

FROM CHRISTENDOM TO APOSTOLIC MISSION

Session One

Introduction

We are living in a “change of ages,” in which the Church’s perennial responsibility to adapt to cultural realities is all the more urgent.

Questions for Understanding

- What is the task of every generation? (p. 1)
- What two things make "New Evangelization" new? (p. 2)
- Why do the authors say that the dominant "wound" affecting the Body of Christ is of an intellectual nature rather than a moral one? (p. 4)
- What helps to "understand and fend off the false gospels" of our day? (p. 5)

Questions for Discussion & Action

- “Taking the temperature” in our parish/school/family: where are we at?
- What are our current pastoral & evangelical strategies?

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Session One - Continued

Chapter One: The Place of a Ruling Imaginative Vision in Human Cultures

Every person and indeed every culture operates with a given set of assumptions about the nature of reality: a worldview or imaginative vision; our culture is transitioning from a place in which Christianity is the dominant cultural influence ("Christendom") to one in which it is merely one influence among others ("Apostolic age").

Questions for Understanding

- What do the authors mean by an "imaginative vision"? (p. 8)
- How do you answer the question, "Are things going in the right direction?" What does that reveal to you about your "imaginative vision"?
- What is the general critique of education? (p. 12)
- Briefly, what do the authors mean by a "Christendom culture"? (p. 13)
- Which of the situations offered had an "imaginative vision" more ready to accept the Gospel? Why? (p. 15-17)

- Can you think of an instance where how you saw influenced how you felt, and therefore, what you did?

Questions for Discussion & Action

- If you polled your parish/school/family about “how are things going?” what do you think are the subconscious criteria that people would use to answer that question? Finances? Physical health? Relationships? Spiritual vitality? Other? Which would be most important?
- What are the ways in which our larger culture does and does not correspond with the Catholic imagination?