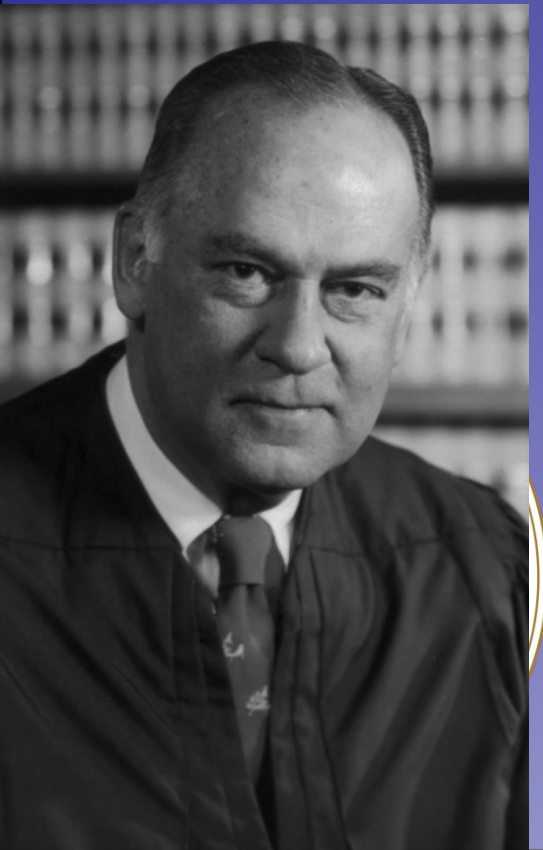


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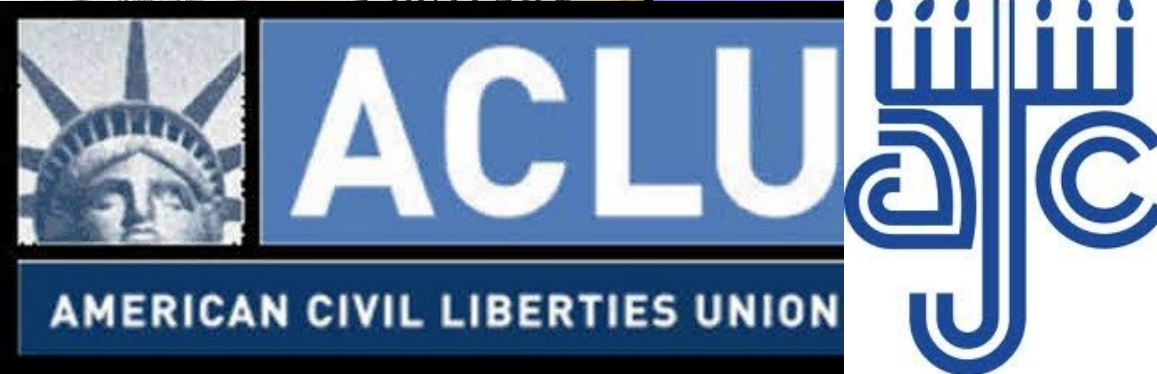
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 - **Dissenting Justice Potter Stewart argued that it was the Supreme Court who was “prohibiting the free exercise of religion”**



The Modern Age

- Funky little teaching moment—
 - As is almost always the case with this sort of thing, this wasn't really just five parents against a School Board
 - Briefs were filed in support of the plaintiffs by the ACLU, the American Jewish Committee (with the active support of the Catholic Church, who didn't like the idea of people other than Catholic priests being allowed to lead prayers much in the first place)



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PRAYER VIGIL FOR SOVIET JEWRY

Stop Persecutions of Russian Jews!!

Join together with Jewish religious leaders from all over the coast, rabbis of the Greater Washington Area, and clergy of other religions who are coming to Washington to protest the vicious anti-Semitism of the Soviet Union.

THURSDAY, JUNE 3, 1971
11:00 A.M.
FARRAGUT SQUARE
(17th & K Streets, N.W.)

Prayer Vigils like the one in Washington are planned for Thursday to take place simultaneously in major cities across the United States and Canada. The Washington Prayer Vigil will be led by clergy of the national religious groups based in Washington, as well as rabbinic leadership. Mrs. Rafka Alexandrovich, a recent emigre from Russia whose daughter, Ruth, is now on trial in Riga, will be a featured speaker. Rabbi Abraham J. Heschel will also speak.

Sponsored by The Synagogue Council of America with the cooperation of The American Jewish Conference on Soviet Jewry.

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 - Against these “strange bedfellows” of political liberals, Jews, Catholics, and atheists, the governments of 20 different states called on the U.S. Supreme Court to uphold the practice of school prayer, but to no avail
 - In 1992, the court prohibited clergy-led prayer at middle school graduation ceremonies
 - In 2000, the court extended the ban to school-organized, *student*-led prayer at high school football games

(no, the court no longer viewed the prayers as directly coercive, but argued that any objective student would still “unquestionably perceive the inevitable pre-game prayer as stamped with her school's seal of approval”)

(i.e.; making it still a public school-generated religious observation)



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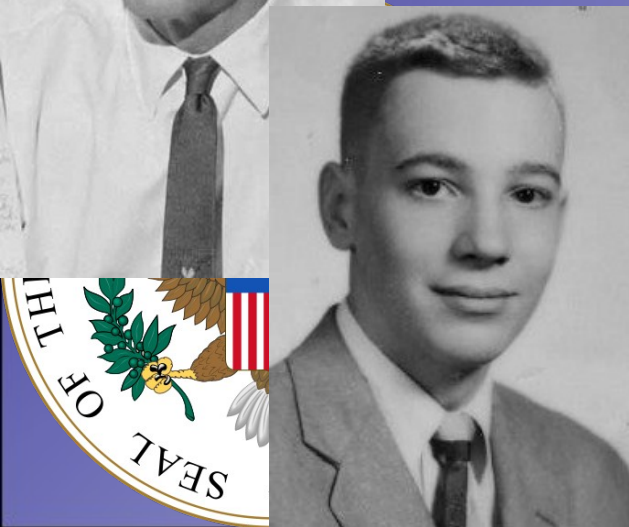
- **Christian conservatism inspired backlashes**

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1963 **Abington School District v. Schempp** decided

- Hot on the heels of the decision about school prayer came another lawsuit regarding the mandatory reading of the Bible in public schools when Unitarian Universalist Edward Schempp brought suit against the Abington School District on behalf of his son, Ellery

- Since 1928, Pennsylvania law had required that “at least ten verses from the Holy Bible [be] read, without comment, at the opening of each public school on each school day” as well as reciting the Lord's Prayer
- In 1956, a 16-year-old Ellery had staged a protest against the law, bringing a copy of the Qur'an to school and reading from it instead
 - He was sent to the Principal's office for that, which the Schempps argued demonstrated the coercive—and thus unconstitutional—nature of the law



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 - Hot on the heels of the decision about school prayer came another lawsuit regarding the mandatory reading of the Bible in public schools when Unitarian Universalist Edward Schempp brought suit against the Abington School District on behalf of his son, Ellery
 - **When the lawsuit finally made its way to the Supreme Court in 1963, it was lumped together with other such suits, including Murray v. Curlett which was first brought to court in Baltimore, Maryland by angry mother Madalyn Murray who argued that her son had experienced bullying for not participating in Bible readings—bullying which the school administrators had condoned**



The Modern Age

- Funky little teaching moment—
 - Schempp's case quickly became eclipsed by Murray's—in large part because of her colorful and abrasive personality and public disdain for religion



Religion has ever been anti-human,
anti-woman, anti-life, anti-peace,
anti-reason and anti-science. The god
idea has been detrimental not only to
humankind but to the earth. It is time
now for reason, education and science
to take over.

— *Madalyn Murray O'Hair* —



The Modern Age

- Funky little teaching moment—
 - Schempp's case quickly became eclipsed by Murray's—in large part because of her colorful and abrasive personality and public disdain for religion
 - In fact, Murray had spent a lifetime disregarding pretty much all of society's "rules"
 - In 1941, she married John Roths, but then divorced him in 1945 after cheating with William J. Murray, Jr. who refused to divorce his own wife, since he was a devout Roman Catholic
 - She nonetheless took his name as her own, and gave it to their son, William J. Murray III, in 1946
 - In 1954, she had a second son with her (then) boyfriend, Michael Fiorillo
 - In 1959, she attempted to take her children and defect to the Soviet Union, drawn to their state-sponsored atheism
 - In 1960, she moved to Maryland and filed her lawsuit against the Baltimore School District and then in 1963, she founded the American Atheists to help support the suit
- (NOTE: Later that same year, she fled Baltimore to escape charges that she assaulted five Baltimore policemen, ending up in Mexico)



**AMERICAN
ATHEISTS**



The Modern Age

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 - By 1965, she was in Austin, Texas—where she married Richard O'Hair



The Modern Age

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 - Schempp's case quickly became eclipsed by Murray's—in large part because of her colorful and abrasive personality and public disdain for religion
 - In fact, Murray had spent a lifetime disregarding pretty much all of society's "rules"
 - But she was colorful enough—and cantankerous enough—that she quickly became famous, making the rounds of television shows, magazine articles, etc.
- (NOTE: An article in a 1964 issue of Life magazine called her "America's most hated woman")



The Modern Age

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 - But she was colorful enough—and cantankerous enough—that she quickly became famous, making the rounds of television shows, magazine articles, etc.
 - She even sued NASA when, on Christmas Eve of 1968, the Apollo 8 astronauts read from Genesis, upon approaching the lunar sunrise

(NOTE: The case was rejected by the Supreme Court because it was deemed outside of their jurisdiction)

(NOTE²: NASA did, however, command Buzz Aldrin to refrain from quoting the Bible in the Apollo 11 mission in 1969 because of her ongoing litigation—though he was allowed to conduct history's first communion service in space... wherein he silently read from John 15:5 and Psalm 8:3)



The Modern Age

- **Christian conservatism inspired backlashes**

1962 The Second Vatican Council convened
Engel v. Vitale decided

1963 Abington School District v. Schempp decided

- The Supreme Court decided in favor of the plaintiffs in an 8-1 decision, arguing that the Establishment Clause was not intended merely to prohibit Congress from establishing one religion at the expense of others, but also to ensure that it doesn't even act to promote religion *in general* citing the comments of a Justice from an earlier decision that the Establishment Clause "was not to strike merely at the official establishment of a single sect, creed or religion... [but] to create a complete and permanent *separation* of the spheres of religious activity and civil authority by comprehensively forbidding every form of public aid or support for religion."



The Modern Age

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- The Supreme Court decided in favor of the plaintiffs in an 8-1 decision
- **For future reference, the Supreme Court created a test to decide whether or not the Constitution was being violated in a given action—**

“What are the purpose and the primary effect of the enactment? If either is the advancement or inhibition of religion, then the enactment exceeds the scope of legislative power as circumscribed by the Constitution. That is to say that, to withstand the strictures of the Establishment Clause, there must be a secular legislative purpose and a primary effect that neither advances nor inhibits religion.”



The Modern Age

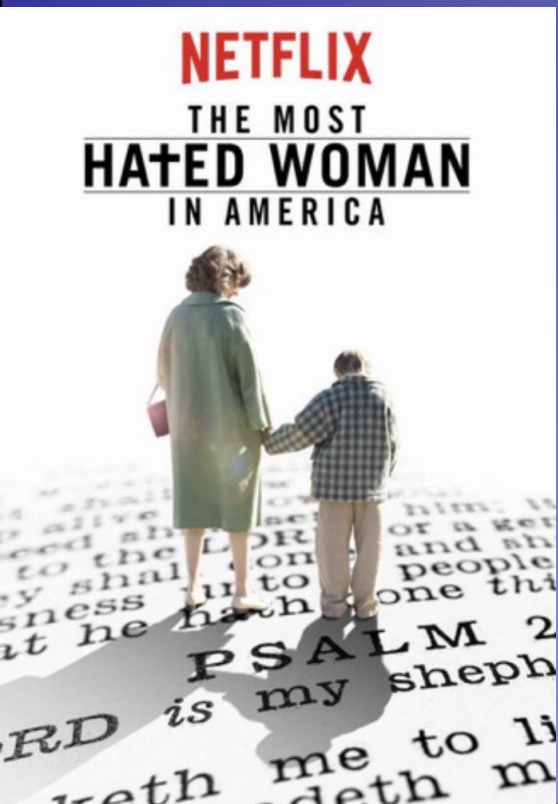
- Funky little teaching moment—
 - In 1980, Madalyn Murray O'Hair's eldest son, William, came forward to accept Christ at a church service at Gateway Baptist Church in Dallas
 - When O'Hair heard about it, she publicly exclaimed, "One could call this a postnatal abortion on the part of a mother, I guess. I repudiate him entirely and completely for now and all times. He is beyond human forgiveness"
 - But William went on to become a Baptist minister founding the politically conservative Religious Freedom Coalition—which, among other ministries, aids Christians who are suffering for their faith in closed Muslim and Communist countries



The Modern Age

- **Funky little teaching moment—**
 - In 1980, Madalyn Murray O'Hair's eldest son, William, came forward to accept Christ at a church service at Gateway Baptist Church in Dallas
 - In 1995, O'Hair and her younger son, Jon, were kidnapped, tortured, and murdered by David Waters—a disgruntled former employee of hers from American Atheists

(NOTE: Earlier this month, Netflix began streaming the original movie, "The Most Hated Woman in America," a biopic covering most of what we've just discussed here—and no, I have no idea how good it is, because I haven't seen it)



The Modern Age

- **Christian conservatism inspired backlashes**
 - 1962 The Second Vatican Council convened
Engel v. Vitale decided
 - 1963 Abington School District v. Schempp decided
Martin Luther King, Jr. led a march

