

*Student Handout
Packet*

*Church History 2
v3.0*

Church History 2

Required Reading

The following are required readings for each lesson.

LESSON I

- (1) *A History of the Christian Tradition: From the Reformation to the Present* by Thomas D. McGonigle and James F. Quigley, p. 1-54 (Chapters 1-5)
- (2) Optional Supplemental Reading: *The Catholic Church Through the Ages: A History* by John Vidmar., pp. 233-257 (Chapter 5: Protestant and Catholic Reformations – Sections F-K only)

LESSON II

- (1) *A History of the Christian Tradition: From the Reformation to the Present* pp. 55-90 (Chapters 6-9)
- (2) Optional Supplemental Reading: *The Catholic Church Through the Ages* pp. 258-300 (Chapter 6: The Modern Age – Sections A-D only)

LESSON III

- (1) *A History of the Christian Tradition: From the Reformation to the Present* pp. 91-134 (Chapters 10-13)
- (2) Optional Supplemental Reading: *The Catholic Church Through the Ages* pp. 301-310 (Chapter 6: The Modern Age – Sections E-F only)

LESSON IV

- (1) *A History of the Christian Tradition: From the Reformation to the Present* pp. 135-189 (Chapters 14-17)
- (2) Optional Supplemental Reading: *The Catholic Church Through the Ages* pp. 310-334 (Chapter 6: The Modern Age – Sections G-H only)

LESSON V

- (1) *A History of the Christian Tradition: From the Reformation to the Present* pp 190-269 (Chapters 18-22)
- (2) Optional Supplemental Reading: *The Catholic Church Through the Ages* pp. 334-342 (Chapter 6: The Modern Age – Sections I-L only)

With reference to *A History of the Christian Tradition: From the Reformation to the Present* –
Chapter 4, pp. 38-42

(a) What political events in England in the 17th century affected the practice of Christianity there?

(b) What was the focus of the Counter-Reformation in France in the 17th century?

(c) What was Jansenism? Where and when did it originate and what influence did it have?

(d) What effect did the Thirty-Year's War have on religious practice in Europe?

**Lesson 1 – Handout 5
(Expert Group 4)**

With reference to *The A History of the Christian Tradition: From the Reformation to the Present* –
Chapter 5, pp. 43-54

- (a) What was the Congregation for the Propagation of the Faith? What problems did it attempt to address and how did it do so?
- (b) What were the two things that most seriously hampered European Christian missionary work in Africa in the 17th century?
- (c) What marked the Jesuit approach to evangelization in Asia in the 17th century and why was this approach eventually suppressed?
- (d) What was the religious landscape of the English North American colonies in the 17th century?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. What, if any, relevance do you see to the Council of Trent as it applies to your lived life of faith today?
2. New religious orders and reform movements within existing religious orders had a profound impact on the experience of the Counter-Reformation in the wider church, far beyond the actual members of those institutions. What movements or groups within the Church today exercise a similar level of influence on the overall direction of the Church?

**Lesson 2 – Handout 1
(Home Group Activity)**

With reference to *A History of the Christian Tradition: From the Reformation to the Present* pp. 55-59
(Chapter 6 from the beginning to the section entitled “Deists”)

- (a) What confluence of philosophical, political, religious and scientific ideas is meant by the term “The Enlightenment”?
- (b) Who were important Enlightenment thinkers and what critique did they offer of established Christian communities?
- (c) What response did the various Christian communities have toward the critique of the Enlightenment?

With reference to *A History of the Christian Tradition: From the Reformation to the Present* –
Chapter 7, pp. 66-73

(a) What is meant by the term “The Great Awakening”? What were its origins and what effects did it have on Christianity, especially in the English North American Colonies?

(b) What was the situation for Catholics in the English North American colonies during the colonial period?

(c) What effect did the American Revolution have on the Christian communities and their practices?

Lesson 2 – Handout 4
(Expert Group 3)

With reference to *A History of the Christian Tradition: From the Reformation to the Present* –
Chapter 9, pp. 82-89

- (a) What were the major currents and events in the Catholic Church in France in the period between the Council of Vienna and the establishment of the Second Empire under Napoleon III?
- (b) What was the *Risorgimento* movement in Italy and what led the Catholic Church to become an obstacle?
- (c) What is *ultramontanism*?
- (d) What is *Josephinism*?
- (e) How did romanticism, as a reaction against the Enlightenment, affect Catholicism, especially in German speaking areas?

With reference to *The A History of the Christian Tradition: From the Reformation to the Present* –
Chapter 9, Section entitled “England and Ireland”, pp. 89-90

(a) In what ways did the French revolution affect the English Catholic Church?

(b) What was the Oxford movement and who was one its influential leaders?

(c) What effects did the Great Famine have on the Catholic Church in both Ireland and England?

(d) What role did the Catholic Church play in the movement for Irish independence?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. Many of the central ideas of the Enlightenment remain a part of the dominant culture in the United States today, for example: confidence in human reason; demand for freedom of thought and speech; a reliance on mathematics and scientific approaches as ways of knowing reality; an vision of the world that recognized the value of non-Western cultures; a criticism of political authoritarianism; an emphasis on the uniqueness of the individual and the importance of the subjective. To what extent and how does your lived Catholic faith respond to and incorporate these ideas with the Gospel message?
2. It is often claimed that in Western societies religious belief and religious institutions are under assault by a militant secularism. What lesson can Christianity's history with explicitly anti-clerical and in some cases anti-Christian revolutionary movements teach us with regard to our contemporary concerns?

Lesson 3 – Handout 1
(Home Group Activity)

With reference to *A History of the Christian Tradition: From the Reformation to the Present* pp. 91-99 (Chapter 10)

- (a) What was the “Second Great Awakening” in the United States and what effects did it have?

- (b) What is trusteeism, why was it viewed by the institutional Catholic Church as problematic, and how did the Church deal with it?

- (c) When was the first plenary council of Baltimore and what decree of that council shaped the future of the Catholic Church in the United States in a unique way? How?

- (d) What was the first diocese in the United States? Who was its first bishop? What was the first Catholic college in the United States? What was the first Catholic Seminary in the United States?

- (e) What were some of the causes of the violent anti-Catholicism that occurred throughout the United States in the period between the Revolutionary War and the Civil War?

**Lesson 3 – Handout 2
(Expert Group 1)**

With reference to *A History of the Christian Tradition: From the Reformation to the Present* –
Chapter 11, Section entitled “Latin America”, pp. 100-104

- (a) What was the *Patronado Real* and how did it affect the life of the Catholic Church in Latin America?

- (b) By means of what sort of institutions was the Catholic Church implanted in the socio-cultural fabric of Latin America?

- (c) What role, if any, did the Church have in the independence movements in Latin America in the early nineteenth century?

- (d) What dispute between the newly independent republics in Latin America and the Catholic Church led to significant shortages in pastoral workers during the mid-nineteenth century?

Lesson 3 – Handout 3
(Expert Group 2)

With reference to *A History of the Christian Tradition: From the Reformation to the Present* – Chapter 11, Sections entitled “Africa”, “Asia” and “Oceania” pp.104-111

- (a) What relationship did European Christian missionaries to Africa in the nineteenth century have with the European colonizing powers?

- (b) What major issue did Christian missionaries (both Catholic and Protestant) confront in attempting to engage in missionary activity in India in the nineteenth century?

- (c) In what ways did Christian missionaries in Africa in the nineteenth century engage in a missionary strategy of seeing human development as integral to preaching the Gospel?

- (d) Who were the “secret Christians” of Japan and what were their origins and history?

Lesson 3 – Handout 4
(Expert Group 3)

With reference to *A History of the Christian Tradition: From the Reformation to the Present* –
Chapter 12, pp. 112-119

- (a) What is meant by the term “liberalism” as used in the nineteenth century? What effect did this socio-politico-philosophical movement have on the institution of the Catholic Church?
- (b) What events led ultramontanists to become ascendant in the Catholic Church in Western Europe in the late nineteenth century?
- (c) Describe the events that led to the loss of the Papal States and Pope Pius IX’s reaction to it.
- (d) What was the *syllabus of errors* and what effect did it have on the Catholic Church?
- (e) What major dogmatic teaching emerged from the First Vatican Council?
- (f) What was the *kulturkampf* and what effect did it have on the Catholic Church in German speaking or German dominated regions?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. The secret Christians of Japan lived for over 200 years without access to the outside world and without access to clergy. Can you image your community attempting the same thing today? What insights into your faith does such a thought experiment inspire?
2. Today we tend to take for granted an ultramontanist approach and view (and presume that it has always and everywhere been the case). How does now knowing that this view as an evolution in the Church's thinking and practice affect the way the institution of the papacy interacts with your daily lived faith?

**Lesson 4 – Handout 1
(Home Group Activity)**

With reference to *A History of the Christian Tradition: From the Reformation to the Present* pp. 135-138 (Beginning of Chapter 10)

(a) What major reform of the Roman curia did Pope Pius X undertake?

(b) What major reform of Canon Law did Pope Pius X undertake?

(c) What reforms to sacramental practice around the Eucharist did Pope Pius X undertake?

(d) In what ways did Pius X help to usher in the modern "liturgical movement"?

(e) How did Pius X promote greater education in the faith among both priests and laity?

Lesson 4 – Handout 2
(Expert Group 1)

With reference to *A History of the Christian Tradition: From the Reformation to the Present* –
Chapter 14, Section entitled “Reform Work” pp. 136-142

- (a) In the non-technical sense, what generally was understood by the term “modernism” in the early twentieth century?

- (b) What is modernism in the technical sense?

- (c) What were the names of the decree from the Holy Office and the encyclical from Pope Pius X that condemned modernism? When were they issued?

- (d) What was the “Oath Against Modernism” and who was required to take it?

- (e) What was “integral Catholicism” and in what way was it a reaction against modernism? What effect did its proponents have on Catholic intellectual life?

With reference to *A History of the Christian Tradition: From the Reformation to the Present –*
Chapter 15, pp.153-159

- (a) In classic Catholic thought, what were the necessary requirements for a war to be considered a just war?

- (b) What were the three main objectives of Pope Benedict XV vis-à-vis World War I?

- (c) What was Pope Benedict XV's 7-point plan for peace? Why was it not accepted?

- (d) What country saw to the Holy See's exclusion from the Peace process at the end of World War I? Why?

- (e) What two actions by Pope Benedict XV helped to lead to the reestablishment of relations between the Vatican and France and Italy respectively?

With reference to *The A History of the Christian Tradition: From the Reformation to the Present* – Chapter 16, Section entitled “Pius XII” and Chapter 17, Sections entitled “Emancipation” and “Final Solution”, pp. 172-175, 184-187

(a) What term did the Pope Pius XII use to describe the Catholic Church’s position during World War II? What did he mean by that term?

(b) What humanitarian efforts did the Catholic Church undertake during World War II?

(c) What role, if any, did Church institutions play in opposing the Nazi’s “final solution”? What role, if any, did individual Christians?

(d) What are the historico-political origins of the modern state of Israel? What role, if any, did the Nazi’s attempt at a “final solution” play in the creation of Israel? What role, if any, did the Catholic Church play in the creation of Israel?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. Many European Christians during World War II were forced to choose between surreptitious and covert small-scale efforts at lessening the evil effects of the war and associated atrocities or overt confrontation of and non-cooperation with evil. Do you see a similar dynamic at work anywhere in the world today? Are there any lessons for today to be learned from reflecting on the experiences of World War II?
2. The twentieth century saw severe systematic persecution of Catholics in numerous areas including Mexico, Civil War Era Spain, Nazi Germany, and Soviet Russia. Each of these locales produced people now officially recognized as martyrs by the Catholic Church. How does the presence of these people in the recognized communion of saints affect your efforts to live your spiritual life in this country at this time?

**Lesson 5 – Handout 1
(Home Group Activity)**

With reference to *A History of the Christian Tradition: From the Reformation to the Present* pp. 190-204
(Chapter 18)

- (a) What institutional presence was the single most important one for the Catholic Church in the United States in the period 1920-1960? Why?

- (b) What were some common characteristics of Catholic devotional life in the United States during this period?

- (c) Who were some influential figures and events regarding engagement by Catholics with the social issues of the day?

- (d) Who were some influential figures who sought to end racial segregation within the institutions of the Catholic Church?

- (e) What were some distinctive elements of the experience of Hispanics within the Catholic Church during this era?

With reference to *A History of the Christian Tradition: From the Reformation to the Present* –
Chapter 20, pp. 215-232

- (a) What was the “liturgical movement” in the late nineteenth and first half of the twentieth centuries? What were some of the important centers of this movement? What important reforms to the liturgy did this movement inspire during the 1950s?
- (b) What is the Ecumenical Movement? Who were some figures that were influential in promoting Catholic engagement with this movement?
- (c) What was “Catholic Action”? What 3-step process came to be identified with this movement?
- (d) What characterized the decade-long priest-worker experiment in France?
- (e) Who were some of the most important Catholic intellectual leaders in the years shortly before the Second Vatican Council?

With reference to *A History of the Christian Tradition: From the Reformation to the Present* –
Chapter 21, pp.233-248

- (a) Who announced and then convoked the Second Vatican Council? What were his goals for the Council?

- (b) What Pope saw the council through to a conclusion and what were his goals for the Council?

- (c) When the Council is described as being “pastoral” what is meant?

- (d) What major advance did the Council make with regard to ecumenism?

- (e) What major advance did the Council make with regard to inter-religious dialogue? In particular, what effect did this have on the relationship of the Catholic Church to the Jewish people?

- (f) What major advance did the Council make with regard to religious liberty? Who were some figures who were instrumental in seeing this through?

With reference to *A History of the Christian Tradition: From the Reformation to the Present* –
Chapter 22, Section entitled “Pope Paul VI”, pp. 249-256

- (a) What major institutional reforms did Pope Paul VI institute with regard to the Roman curia? The world-wide episcopacy? The college of cardinals?

- (b) What are some important elements of Pope Paul VI's corpus of social teaching?

- (c) Why did Pope Paul VI describe himself as a “pilgrim pope”?

- (d) What were some particularly significant gestures Pope Paul VI undertook in ecumenical outreach to the Orthodox?

- (e) What encyclical of Paul VI met significant opposition and lack of reception in many quarters of the Catholic Church? What did it teach and does it remain the authentic teaching of the Catholic Church today?

**Lesson 5 – Handout 5
(Expert Group 4)**

With reference to *The A History of the Christian Tradition: From the Reformation to the Present –*
Chapter 22, Section entitled “Pope John Paul II”, pp. 257-269

- (a) In 1978, how many years had it been since a non-Italian was elected pope?

- (b) Why is Pope John Paul II credited as having helped lead to the downfall of communism in Eastern Europe?

- (c) What were some of the institutional structures either initiated or embraced by Pope John Paul II that promoted a collegial ecclesiology?

- (d) What were some of the major institutional reforms undertaken by Pope John Paul II?

- (e) What are some of the major pastoral initiatives inaugurated by Pope John Paul II?

- (f) Where does John Paul II stand in terms of length in office?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. The basic idea behind most of the work of the Second Vatican Council was that the Church needed to engage the modern world and bring to it the light of the Gospel. In so doing, it needed to be able to speak to the modern world in a way that modern people were capable of understanding and that responded to their actual concerns and needs. As a twenty-first century Catholic Christian resident of the United States, how are you personally called to engage the society in which you live and bring to it the light of the Gospel?
2. Beginning with Pope Paul VI and continuing through every pope since, there has been a concerted effort to internationalize the institutional structures of the Catholic Church and de-emphasize a Eurocentric past. What lessons can we take from this for the Church in the United States, and in our local Archdiocese particularly, both characterized by a great deal of racial and ethnic diversity?

FTCM COURSE EVALUATION

Instructor's Name: _____ Course Title: **Church History 2 v3.0**

FTCM Center: _____ Your Name:(optional) _____

Please indicate the value of each of these methods as used in this course:

	Very Useful	Somewhat Useful	Not Useful	Not Applicable
Instructor's Lecture Portion				
Small Group Exercises				
Large Group Discussion Periods				
Question and Answer Periods				
Prayers				

Please rate the instructor and course as follows:

	Very Effective	Somewhat Effective	Not Effective	Not applicable
Instructor's ability to clearly explain difficult concepts				
Instructor's willingness/ ability to answer questions				
Instructor's ability to handle difficult people				
Use of the Catechism and Scripture in most lessons				
Overall rating of the Instructor				
Overall rating of content covered in the course				

Would you recommend this course to a friend? _____ Why or why not?