

CHURCH HISTORY (29 January 2015)

I. THE EARLY CHURCH

A. Bible Timeline

1. While Jesus walked the Earth
2. After Jesus: 3 waves of the growth/spreading of the Church
 - a) In Jerusalem
 - b) then: In Judea and Samaria
 - c) then: to the world

B. Jesus started it **CCC 874**

1. chose apostles **CCC 880; Matthew 4:18 – 22; Mark 1: 16 – 20; Luke 5: 1 – 11; John 1: 37 – 51**
2. chose Peter the 1st leader (pope) and gave him the keys to the kingdom **CCC 880 – 881; Matthew 16:13 – 20; Mark 8:27 – 30; Luke 9: 18 – 20; John 21:15 – 19**
 - a) **Matthew 16:13 – 20**

(1) ¹³Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, 'Who do people say that the Son of Man is?' ¹⁴And they said, 'Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.' ¹⁵He said to them, 'But who do you say that I am?' ¹⁶Simon Peter answered, 'You are the Messiah, the Son of the living God.' ¹⁷And Jesus answered him, 'Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. ¹⁸And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. ¹⁹I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.'

3. commissioned the Church's mission: **Matthew 28: 16 – 20; Mark 16:14;**
 - a) **Matthew 28: 16 – 20**

(1) ¹⁶Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷When they saw him, they worshipped him; but some doubted. ¹⁸And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. ¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'

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C. Pentecost: (In the 1st Wave in the Timeline)

1. the beginning of the Church as we know it : **Bokenkotter**, p. 17
2. How the disciples were left on the ascension of Christ
 - a) immediate leadership void and fear of persecution by the authorities who crucified Jesus
 - b) no written Gospels → not written until the Church was well and truly established
3. Holed up in a locked room for fear of the political authorities: **Acts 2: 1 – 43**
 - a) the Holy Spirit descended upon them and they began to praise God, proclaim the Word and prophesy, speaking in tongues
4. They exploded out of that room into Jerusalem and then the world
 - a) during the Jewish festival of Pentecost
 - b) Jews from all over the known world were in Jerusalem, speaking many different languages
 - c) The Jews understood the apostles in their own tongues
 - d) Thousands were converted to the Faith that day
5. From being a timid group huddling in fear, they went out boldly into the world, proclaiming the Word from that moment

D. What to do with the Gentiles and The Split from Judaism

1. Initially the apostles went out to evangelize the Jews, but Christianity ultimately became a Gentile religion
2. 1st converts were all Jewish and the Church started out as a sect of Judaism → Christians followed the Jewish Law and Temple practice **Bokenkotter**, p. 18
 - a) Jesus' teaching did not require them to break from the Mosaic Law
 - b) The Jewish authorities wanted to suppress the Christians but did not have the political clout → the common Jewish people looked favourably on the Christians because of their piety and observance of the Mosaic Law
3. Then, Jesus' disciples began to take their mission to the Gentiles → 2 reasons
 - a) Jews were not very open to the Word, whereas it spread like wildfire among the Gentiles
 - b) Christians began to preach that salvation was a gift from God and based on faith in Jesus Christ, as opposed to following the Law
4. St. Stephen martyred for preaching that (still in the 1st Wave in the timeline)
 - a) Publicly proclaimed that the Jews had not been faithful to the law
 - (1) **Acts 7: 51 – 53**
 - b) That salvation was based on faith in Jesus → minimized the importance of the Temple and the Law **Journey of Faith, The Early Church**
 - c) And St. Paul held their coats while they stoned Stephen
5. Initially, the mainly Jewish Church adopted a liberal attitude towards Gentile converts, but came to to have misgivings → the first major theological controversy in the Church: "what to do about the Gentiles?" **Bokenkotter**, p. 19
6. Sts. Peter and Paul moved Christianity away from requiring adherence to Jewish Law and towards evangelization of the Gentiles
 - a) St. Peter had a vision instructing him to associate with Gentiles and not to refrain from eating ritually unclean food **Acts 11: 1 – 18**
 - b) St. Paul had a conversion experience of the risen Jesus: **Acts 9: 1 – 22; Bokenkotter**, pp. 19 – 20 (2nd Wave in the Timeline)
 - (1) "realized that with the coming of Jesus the era of the Law had passed"
 - (2) **Phillippians 3: 8 – 9:**
 - ⁸More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his

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sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ⁹ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith.

(3) **Galatians 2: 16, 21 and 5:1:**

¹⁶yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law. . . .²¹I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing.

⁵For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

7. Dispute became bitter → Council of Jerusalem (49 A.D.): Peter and James convinced the Council that Gentiles could receive the Holy Spirit and become Christians, just as Jews can: **Acts 11: 1 – 18; Bokenkotter**, p. 20

a) **Acts 15:11:**

¹¹On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will.'

b) The compromise to pacify the Jewish traditionalists: Gentiles not to be bound by the Jewish Law but only to abstain from food offered in sacrifice to idols, fornication and the eating of meat with blood in it : **Bokenkotter**, p. 20; **Acts 15: 19 – 21:**

¹⁹Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God,²⁰ but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood.²¹For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues.'

8. "The Church officially shed her exclusively Jewish character and became potentially the Church of all humanity" **Bokenkotter**, p. 21

a) Paul, the great evangelist "stripped the Gospel of much of its Jewish character and adapted it to appeal to all humanity" **Bokenkotter**, p. 19

9. Eventually, the Christian Church and the Jews parted company

a) the Jewish religious leaders incorporated into their Temple liturgy concepts that could not be accepted by Christians (around 85 A.D.) **Bokenkotter**, p. 23

(1) Precluded Christians from also being Jewish

b) Eventually, Christians viewed a return to Judaism as apostasy (a renunciation of the Christian faith) **Bokenkotter**, p. 23

(1) **Hebrews**, especially **Hebrews 10**

10. Since the Gentiles were more open to the Word, this decision, with the work of Paul and others, allowed the Church to "spread with remarkable rapidity" **Bokenkotter**, p. 21, due to the political, social and cultural trends of the 1st Century world **Bokenkotter**, pp. 23 – 24

a) Favourable conditions due to the Roman dominance of the Mediterranean world → roads, communication systems, etc.

b) The world was at peace

c) The world was "spiritually [in] a time of extraordinary unrest": **Bokenkotter**, p. 24

d) And Christianity had a lot to offer → "clear and precise norms of conduct": and "the best answers to basic religious questions of the tortured soul" **Bokenkotter**, pp. 27 – 28

(1) Worship of the One God, Creator of all (not "crass idolatry")

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- (2) Emphasis on sexual control → monogamy and indissoluble marriage
- (3) Condemnation of greed, dishonesty and hedonism
- (4) "taught the individual to rely not on his own strength in the moral struggle but on the power of God's grace": **Bokenkotter**, p. 27
- (5) "assurance of liberation from sin, eternal resurrection and a motive to lead a life of faith, holiness, self-control, love and brotherliness":
Bokenkotter, p. 28

E. Early missionary activity

1. religion based on an obscure social and political "nobody" (Jesus) in a backwater of the Roman Empire (Judea) spread to much of the Roman Empire within a century
2. Peter and Paul
3. ultimately to Rome, the centre of the world (3rd Wave in the Timeline)
4. **map of expansion of the Christian Church**

F. The Epistles

1. In building the early Church, the apostles wrote to each other and the various Church communities
 - a) Most of the Epistles in the Canon are of St. Paul or his disciples
 - b) Also St. Peter and others

G. The writing of the Gospels

1. written 35 – 70 years after Jesus' death **Bokenkotter**, p. 8
 - a) drawing on an oral tradition
 - b) initially, the belief was that Jesus was returning right away → ultimately the Church came to realize this was not so
 - c) Mark was the 1st: just before fall of Jerusalem in 70 A.D.
 - d) 10 years later: Matthew and Luke
 - (1) based on Mark plus other material
 - e) ~ 100 A.D.: John
2. not historical in character, ie. not historically accurate in detail **Bokenkotter**, p. 8
 - a) there are contradictions on the historical details among the Gospels
 - b) not written as biographies but to convert unbelievers **Bokenkotter**, p. 8
 - c) based on actual words and deeds of Jesus
3. Celebration of the Eucharist → a constant from the beginning until now

H. Episcopal Church Structure → Bishops, Priests and Deacons

1. the "unique Christ-centered image of the early Church is revealed clearly in its two most important rituals" that did not really speak to the structure of the Church
Bokenkotter, pp. 29 – 30
 - a) celebration of the Eucharist
 - b) rite of Baptism → cleansing and conversion to the Faith
2. Church solved the problem of maintaining unity through 3 concepts: **Bokenkotter**, pp. 32 – 33
 - a) A "specially commissioned ministry based on a system of governance by elders and deacons": **Bokenkotter**, pp. 32 – 34
 - (1) groups of Christians lead by a group of leaders (bishops) → single bishop for each Church group (by about 160 A.D.)
 - (a) assisted by elders (became priests)
 - (b) deacons: served and fed the poor
 - (2) apostolic succession → the authority of all bishops came (and still comes) down to them directly from the apostles

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- b) a recognition of a limited body of writings as "Scripture": the Canon; **Bokenkotter**, Pp. 32, 34 – 35
- c) development of a creed: **Bokenkotter**, pp. 32, 35
- 3. groups of bishops came to be led by a primary bishop (a metropolitan) → coalesced into a few "suprametropolitan" bishops → Rome, Constantinople, Alexandria and Antioch (Council of Nicea, 325 A.D.): **Bokenkotter**, pp. 35 – 36, 138 – 140
 - a) the Bishop of Rome became the most influential

I. Persecution Within the Roman Empire

- 1. Until about 312 A.D. the main order of business for the Church was to organize and SURVIVE **Bokenkotter**, pp. 37 – 42
 - a) Continuous Roman persecution of Christians until then
 - (1) Emperor Nero (64 A.D.) → Emperor Diocletian (311 A.D.)
 - b) Rome tolerant of other religions but not Christianity because
 - (1) Christianity's aim was to replace all other religions: **Bokenkotter**, p. 37
 - (2) Christians were made the scapegoats for the degeneration of the Empire: **Bokenkotter**, pp. 38 – 39
- 2. around 311 A.D. → the rise of Emperor Constantine (Christian leanings, became Christian and was baptized on his deathbed) **Bokenkotter**, pp. 39 – 42
 - a) conversion experience just before the big battle that made Constantine the Emperor of the entire Empire in 312 A.D. → attributed victory to our Christian God
 - b) Roman policy of complete tolerance → Christian property returned
- 3. As time went on, Constantine went from tolerating pagan religions to favouring and promoting Christianity at their expense: **Bokenkotter**, pp. 41 – 42
 - a) Identified the interests of the Empire with those of Christianity
 - b) Intervened in Church affairs
 - c) Gave privileges to Christian clergy
- 4. By 380 A.D. the majority of Roman citizens were Christian and Christianity was declared the official religion of the Roman empire **Bokenkotter**, pp. 57, 62
- 5. After the persecution ended, the Church could turn from the struggle to survive to develop its theology and traditions

II. DEVELOPMENT OF THE CHURCH AFTER THE EARLY CHURCH

A. much of what developed into doctrine or dogma was in reaction to heresies that arose and were rejected over time → the Church mainly reacting to heresy

- 1. Eucharist: breaking bread "with a regular meal of ritual character" → an independent rite celebrated on Sunday with a service (reading and preaching) **Bokenkotter**, p. 43
 - a) the liturgy of the Mass began to develop
 - (1) incorporated pagan customs over time
 - b) always believed in the bread and wine becoming consecrated into the Body and Blood of Christ (transubstantiation) → became officially formulated as dogma in the Middle Ages **Bokenkotter**, p. 46
- 2. worship in homes → spacious churches with ornate altars **Bokenkotter**, p. 45
- 3. development of the clergy as a class distinct from laypersons (bishops, priests and deacons) **Bokenkotter**, pp. 53 – 55
 - a) started as married laypeople with worldly trades
 - b) withdrew more from the secular life as time went on
 - (1) became full time clergy paid by the Church → obligatory by the 4th Century
 - (2) development of celibacy requirement: sexual activity seen as incompatible with the sacred clerical state

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- (3) development of monasticism (a short step after the celibacy requirement)
4. religious orders of monks and nuns arose from monasticism → took the essentially urban Church out into the countryside **Bokenkotter**, pp. 102 – 105
5. development of the liturgical calendar **Bokenkotter**, p. 47
 - a) Sunday given special significance due to the Resurrection
 - b) Easter → differing methods of setting the date → the Sunday after the Jewish Passover
 - c) Pentecost and Epiphany
6. development of the sacrament of penance **Bokenkotter**, pp. 47 – 48
 - a) originally: absolution for sin only by baptism (ie. could not be forgiven again)
 - b) then: even after baptism, persons guilty of grave sin could be pardoned after public acknowledgment of sin and long, public process of penance
 - c) eventually: Celtic development of private sacrament of reconciliation leading to absolution on a frequent basis
7. development of doctrine through ecumenical councils **Bokenkotter**, pp. 51 – 52
 - a) starting with the Nicea in 325
 - (1) Nicene Creed and the doctrine of the Holy Trinity
 - (2) Confirmed by Council of Constantinople in 381
8. Eventually all bishops under one bishop (doctrine of papal supremacy) → the Bishop of Rome (Pope): **Bokenkotter**, pp. 35 – 36, 84 – 93, 121 - 133
 - a) Special status as the see of Sts. Peter and Paul
 - b) The centre of the Empire
 - c) Church power became centralized in Rome under the Popes by ~ the 12th Century: **Bokenkotter**, pp. 121

B. Tension Between Church and Secular Governments

1. The Church became involved with secular concerns → power struggles with secular governments
2. Fall of the Roman Empire left the Church as the only structured organization left in many areas → effectively became the secular government in some places (including Rome)
 - a) The Church governed the Papal States in Italy until 1870 (until the Vatican was ceded back to the Church as its own country by Mussolini in 1929): **Bokenkotter**, pp. 386 – 387)
3. Even after secular nations developed, the Church remained very influential with the secular governments
 - a) Asserted authority over moral matters → Christ's Kingdom on Earth
 - b) Asserted power to excommunicate world leaders, interdict nations, arbitrate disputes between secular governments
4. The Church was also influenced by secular governments
 - a) World leaders would use their secular power to support factions within the Church
 - b) Rise of the concept that world leaders having the power to appoint clergy (especially bishops) who had originally been elected by members of the Church
 - c) Pope Gregory VII effectively began to assert the Church's power to appoint clergy ~ 1075 **Bokenkotter**, pp. 116 – 120
 - (1) Though world governments influenced the Church's choices
 - (2) Initially, returned the concept of the election of bishops by the local Church → eventually developed into appointment by the Pope by the 14th Century: **Bokenkotter**, p. 125

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5. Power struggle between Church and secular states became the backdrop of the history of Europe into the modern age: **Bokenkotter**, pp. 110 – 192
 - a) Especially within the Holy Roman Empire (starting in 800): a confederation of world governments with a common Faith → the Catholic Church **Bokenkotter**, pp. 108 – 111
 6. Initially, the Church had a monopoly on higher education
 - a) Most major European universities were founded by the Church
 - b) Initially, only people preparing for or ordained into the priesthood attended
 - c) People wanting to be educated to get ahead had to go into the Church
- C. 1058: Division Of The Eastern And Western Churches **Bokenkotter**, pp. 134 – 141**
1. over time the Roman Empire became two empires with different Emperors
 - a) Western → capital: Rome → collapsed first
 - b) Eastern → capital Constantinople (Istanbul)
 2. Supremacy of 2 of the supermetropolitan bishops (patriarchates) (Rome and Constantinople)
 - a) The others were conquered by the Muslims
 3. division between East and West developed into schism (separation of the 2 Churches) 1054 – 1058
 - a) official reason: Roman addition of *Filioque* to the Creed
 - (1) Roman: the Spirit proceeds from both the Father and the Son
 - (2) Eastern: the Spirit proceeds from the Father through the Son
 - b) Also political issues between Eastern and Western formerly Roman world governments
 4. some Eastern churches returned to the Roman fold: 1439 (Eastern Rite Catholics)
- D. 14TH Century: The Great Schism And The Avignon Popes: **Bokenkotter**, pp. 173 – 192**
1. Power struggles between the Church (under the Popes) and world government continued and escalated
 - a) Popes excommunicating world leaders and world leaders capturing and deposing Popes
 2. 1305: Pope Clement V moved the papal court to Avignon, France: **Bokenkotter**, p. 182
 - a) intended as a temporary measure to distance it from a king and his troops
 3. papacy returned to Rome after almost 70 years in 1367 but the Great Schism erupted **Bokenkotter**, pp. 184 – 18
 - a) a 40 year dispute within the Church as to who was the rightful pope
 - b) rivalry between one line of Popes based in Avignon and another line of Popes in Rome
 - (1) secular governments and their armies choosing sides
 - c) 1414: agreement to have an ecumenical council in Constance to attempt to choose one Pope → failed
 - (1) council denounced both the Avignon and Roman popes and appointed a 3rd Pope → giving rise to three competing lines of popes

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4. resolved in 1417 with agreement as to one Pope: Martin V **Bokenkotter**, p. 192
 - a) officially, the Church today only recognizes one line of popes through time

E. The Reformation and Counter-Reformation: *Bokenkotter*, pp. 208 – 256

1. Over time with the descent of the Church into secular affairs, corruption arose within the Church → part of the reason for the split of the Protestants from the Church
2. The Reformation (***Bokenkotter***, pp. 208 – 238): groups of Christians broke away from the Catholic church and adherence to the Pope (Protestants), starting with Martin Luther in 1517 ***Bokenkotter***, p. 215
3. Luther attacked both Catholic doctrine and certain corrupt practices in the Church
 - a) Mainly, the practice of the sale of indulgences (forgiveness of sin in return for a good deed or the payment of money), especially a campaign of a German bishop to raise money for his diocese and the building of a church ***Bokenkotter***, pp. 214 – 215
 - b) Eventually, Luther became more radical denied the supremacy of the Pope and the authority of ecumenical councils → made him a heretic ***Bokenkotter***, p. 217
4. Luther's ideas caught on with many people and rulers, starting in Germany but ultimately spreading throughout Europe ***Bokenkotter***, pp. 219 – 220
 - a) Motives of those who chose sides not entirely religious → eg. local rulers wanting to grab the property of the Church in their area for their own and/or wanting to gain total control of their affairs without interference or influence of the Church
 - (1) Henry VIII of England broke from the Roman Church when it refused to annul his 1st marriage → English Catholicism not subject to the Roman Church → protestant Churches in England ***Bokenkotter***, p. 222
 - b) World rulers organized militarily → plunged Europe into a series of religious wars over time
5. The Counter-Reformation (***Bokenkotter***, pp. 239 – 256): a period of intense internal reform within the Church, starting in the 16th Century
 - a) Some of the reforms began before Luther but many were in response to or happened faster after the Protestant split ***Bokenkotter***, p. 239
6. Counter-Reformation included the Council of Trent 1545 – 1563 initiated by Pope Paul III → a series of decrees re Church doctrine ***Bokenkotter***, pp. 241 – 247
 - a) "defined the key doctrines of the Church; and it set the whole Church on the path of reform": ***Bokenkotter***, p. 244
 - (1) Much of which lasted until the 1960's and Vatican II
 - b) Drew a line between Protestant beliefs and Catholic doctrine ***Bokenkotter***, p. 242
 - c) Asserted much Catholic doctrine, eg. the sacraments, the priesthood, the hierarchical structure of the Church, transubstantiation, etc. ***Bokenkotter***, p. 242
 - d) Acknowledged papal supremacy and gave the Pope more control over the Church ***Bokenkotter***, p. 243
 - (1) Unfortunately, minimized the role of the laity in the administration of the Church

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- e) Reformed and standardized the form of Mass (*Missale Romanum*, 1570) which lasted until the 1960's → the Tridentine Mass in Latin **Bokenkotter**, p. 244

7. Reformation Map

F. The Second Vatican Council: "Vatican II": *Bokenkotter*, pp. 306 – 428

1. initiated by Pope John XXIII in 1959 and was continued under Pope Paul VI in 1963
2. "the most important religious event of the Twentieth Century to date" **Bokenkotter**, p. 405
 - a) four 3-month sessions over 4 years involving 2,399 bishops
 - b) "produced far-reaching changes in Catholic communities around the world" **Bokenkotter**, p. 405
3. Changes in the liturgy
 - a) Tridentine Mass replaced **Bokenkotter**, pp. 406,
 - (1) New Order of Mass
 - (2) Said in the vernacular
 - b) Altar moved inward from the front wall of the Church
 - (1) Priest and congregation face the altar
 - c) November 2011: New English translation of the Roman Missal
4. Changes in Church structure **Bokenkotter**, p. 406
 - a) Away from a "legalistic" view of a "pyramidal structure to the Church as the whole people of God" **Bokenkotter**, p.406
 - (1) Equality of all in terms of vocation, dignity and commitment
 - (2) Role of the Church to provide service to the community
 - (3) Collegial relationship of Pope and bishops
 - b) Increased involvement of more people (including laity) in Church decision making
5. Change in attitude/approach to other Christians **Bokenkotter**, p. 407
 - a) Goal no longer to return Protestants to the fold but the "reunion of all the separated brethren" recognizing the status of their church communities **Bokenkotter**, p. 407
6. "Greater regard for the historical dimension in the Church's faith and life" **Bokenkotter**, p. 407 → recognition that all of the Church's traditions have been conditioned by history (ie. developed over time and did not exist since the apostles but only discovered over time)
7. "Call for dialogue with the modern secular world" **Bokenkotter**, p. 408
 - a) the Church is to serve humanity and find common ground
8. The Church is still sorting stuff out in the aftermath of Vatican II: **Bokenkotter**, pp. 409 *et seq*
 - a) Lifting of the excommunication of the Lefebvrists
 - b) Allowing groups of Anglicans to become Catholics and retain the major elements of their liturgy: the "Anglican Ordinariates"
 - (1) As was done with the Orthodox communities which rejoined the Church in the 1400's
 - (2) including because of views on
 - (a) homosexuality within the church
 - (b) ordination of women
 - (3) October 2007: the Traditional Anglican Communion petitioned Rome to join the Catholic Church
 - (4) 20Oct09: accepted by the Catholic Church → announced by both the Catholic Church and the (Anglican) Archbishop of Canterbury
 - (5) since then some Anglican congregations and religious have become Catholic (including in Canada)

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- (a) 12Mar10 the Anglican Catholic Church of Canada requested the creation of an Anglican Ordinariate for Canada
- (b) St. John the Evangelist in Calgary
- c) New English translation of the Roman Missal in Nov11

G. Important Recent Events In Church History

1. New English translation of the Roman Missal in Nov11

2. Pope Benedict XVI's resignation

- a) elected Pope by a conclave of cardinals on 19 April 2005
 - (1) after the death of Pope John Paul II
- b) 11 February 2013, announced his resignation
 - (1) citing a "lack of strength of mind and body" due to his advanced age
 - (a) was almost 86
 - (b) "I am well aware that this ministry, due to its essential spiritual nature, must be carried out not only with words and deeds, but no less with prayer and suffering. However, in today's world, subject to so many rapid changes and shaken by questions of deep relevance for the life of faith, in order to govern the barque of Saint Peter and proclaim the Gospel, both strength of mind and body are necessary, strength which in the last few months, has deteriorated in me to the extent that I have had to recognize my incapacity to adequately fulfill the ministry entrusted to me."
 - (i) http://en.radiovaticana.va/storico/2013/02/11/pope_benedict_xvi_announces_his_resignation_at_end_of_month/en1-663815
 - (2) resignation became effective on 28 February 2013.
 - (3) Under Canon law, Popes can resign: **M.E. Bunson, *Pope Francis* (2013, Our Sunday Visitor)**
 - (a) only 2 requirements
 - (i) the pope must act in full freedom
 - (ii) The resignation must be made manifest in a public fashion
 - (b) Pope does not need approval from anyone → nobody needs to accept and nobody needs to receive or approve of his resignation
 - c) now Pope emeritus
 - (1) lives in the Mater Ecclesiae monastery within the Vatican

3. Pope Francis

- a) Cardinal Jorge Mario Bergoglio
 - (1) born in Argentina of Italian parents
 - (2) Archbishop of Buenos Aires, Argentina
 - (3) a Jesuit
 - (4) http://en.wikipedia.org/wiki/Pope_Francis
- b) elected Pope 13 March 2013
- c) motto: Miserando atque Eligendo: "compassion and choosing"
- d) Time magazine: "the people's Pope"
<http://poy.time.com/2013/12/11/person-of-the-year-pope-francis-the-peoples-pope/>
 - (1) Person of the Year for 2013
 - (2) brings hope to many, Catholics and non-Catholics alike
 - (3) dispensed with many formalities and trappings of power

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- (4) moving swiftly and surely to deal with the Church's problems
 - (a) including the Vatican bank
 - (b) a skilled administrator
- (5) not changing any Church dogma but his focus is on ministering to the marginalized
 - (a) washing the feet of prisoners
 - (b) focus on trying to bring people into the fold by loving them and trying to understand them
 - (i) "The teaching of the church ... is clear" —"it is not necessary to talk about those issues all the time."
- (6) *Time* magazine: "Francis could bring the church into a new relationship with its critics and dissidents—agreeing to disagree about issues that divide them while cooperating in the urgent mission of spreading mercy—he might unleash untold good."

III. Conclusion

A. "Change has been a constant in the history of the Church" Bokenkotter

- 1. certain teachings have developed and changed
- 2. the truth does not change
- 3. we are the Body of Christ and we change through time → so does the Church
 - a) the head (Christ) never changes

B. Survived 2000 years, the Borgia Popes, etc. → the Holy Spirit must be involved

IV. DISCUSSION AFTER LECTURE

A. In what time of Church history would you choose to live, apart from when Jesus walked the Earth?

V. Prayer for the Pope

- A. Let us pray for Francis the Pope.
- B. May the Lord preserve him, give him a long life, make him blessed upon the earth, and may the Lord not hand him over to the power of his enemies.
- C. May your hand be upon your holy servant and upon your son whom you have anointed.
- D. Let us pray. O God, the Pastor and Ruler of all the faithful, look down, in your mercy, upon your servant, Francis, whom you have appointed to preside over your Church; and grant, we beseech you, that both by word and example, he may edify all those under his charge; so that, with the flock entrusted to him, he may arrive at length unto life everlasting. Through Christ our Lord.
- E. Amen.
- F. adapted from: <http://www.catholicity.com/prayer/prayer-for-the-pope.html>