

## Chapter 1 : History of the Catholic Church in the United States

*Welcome to the Evangelical Lutheran Church in America (ELCA). The ELCA is a church of about 4 million members who actively participate in God's work in the world. We believe that we are freed in Christ to serve and love our neighbor.*

Statistics and Reasons for Church Decline [http:](http://) This is evidenced by what is going on in our culture and in our church. Most of the statistics tell us that Be sure you know the condition of your flocks, give careful attention to your herds. And now, over half way through the first decade of the 21st century, we are seeing the figures drop even more! What is Going on with the Church in America? This translates into the realization that people are leaving the church. From our research, we have found that they are leaving as hurting and wounded victims-of some kind of abuse, disillusionment, or just plain neglect! Why are they not coming? However, what constitutes a Christian or a churchgoer is the question. One study that I did between and had surprising results. I found that church attendance may be half what those survey results stated. But, when we started to count people from denominational reports and compare to census data and University research data, the numbers that were originally declared dropped by half! The reason why the other research is variant is due to how they ask the questions. I sought frequency over just attending. I deem frequency as at least 2 times a month as opposed to two to three times a year indicated by other statistical research. Soon, we can catch up with Europe, which is currently "enjoying" two to four percent of its population in regular Church attendance. By the time these predictions come to pass, Europe may have no significant Church presence at all. Now, I can gladly say many churches and denominational groups are growing such as the Calvary Chapel, Assemblies of God, and other Evangelical churches; even the one I pastor is growing. Nevertheless, we see a major problem here. What we hear as responses from most of our church leaders are the excuses of "cultural decay" and "changing values" and that "the average American views the church with little regard. The bigger question seems to be what led up to these "symptoms? There is more to it than changing values; after all, a change in values has a root cause. A symptom is usually caused by a systemic disease or an explicit psychological problem. Perhaps, the "so called" Evangelists who are seen on TV, living lavish lifestyles while preaching a message that does not conform to how the average person lives or one based on biblical precepts have disillusioned many people. It could be persons who grew up in a church only to be treated with contempt and insolence by the very church they thought would love and care for them. Thus, they left their church hurt and feeling betrayed. The average American sees the preaching by some church leaders with a harsh reaction against the morally corrupt political figures backed by some Christians and the further twisting of the media , yet the same average person see these same leaders as seemingly tolerating his or her own moral misdeeds whether true or not. Coupled with all this is the hurt and resentment that builds over time, and turns into a wedge, leveraging the one-time church attendee into a church neglecter and even a church hater. It can happen because of childhood experiences, or perhaps a first time visit to a church where one was shunned, belittled, or treated with contempt or disrespect, or just ignored after working up the courage to go. It could be a one-time incident or a lifetime of abuse. Whatever the reason or the excuse, the result is alienation. Yes, there is personal responsibility, but I believe we can be better! When the hurt builds because it was not diffused by a simple effort of contact and care, these people may never come back to their home church-or any church. The statistics tell us; this is true in any church and why many are failing! I first heard of this statistic when I was in seminary, and even from my "hero," J. Vernon McGee, whom I visited as often as possible. I remember a conversation I had with Francis Schaeffer; he often said he believed a strong percentage of people in the church were not Christians, that they only go for show! At first I did not believe it could be a significant percentage, but after years of pastoral experience, I now know this to be fact. The Typical Excuses Let us not become conceited, provoking and envying each other. These areas are in the realm of vision, leadership, evangelism efforts, communication, church mentality, capital, child care, youth programs, and being seeker-sensitive. When these key areas are not functioning, the existing people will leave and others will not come. In my own research, I too found the same results. In addition, when our teaching is not tied into the

needs of our people, we are failing to contextualize the message to the community. Then, the people will get the feeling that the teaching or the church is not informative, in-depth, or relevant to them, thus they are not receiving anything worthwhile from which they can grow or use in their daily lives. From these excuses of moral decline and the harsh poles of declining cultural relativism of the church, we hear the cry of reform in the areas of worship and outreach; but, are these truly the areas of greatest concern? What is the root cause that has driven a wedge in our cultural identity? I do not believe people are dropping off in mass numbers because they do not like wearing ties to church, singing hymns, or the various Christian scandals. There is something more lurking under the surface. In addition, the church seems to be blind to what is really going on under its very nose. Another big turn off is being overly money-orientated so that people feel the church wants their money but not them. The rest are more superficial in comparison although most certainly needed. Yes, each of these areas is "mission critical" to build a healthy church, but again, these are only symptoms of what is really wrong, symptoms of a bigger and deeper problem. They neuter the power and purpose of the Church to which Christ called us. When discipleship and instruction are ignored, He is ignored! We are seeing that Evangelicals are losing their way by moving away from His Way, as the building of people to serve and be involved in the church becomes more and more absent as well as real Christian involvement with the community. If there is not solid biblical instruction, there will be no conviction or learning of what we are and can do. The real problem is not solved by watering the Bible down; rather, it is heightened by making it practical and understandable to people. We can still unpack its precepts and teach it fervently and reverently. Yes, I believe we do need to do a better job at reaching people. Changing some methodologies, and being creative is a good approach with which to start, but it does not solve the main problem! These are not the core issues on why people are finding other various activities to fill the Sunday time slot! Yes, we do need to re-think our methods without compromising the message. The church regards the guitar and keyboard as of the Devil while at the same time producing boring lectures and monotone messages in the King James language. Then we wonder where all the people are. Something needs to change. But, again, this is not the main problem! The problem is not that theater style is more conducive to people than the historical architecture of gothic design or thinking, or that chairs are better than pews, or storefronts better than the A-frames and cathedrals. It is not about a lack of parking, of drama, or of power point presentations. The problem is that the church has lost its way; we have fallen off the path that Christ has for us. Either we reform, and let the Lord use us to usher in revival theologically speaking, He does not need us, but God, through history, has usually used people in His plan, or we will be like a bad science fiction movie where religion is a relic of the past! How does this relate to Church Growth? This is factoring in the mega church trend. There are many reasons why some churches grow while others remain small. One of the main reasons a church does not grow is that the church does not want to. The church has little desire for change; they are complacent and many tend not to take their pastors seriously. If a church does not like change, then calls a pastor into their fold who wants to change, the results will be one of two avenues. The first avenue is that prayer will become the focus and that church will capture a vision, surrendering themselves to the Lordship of Christ and the power of the Holy Spirit. Then, they will grow and will be blessed. But, what typically happens is avenue two where prayer is ignored or superficial and eventually the church gangs up against the pastor and forces him out, as our data supports. Usually, this process is not overt or overnight-that is, they are not in his front yard burning down a cross or carrying torches. What a congregation tends to do is belittle the pastor, not respecting him or her; therefore, they do not have to hear what the pastor has to say, because it is irrelevant. After all, you do not have to listen to someone you do not respect. If you do not like the person, then obviously God is not going to use them to communicate the truth to you. It is imperative we understand that growth statistics are just one aspect of an indicator of a healthy church. True success is being obedient to what God has called us to do and realizing that although we are responsible to serve, we are not responsible for the results. Our surrender to the will of God over our will and desires equals success; we are called to have the focus that God has and the passion and prayer to follow through. These are the marks of a successful church leader. Church growth statistics say that visitors in a church will decide in the first few minutes whether or not they will come back. So, the inference is that the visitor will be most impacted by how they are greeted, which will determine how they respond and connect to

the rest of the church. Even if you have the best teaching and worship in the world, people will not stay where they are not welcomed. First impressions are critical. If the church does not have a friendly atmosphere, then it will slowly die from its unkindness. Kindness is a very important Fruit of the Spirit that must manifest itself from the parking lot to the restrooms, or you will be sitting in a pew or theater chair by yourself. When the church is infighting and the pastor is dazed and confused from the warfare, it is the visitors and potential members who become the collateral damage! The bottom line is this: If we do not have a desire to pursue the will of God, we have to ask ourselves why and what is in the way. Mostly, if not all of the time, it is the desire of the sin of pride that blocks us. Sometimes, we may not recognize sin and will perhaps rationalize it away.

### Chapter 2 : 15 biggest megachurches in America | Deseret News

*This is a list of the largest megachurch churches in the United States with more than 2, members. The Hartford Institute's database lists more than 1, such Protestant and Evangelical churches in the United States.*

Megachurches are more than just your regular pulpit and pew church. Going to a megachurch is a rising trend in the United States. In , a survey by Harvard Institute of Religion Research found that six million people “ about 10 percent of churchgoers surveyed “ attended churches with more than 2, attendees. But more people are giving megachurches a chance. Here are 15 different megachurches from across the country that are too cool not to talk about. Thanks to Sermon Central , a religious resources website, for providing many of the statistics. Lakewood Church Pastor Joel Osteen, who has been somewhat of a celebrity sensation himself, is leading the charge when it comes to Lakewood. The non-denominational Christian church in Houston, Texas currently averages 43, in attendance. Pastor Ed Young leads the church, which is also located in Houston. The church, led by Pastor Andy Stanley, sometimes calls in musical artists to entertain its religious audience. The church is very focused on getting people involved and, much like other megachurches, brings in musical artists to get its messages across. You can watch live as pastor Craig Groeschel presents to 20, believers. The church draws in 20, members to its sermons. Its website is also especially noteworthy. The church promotes different events, its Twitter feed and even on-demand videos of sermons. The church boasts a breathtaking online experience, as well as a variety of different online messages, for users to watch. Drawing in 19, members, Warren has led his church to skyrocketing popularity in recent years. This church is extremely community-based on its website, offering different blog posts and events. Woodlands Church , located in The Woodlands, Texas, calls in 16, people to their sermons. More than 16, people pack in to see Stone talk. The church also has other congregations opening up in places like Indiana, Oldham and Southwest. One interesting fact that the church offers is a prayer recording feature, allowing members to call in and hear a prayer on request. NorthRidge Church , headed by pastor Brad Powell, is the right one for you. NorthRidge promotes family talks and events, as well as an array of online clips for believers to watch.

## Chapter 3 : Statistics and Reasons for Church Decline

*The Orthodox Church in America The Mission of The Orthodox Church in America, the local autocephalous Orthodox Christian Church, is to be faithful in fulfilling the commandment of Christ to "Go into all the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit ".*

Americans are attending church less, and more people are experiencing and practicing their faith outside of its four walls. Millennials in particular are coming of age at a time of great skepticism and cynicism toward institutions—particularly the church. Add to this the broader secularizing trend in American culture, and a growing antagonism toward faith claims, and these are uncertain times for the U. Some believe the Constitution gives special treatment or preference to Christianity, but others make their claims based on sheer numbers—and they have a point: Most people in this country identify as Christian. Attending Church Is a Good Indicator of Faith Practice Even though a majority of Americans identify as Christian and say religious faith is very important in their life, these huge proportions belie the much smaller number of Americans who regularly practice their faith. When a variable like church attendance is added to the mix, a majority becomes the minority. Barna researchers argue this represents a more accurate picture of Christian faith in America, one that reflects the reality of a secularizing nation. If an individual meets 60 percent or more of a set of factors, which includes things like disbelief in God or identifying as atheist or agnostic, and they do not participate in practices such as Bible reading, prayer and church attendance full description below , they are considered post-Christian. Whether their church is large or small, charismatic or traditional, significant numbers of Americans sit in the pews each Sunday to worship together. Unchurched adults, on the other hand, have not attended a service in the past six months. They may be dechurched, meaning they once attended regularly, or purely unchurched, meaning they have never been involved in a Christian faith community. The latter of the three, which we might also call justice and personal charity, is one of the pillars of a healthy spiritual life. Though residents in some cities are more generous than others , Americans give to churches more than any nonprofit organization. In fact, practicing Christians tend to be more generous overall than their secular counterparts: Americans Express Their Faith in a Variety of Ways While regular church attendance is a reliable indicator of faithful Christian practice, many Americans choose to experience and express their faith in a variety of other ways, the most common of which is prayer. This maps fairly well onto the 73 percent who self-identify as Christian. Evangelicals Are a Small but Influential Group Classifications and metrics are vital to understanding the religious makeup of the United States. These individuals have made a personal commitment to Jesus Christ that is still important in their life today and believe that, when they die, they will go to heaven because they have confessed their sins and accepted Jesus Christ as their savior. They believe the Bible is accurate in all the principles it teaches and have read the Scriptures within the past week. This old adage appears to have the support of most Americans. Comment on this research and follow our work: A total of 5, interviews were conducted among a random sample of U. The sample error is plus or minus one percentage point at percent confidence level. Have made a personal commitment to Jesus Christ that is still important in their life today and believe that, when they die, they will go to heaven because they have confessed their sins and accepted Jesus Christ as their savior. Meet the born again criteria plus seven other conditions. Being classified as an evangelical is not dependent upon church attendance or the denominational affiliation of the church attended. Those who attend a religious service at least once a month, who say their faith is very important in their lives and self-identify as a Christian Non-practicing Christian: Those who self-identify as a Christian but do not qualify as a practicing Christian Post-Christian: Located in Ventura, California, Barna Group has been conducting and analyzing primary research to understand cultural trends related to values, beliefs, attitudes and behaviors since

### Chapter 4 : Anglican Church in America | USA | orthodox episcopal Church

*In this seven-minute clip, Pastor John speaks directly to the hearts of Christians who feel increasingly unwelcome and alien in the America we know today. Stop expecting everything to go well. Stop expecting everything to go well.*

Colonial era[ edit ] St. The Episcopal Church has its origins in the Church of England in the American colonies , and it stresses continuity with the early universal Western Church and claims to maintain apostolic succession though the Catholic and Orthodox churches do not recognize this claim. The tower of Jamestown Church c. The Jamestown church building itself is a modern reconstruction. On the eve of Revolution about independent congregations were reported[ by whom? Bruton Parish Church in Colonial Williamsburg , established in The current building was completed in Revolutionary era[ edit ] Embracing the symbols of the British presence in the American colonies, such as the monarchy, the episcopate, and even the language of the Book of Common Prayer, the Church of England almost drove itself to extinction during the upheaval of the American Revolution. While many Patriots were suspicious of Loyalism in the church, about three-quarters of the signers of the Declaration of Independence were nominally Anglican laymen, including Thomas Jefferson , William Paca , and George Wythe. Old North Church in Boston. Inspired by the work of Christopher Wren , it was completed in Of the approximately three hundred clergy in the Church of England in America between and , over 80 percent in New England, New York, and New Jersey were loyalists. This is in contrast to the less than 23 percent loyalist clergy in the four southern colonies. Anglican clergy were obliged to swear allegiance to the king as well as to pray for the king, the royal family, and the British Parliament. Trinity Church in Swedesboro, New Jersey. Originally serving a Church of Sweden congregation, it became an Episcopal church in , when this building was completed. When the clergy of Connecticut elected Samuel Seabury as their bishop in , he sought consecration in England. By , the church had succeeded in translating episcopacy to America and in revising the Book of Common Prayer to reflect American political realities. Later, through the efforts of Bishop Philander Chase of Ohio, Americans successfully sought material assistance from England for the purpose of training Episcopal clergy. The development of the Protestant Episcopal Church provides an example of how Americans in the early republic maintained important cultural ties with England. Thus there are two branches of Apostolic succession for the American bishops: All bishops in the American Church are ordained by at least three bishops. One can trace the succession of each back to Seabury, White and Provoost. See Succession of Bishops of the Episcopal Church. The Episcopal Church was formally separated from the Church of England in so that clergy would not be required to accept the supremacy of the British monarch. A revised version of the Book of Common Prayer was written for the new church that same year. Madison was consecrated in by the Archbishop of Canterbury and two other Church of England bishops. He was the first bishop of the Episcopal Church ordained and consecrated in America and the fifth Bishop consecrated for the Episcopal Church in the United States. The group lost its focus when Holly emigrated to Haiti, but other groups followed after the Civil War. The current Union of Black Episcopalians traces its history to the society. Episcopal missions chartered by African-Americans in this era were chartered as a Colored Episcopal Mission. All other missions white were chartered as an Organized Episcopal Mission. Many historically Black parishes are still in existence to date. The church building was completed in The Secession Convention of Southern Churches was held here in However, in the North the separation was never officially recognized. By May 16, , the southern dioceses had rejoined the national church. Bishop Ferguson was consecrated on June 24, , with the then-Presiding Bishop of the Episcopal Church acting as a consecrator. During the Gilded Age , highly prominent laity such as banker J. Morgan , industrialist Henry Ford , and art collector Isabella Stewart Gardner played a central role in shaping a distinctive upper class Episcopalian ethos, especially with regard to preserving the arts and history. These philanthropists propelled the Episcopal Church into a quasi-national position of importance while at the same time giving the church a central role in the cultural transformation of the country. It was during this period that the Book of Common Prayer was revised, first in and later in Era of change of's [ edit ] At the General Convention, a coalition of liberal church members succeeded in passing a resolution recognizing "the natural dignity and value of every man, of

whatever color or race, as created in the image of God". It called on Episcopalians "to work together, in charity and forbearance, towards the establishment of a common life in the Church of Christ". Opposition from southern church leaders prevented the Episcopal Church from taking a strong stand on civil rights prior to 1968. One prominent opponent of the movement was Charles C. Carpenter, the bishop of Alabama. That year, Presiding Bishop Arthur Lichtenberger wrote a pastoral letter urging Christians to work "across lines of racial separation, in a common struggle for justice", and the House of Bishops endorsed civil rights legislation. The GCSP also drew opposition from the recently formed Foundation for Christian Theology, a conservative organization opposed to "involv[ing] the Church in the social, political, and economic activities of our times". The tension between liberal and conservative constituencies in the church erupted during the Special General Convention of 1977. The convention was disrupted by black militants who demanded that the Episcopal Church hear their concerns. When white deputies objected to allowing the militants a hearing, African-American deputies walked out of the convention. During this time period, African-American clergy organized the Union of Black Episcopalians to achieve full inclusion of African Americans at all levels of the Episcopal Church [37]. The liberal policies of Presiding Bishop Hines and the General Conventions of 1977 and 1979 led to a conservative reaction. Facing declining membership and a one million dollar budget cut, the Special Program became an easy target for conservatives, who succeeded in drastically reducing the financial support for the program in 1980. It was finally ended in 1982 with little protest. A year later, Hines was succeeded by John M. Allin, the bishop of Mississippi and a conservative. The General Convention also passed a resolution calling for an end to apartheid in South Africa and in 1984 called for "dioceses, institutions, and agencies" to create equal opportunity employment and affirmative action policies to address any potential "racial inequities" in clergy placement. In January 1988, the Anglican Primates Meeting at Canterbury decided that in response to the "distance" caused by what it called "unilateral action on matters of doctrine without catholic unity", "for a period of three years, The Episcopal Church [would neither] represent [the Communion] on ecumenical and interfaith bodies" [nor] take part in decision making on any issues pertaining to doctrine or polity. This version was adopted as the official prayer book in 1989 after an initial three-year trial use. Several conservative parishes, however, continued to use the version.

**Ordination of women** [edit] On July 29, 1974, a group of women known as the Philadelphia Eleven were irregularly ordained as priests in the Episcopal Church by bishops Daniel Corrigan, Robert L. DeWitt, and Edward R. Welles, assisted by Antonio Ramos. The first women were canonically ordained to the priesthood in 1977. The first woman to become a bishop, Barbara Harris, was consecrated on February 11, 1989. In 1990, the General Convention affirmed that there was value in the theological position that women should not be ordained. In 1995, however, the General Convention then determined that "the canons regarding the ordination, licensing, and deployment of women are mandatory" and required noncompliant dioceses to issue status reports on their progress towards full compliance. She is the first and, currently, the only woman to become a primate in the Anglican Communion. San Joaquin, Quincy, and Fort Worth. Following the departures of their conservative majorities, all three dioceses now ordain women. With the October 16, 1993, ordination of Margaret Lee, in the Peoria-based Diocese of Quincy, Illinois, women have been ordained as priests in all dioceses of the Episcopal Church in the United States. The first openly gay person ordained as a priest was Ellen Barrett in 1992. In 1996, the General Convention charged the Standing Commission on Liturgy and Music to develop theological and liturgical resources for same-sex blessings and report back to the General Convention in 1998. It also gave bishops an option to provide "generous pastoral support", especially where civil authorities have legalized same-gender marriage, civil unions, or domestic partnerships. Episcopal Church from key positions in their global fellowship in response to the Church changing its canons on marriage. Gene Robinson, some members of a number of congregations and six dioceses left the Episcopal Church. Established in 1962, the diocese was one of the nine original dioceses of the Episcopal Church. Circuit Court Judge Diane Goodstein ruled that the conservative diocese and its parishes are "the owners of their real, personal and intellectual property" and that the national church has no legal interest in the properties. The majority of members are in the United States, where the Church has 1,000,000 members, a decrease of 27,000 persons. Outside of the U.S., attendance took an even steeper hit, with the average number of Sunday worshipers dropping from 100,000 in 1990 to 70,000 in 2000, a decline of 53,000 persons in the pews, down 8%. Congregations dropped to 6,000. In 2000, there were 1,000,000 children in Episcopal Sunday School.

programs. By , the number had declined to , This means that the church is organized into dioceses led by bishops in consultation with representative bodies. It is a unitary body.

**Chapter 5 : Anglican Church in North America**

*Faithful to the Scriptures, True to the Reformed Faith, and Obedient to the Great Commission.*

Catholic education in the United States goes back to at least 1601, when Franciscans opened a school in what is now St. Louis. Further north and a bit later, Jesuits instructed such dedicated Native American students as Kateri Tekakwitha. By the latter 1700s, English colonists had set up their own public schools, often with a heavily Protestant, if not blatantly anti-Catholic cast. Even in Catholic-founded Maryland, Catholics were a minority, and in 1763, in Newtown, the Jesuits established a preparatory school. In New Orleans, the Franciscans opened a school for boys in 1764. Ursuline sisters arrived there from France in 1765 to open an orphanage, school for street girls and health facility. This was the first formal Catholic charity in the present United States. Catholics in Philadelphia in 1786 opened St. Augustine. Meanwhile the Catholic population continued to expand. Not long after the American Revolution, John Carroll, cousin of Declaration of Independence signer Charles Carroll, saw his dream of a Catholic college take root with the establishment of Georgetown. The Bill of Rights, with the First Amendment guarantee of religious freedom, helped Catholics further cement their place in post-Revolutionary America. John Carroll was appointed prefect of the United States of America in 1789 and bishop of Baltimore in 1789. Baltimore, the premier see, or first diocese in the country, was elevated to an archdiocese in 1864. Archbishop Carroll died in 1803. There are now 66 Catholic dioceses and eparchies in the United States, with some active and retired bishops. Joseph R. Phipps set up a school for poor children in Emmitsburg, Maryland, in 1803 and made the creation of parochial schools a lifetime cause. The middle of the 19th Century saw increasing Catholic interest in education in tandem with increasing Catholic immigration. To serve their growing communities, American Catholics opened their own schools, aided by religious orders such as the Sisters of Mercy, who arrived from Ireland in 1836, and the Sisters, Servants of the Immaculate Heart of Mary, organized in 1830 to teach in Michigan. The Catholic University of America was founded in Washington in 1863. Such successes sparked a bigoted backlash, fomented by groups such as the Know-Nothing Society. Mobs burnt a convent and murdered a nun in Massachusetts in 1834, destroyed two churches in New England in 1835, and, in that same year, tarred-and-feathered and nearly killed Father John Baptist, a Swiss-born Jesuit teaching in Maine and ministering to the Passamaquoddy Indians and Irish immigrants, among others. The late 19th Century saw the continued development of religious orders, including the founding of the Sisters of the Blessed Sacrament by rich heiress Katharine Drexel to meet the educational needs of blacks and Native Americans. It also saw the naming of the first U.S. Catholic hospital in 1861. Their first convention brought together sisters, lay nurses and doctors. Today, the organization represents more than 100 Catholic hospitals and 1,000 continuum of care facilities across the country. Every day, one out of six hospitalized patients is cared for in a Catholic health care facility. In the U.S. In 1864, Pope Benedict XV urged the hierarchy to join him in working for peace and social justice. In response, the bishops organized the National Catholic Welfare Council that same year, headquartered in Washington with a general secretary with some staff. In 1900 the National Catholic Welfare Conference was created to address such concerns as education, immigration and social action. In 1906, the bishops launched the Campaign for Human Development, a domestic anti-poverty program, which continues to fund groups led by low-income people seeking to address the root causes of poverty in their communities. Throughout the 20th Century, Catholic social justice teaching became deeply rooted, reflected in the founding of the Catholic Worker Movement by Dorothy Day and Peter Maurin in 1933, Catholic labor activism and participation by the Maryknoll community and other religious orders in missionary work around the globe. The Church played an active role in the Civil Rights movement. In 1960, John F. Kennedy became the first and so far only Catholic to be elected President of the United States. In 1965, an estimated 3 million parochial schools existed in the United States. Within 20 years, the number of elementary schools had reached 6 million, enrolling 1 billion pupils taught by 41 million teachers. Secondary education likewise boomed. In 1965, Catholics could boast of approximately 100 Catholic high schools, but by more than 1,000 existed. For more than two generations, enrollment continued to climb. By the mids, it had reached an all-time high of 4 billion. Four decades later, total elementary and secondary enrollment is 2 billion. There are 8,000 Catholic schools across the United States today. All three popes addressed the United Nations. In 1968, the U.S. The norms of the Charter have been adopted

by the Vatican and are being implemented around the world to ensure the Catholic Church is a safe environment for children.

### Chapter 6 : Scripture Readings - Orthodox Church in America

*The Anglican Church in America, in communion with our sister churches in the Anglican Continuum, would like to invite you to explore our faith, our churches and our.*

### Chapter 7 : Moravian Church Of North America | Our Lamb Has Conquered. Let Us Follow Him.

*Each year OUTREACH Magazine publishes "The Outreach Annual Report" on the largest churches and fastest growing churches in America. The special issue includes practical and inspirational features on retention and assimilation that could help your church grow, what you can learn from the.*

### Chapter 8 : Church in Latin America

*While many of our Anglican Church in North America congregations and members have experienced great loss and suffering in the aftermath of this storm along with millions of others who were in its path, the Church is also rising up to be the hands and feet of Jesus.*

### Chapter 9 : Presbyterian Church (U.S.A.)

*The Episcopal Church maintains ecumenical dialogs with the United Methodist Church and the Moravian Church in America, and participates in pan-Anglican dialogs with the Oriental Orthodox Churches, the World Alliance of Reformed Churches, and the Roman Catholic Church. In a relation of interim Eucharistic sharing was inaugurated with the.*