

## 5-3-1 Assignment- Gonzalez, Essential Guide, Chapter 9

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### Questions

1. At the high point of modernity, it was believed that humankind was approaching a glorious time of abundance and \_\_\_\_\_.
2. Throughout the nineteenth century and a good part of the twentieth century, the colonizing powers sought to justify their enterprise on what grounds?
3. With entire forests disappearing, great rivers becoming chemical sewers, and most populated areas where breathing even became dangerous, all this gave rise to the growing suspicion that the globe was incapable of sustaining the sort of human life that \_\_\_\_\_ had enthusiastically promised and promoted.
4. What traditions showed themselves capable of strengthening and sustaining faith even in such difficult circumstances of strong pressure from governments and refusal to adapt to the demands of modernity that many in the West did not appreciate?
5. What was the main reason that the Second Vatican Council was called?

### Answers

1. At the high point of modernity, it was believed that humankind was approaching a glorious time of abundance and joy.
2. The colonizing powers sought to justify their enterprise on moral and religious grounds.
3. Modernity.
4. Liturgical and catechetical traditions of orthodoxy.
5. With the election of John XXIII, he saw the need to open the church to the contemporary world and to respond to the real needs of the people.

### Terms

Pentecostal Movement- one of the most remarkable manifestations of the tendency of the “younger” churches claiming their autonomy and their right and obligation to interpret the gospel within their own context and from their own perspective in Latin America.

Martin Luther King, Jr.- one of the main leaders for the struggle for the civil rights of African Americans that led to opportunities for radical obedience—that is, obedience to God and disobedience to unjust human laws—similar to those provided by Nazism in Europe.

“Manifest destiny”- the doctrine of the United States that often played a similar role to “the white man’s burden” that sought to take the benefits of modernity to the more “backward” peoples of the world and even to do this by force if it were necessary.

## Summary

The twentieth century showed that “*the supposed promise of modernity was but a dream*” (89). Sadly, colonization sought to justify itself through “moral and religious grounds” and also through the justification “that eventually all humanity would benefit from the progress brought about by the colonizers” (89-90). The Russian and other Eastern churches were able to survive and be strengthened by “liturgical and catechetical traditions of orthodoxy, which many in the West did not appreciate” at this time, and our globe for the first time experienced tragic physical consequences due to humanity’s pursuit of modernity (91). On the brighter side, “*a new sort of ecumenism*” arose through “younger churches” and missions movements that sought to unite the whole body of Christ throughout the world and with “the most important of these conferences” that “took place in Edinburgh, Scotland, in 1910” (94). During this century, the “younger” churches, ethnic and cultural minorities, and women of all races became successful in giving rise to their own voices (93).