

DOWNLOAD PDF FOSTERING THE NEXT GENERATION OF FAITHFUL WOMEN JANE E. REGAN

Chapter 1 : Faculty Summit - Microsoft Research

Jane E. Regan was born on September 30, in Southington, CT to John and Jean (Dunnigan) Regan, both Roman Catholics. She was baptized at St. Thomas Roman Catholic Church in Southington and has been a practicing Roman Catholic all her life.

A Roman Catholic, her research and teaching focus primarily on adult faith formation and the interdisciplinary work of bringing adult development and adult learning theory and the dynamics of faith communities into theoretical and pastoral dialogue. She has long argued for the centrality of adult faith formation in the mission of evangelization for the life and vitality of the church. In addition to her scholarly work, Professor Regan serves as a consultant on the local, regional, and national levels on the important work of assisting catechetical leaders to transform present faith formation practice to realize the vision of an adult church in mission. Her wide-ranging publication and teaching activities address the theory and practice of faith formation at the scholarly, professional, and practical levels. She was baptized at St. She was the third of 4 children, 2 girls and 2 boys. Jane was a precocious child among precocious siblings. Her primary influences in religious education during her childhood included her Catholic schooling as well as her involvement in parish life. Throughout her studies, Jane worked as an assistant in a center for children with profound mental retardation, an area of interest in her studies as well. Between and , Jane worked as a religious educator in parishes in North Carolina and Massachusetts and then became part of the diocesan staff in the Springfield Dioceses in Massachusetts. Jane co-authored her first of several catechetical resources aimed at assisting catechetical leaders to practice their calling. Cove was published by William C. Brown Publishers in The following year, Jane entered the Ph. She also began her teaching career that year, first as a teaching assistant and soon as a summer instructor, an adjunct professor, and as a visiting assistant professor in various Catholic universities in the Northeast and Midwest. While working on her dissertation, she served as Assistant Professor of Theology at St. These two are recognized today as outstanding religious education theorists in the Catholic tradition. From Marthaler, Regan gained a rich grounding in the history of catechesis in the Christian community and an appreciation for ecclesial catechetical documents. From Dooley, Regan learned about the essential interplay between liturgy and formation and the dynamics of formation that are resident in ritual action. From both, she gained key insights into the role of the believing community in creating a matrix of formation through its authentic practices. She was awarded the Ph. Regan describes the results as follows: Her early writings, mostly book reviews in Catholic catechetical and spirituality journals, broadly address areas related to catechetical theory, covering an array of topics on faith development and catechesis in the family and community context. Her interests demonstrate a concern to develop an over-arching theory that synthesizes data from a variety of disciplines and perspectives. A number of these book reviews betray an early interest in adult faith formation, particularly as it is modeled in the Rite of Christian Initiation of Adults. They also already demonstrate an interdisciplinary inquiry into the topic. Between and , Jane published an average of 4 short pieces and 2 longer articles per year. During that time, Liturgical Press published her collaborative work Exploring the Catechism She both edited and contributed substantially to the volume, working with Michael P. Horan, Timothy Backous O. Nemeck, and Marie Theresa Coombs. In , with her career set and a sense of being engaged in worthwhile work, Jane decided to adopt a child. A year later she traveled to Magnitogorsk, Russia to adopt Natalya; a year and a half after that Catie, who is also from Russia, was added to the family. Single parenting has its challenges and Jane credits family, friends and colleagues for their ongoing support. But perhaps we have forgotten that the converse is true as well. Sadly, in May of Natalya died of complications from a liver transplant. From that point on, Jane engaged in substantial writing and presentations on the national level focused on the question of leadership for adult faith formation in the Roman Catholic community. In her work, the particular focus of the IREPM on effective religious education in the postmodern context is clearly evident. This new layer adds richness and depth to her maturing vision of an adult church promoted by a

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dynamic faith formation that takes adult development and adult learning processes seriously. At this time, Regan responds to a growing recognition by Catholic catechetical leaders on the national level of her expertise in addressing the important issue of adult faith formation in the Catholic community. Making major presentations to these groups of leaders becomes a primary means by which she works to bring about change in the Roman Catholic community. In , Regan published her major work, *Toward an Adult Church: A Vision of Faith Formation*, a book addressed to theorists and practitioners of religious education alike. This interdisciplinary work synthesizes material from ecclesiology, adult development, adult learning, community dynamics, and leadership theory with catechetical principles to offer a way toward a renewed paradigm for faith formation in the Roman Catholic community worthy of the renewed ecclesiological vision of the Second Vatican Council. During this period, her teaching activities have focused on similar areas, including catechetical leadership, implications of the postmodern context for the practice of religious education, catechetical theory, and adult faith formation. Simultaneously, she has mentored doctoral students working on dissertations not only in the areas of adult faith formation, but also in such areas as the use of technology in faith formation. Many of the students she has directed have gone on to serve in leadership roles especially in Christian education in the Roman Catholic and other Christian churches. In the same year as the publication of her book Regan was granted tenure and promoted to Associate Professor at Boston College. Since then, Regan has carried on her contributions to the field on a variety of fronts. In addition to a wide array of regional and national speaking engagements that share her insights into adult faith formation with leaders in the field, she also turned her attention to the production of catechetical resources targeted to parents of young children preparing for reception of the sacraments. Through her various initiatives, Regan demonstrates her capacity to address the concern for adult faith formation not only at the theoretical and professional level, but also at the practical level. For her, these are essentially related spheres. The award is given annually in recognition of outstanding or exemplary contributions to the ministry of catechesis. Recipients are recognized for demonstrating all four of the following characteristics: The commendation for Regan reads: Her theoretical work therefore now focuses on contributing to the development of a theory of the Christian community as a learning community through the exploration of theories of learning organizations from the discipline of management and of communities of practice from the disciplines of anthropology and professional education. Her work promises to add needed depth to a growing movement that until now arguably has been poorly grounded. Works Cited Regan, Jane E. *Toward an adult church: Review of the book Exploring the Catechism* by Jane E. Contributions to Christian Education Having been a part of a successful parish effort to transform the practice of faith formation along the lines suggested by the renewed ecclesial vision of the Second Vatican Council, one might say that Regan has been on a professional quest to make it possible for catechetical leaders to replicate this success on a national scale. She has worked to realize this vision on every level, from the foundational philosophical level sourced by a wide-ranging interdisciplinary inquiry, to the practical level of inculcating the vision in parish catechetical leaders and teaching them skills for transforming present parish structures according to that vision. Her major works reflect all these concerns often side by side. Catechesis at the service of an ecclesial vision. To appreciate fully the contribution that Jane Regan has made to Christian Education, one must place her work within the context of what has become known as the Modern Catechetical Movement within the Roman Catholic community. Along with several other reforming movements within the same tradition beginning in the late 19th century and gaining momentum throughout the early 20th century, the Modern Catechetical Movement helped to shape the agenda of the transformative Second Vatican Council. The focus of that Council on a renewed understanding of the church had all-encompassing implications for the practices of the church, catechetics among them. As the pilgrim people of God on its way to the Reign of God, the church took on a renewed view of itself as a communion in mission. Post-conciliar reflection on the implications of this renewed vision for the practice of catechesis led to completely new emphases. A significant moment was the promulgation of the General Catechetical Directory, updated and renamed in as the General Directory for Catechesis. Another important outcome of the Council was the reinstatement of the

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Catechumenate, the process of initiation by which adult converts to Christianity were catechized, with the Easter Triduum liturgy as its central focus. The singular achievement of all these developments was a complete revisioning of the Church and its catechetical ministry within a global understanding of the mission of evangelization. Catechesis could no longer be understood as the process of indoctrinating young members into full church membership, culminating with the celebration of confirmation in high school. Now, catechesis was understood as the process of transformation that facilitates the movement from neophyte Christian initial conversion to mature disciple in communion and mission. Jane Regan was not the first or only voice in the Roman Catholic community to recognize and address the sea change in understanding that this ecclesial renewal required for the practice of catechesis. However, she is the only theorist who has seriously addressed the fact that despite all the re-visioning, little is happening to reflect that vision on the ground, and that whatever is happening lacks a deep understanding of the nature of the revolutionary change in the central concern of catechesis from that of children and youth to that of adults. Significantly, she came along at a time when others, particularly Leon McKenzie and those who relied on his work, were proposing solutions based on the pioneering adult education work of Malcolm Knowles, promoter of the andragogy school of secular adult education theory. While these approaches were helpful in beginning to address the shortcomings of adult Christian education efforts in Roman Catholic parishes, they suffered the same shortcomings for which the andragogy school of thought had been criticized. Instead, it remained at a level of techniques for better accommodating the educational environment needs of adults. Consequently, there have been real questions raised about whether in fact the techniques for improving adult learning proposed by Knowles and those who rely on his work are in fact specific to adults, or would they make the learning environment better for all learners of every age. Without denying the value of andragogical educational techniques for adult learners, Regan, as suggested above, has explored the intersection between the developmental and learning tasks of which adults are specifically capable and the transformative process of adult faith formation demanded by the renewed ecclesial vision of the post-conciliar Roman Catholic community. Clearly what is required is a faith-formation experience that will nurture and guide initial conversion and inspire and foster ongoing conversion into mature discipleship. This is about more than a comfortable learning environment in which participants have some say in the topics that are addressed and teachers act as facilitators of learning, key concerns of andragogy among others. It is about the central task of adult development: In her work, Regan seeks to honor fully the complexity of what it means to address the concern of the church to foster the journey of the evangelized along the way of becoming evangelizers. She takes seriously the holistic nature of this journey and thus of the need to attend holistically to the practices of faith formation that will foster and guide it. For a full understanding of these tasks, Regan brings into the conversation those theories of adult development from the human sciences that provide insights into the nature of these tasks and therefore of the processes that can aid the adult in successfully negotiating them. From this exploration, she makes proposals for the religious education environment that will most effectively foster this. It is a hospitable, religious holding environment where the other is held in memory as a means to support rather than stifle their growth and development. Regan further dialogues with the transformative learning theory of Jack Mezirow to find the theoretical foundations on which to build an approach to adult faith formation that places the concern for meaning-making at its center. Identifying the most important tasks of adult learning as the overcoming of limited and distorted meaning perspectives that determine for better or for worse our understanding of and therefore our response to reality, Mezirow posits that critical conversation that is disciplined and supported by a community is what leads to emancipatory learning. Through critical conversation, our distorted meaning perspectives are eventually transformed to more adequate meaning perspectives and we are emancipated from inadequate ways of responding to reality. While Mezirow offers helpful scaffolding for understanding an emancipatory learning process specific to adults that can be analogously related to the process of conversion, it is in consideration of critiques of his theory that Regan is able to fill out the theory so that it more adequately configures to the rich context of Christian faith formation. A central conviction of Mezirow becomes a key for

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Regan: She refuses to take the easy means simply of baptizing the work of others to absorb them uncritically into the matrix of Christian education. By seriously exploring critical assessments of these theories, she is able to discern how these theories can be amplified to integrate perspectives that can be most authentically integrated into the vision of Christian education. That is, for the developmentalists, she finds the entry point to be perspectives that explore the spiritual dimensions of the theories specifically by attending to the neglected aspects of their approaches. Interdisciplinary and Multi-Dimensional The experience of attaining tenure at Boston College was challenging. Regan holds together simultaneously the critical work of the scholar-theorist, the praxis of the professional practitioner, and the faithful practice of the local pastoral agent and adult Christian.

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Chapter 2 : culpwrit Â» Fostering The Next Generation: PR Pro Bob Kornecki Gives Time, Talent & Schola

Prophetic Witness: Catholic Women's Strategies for Reform by Colleen M. Griffith Presenting practical strategies for reform and renewal of the Church, this strikingly direct volume brings together the voices of leading Catholic theologians who offer ideas for change while still showing that feminist reflection can work in support of the Church.

Author Information Michael P. Horan - was born in Dover, New Jersey in Michael has served as a religious educator within the Roman Catholic tradition in a variety of setting: In addition he is a gifted speaker, appearing at many of the major religious education conferences across the United States. He grew up in a Roman Catholic family that was heavily influenced by the currents of the time, as the Roman Catholic Church was moving toward renewal and reform in the era of preparation for, and eventual initial reception of, Vatican Council II. Daily recitations of memorized answers became the graced occasions for much more that must have occurred in the classroom, because my memories of this kind of learning are fundamentally positive, due to good memories of kind, effective teachers. The classroom learning was contextualized by the larger religious atmosphere of the Catholic parish, and evidence of it was also found at his family home. At that time the parish hosted practices of piety often associated with Marian devotions and popular religion including May processions, rosary recitation, novenas, and some Eucharistic devotions. As Michael moved into middle school years and then into Morris Catholic High School, the changes in the church brought about by the implementation of Vatican II were played out in the classroom and the parish. The tone and rhythm of the liturgy changed as did the format of the classroom learning. This continued and expanded in the high school years and it left a very strong positive impression on me that the study of my faith was a consoling and fortifying reality in my life. He became fascinated with the rhythm of liturgy that defined or at least contextualized the monastic life. In the course of his high school years he became familiar with the community life and ministries of the Congregation of Christian Brothers. These religious Brothers, who professed vows of poverty chastity and obedience, and did not become ordained to the priesthood, were well educated and dedicated to education and teaching. Michael enrolled in Iona College in New Rochelle New York, because it was founded and partially staffed by these Brothers, and joined the community in his college years. He graduated with his Ph. During his time at CUA, Michael had the opportunity to work with campus ministry as a resident minister in one of the dorms, allowing him to become familiar with the dynamics of the life of college students in settings outside the classroom. This experience would serve him well as he responded in a holistic way to the students, both graduate and undergraduates, with whom he worked in both his teaching and administrative positions as various colleges and universities. During this time he set in place the pattern that would prevail through all of his teaching positions: In Michael took a leave of absence from the Christian Brothers, which culminated in his leaving the Brothers in Michael often reflects on this association with gratitude for the ways in which he experienced and observed a holistic formation in spirituality as well as formal education in theology, while living in a community. This holistic formation prepared and supported him in ministry during and long after his association with the community. There he had the opportunity to teach both graduates and undergraduates. In his work with graduate students, Michael has played a significant role in contributing to shaping the next generation of pastoral ministers and religious educators. This was work he continued during the summers when he taught in summer graduate programs at St. While at Loyola Marymount, Michael has continued the combine teaching with administration. He is presently Assistant to the Provost where he has responsibility for overseeing and facilitating the process of implementation of the University Core Curriculum. Contributions to Christian Education Michael approaches his work of religious education as a pastoral theologian, that is as one who seeks to build a bridge sturdy enough to sustain the two way traffic between the theoretical world of the academy and the practical world of the minister and religious educator. A review of his writing and presentations give evidence of three interrelated areas in which Michael has made significant contributions to the field of Christian education. The first is in the area of adolescent

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catechesis. His publications with NCEA and his various key notes and workshops point to the way his work with high school students focuses on translating catechetical theory for use in youth ministry. His work bridges a gap between a vision of catechesis informed by the catechumenate and the practices of youth ministry that often illustrate that vision without naming it as catechesis. Michael regards this as important because Catholic parishes and the ministers they hire to serve youth may lack a theoretical framework for their practices. In addition the schooling model for religious education historically held such sway that parishioners sometimes discount or reduce the effects of youth program that occur outside classrooms. This is a key focus of his teaching and Michael has served as an important resource in the ongoing discussion of how to implement the ecclesial document on lay ecclesial ministers, *Co-Workers in the Vineyard*. The third area of expertise and contribution to the field of religious education centers on catechesis of adults. A good deal of his presentations to professional organizations and to ministerial groups attends to this topic. He argues that many adults are not lacking information as some Catholic leaders and writers claim, but rather they are longing for more depth and an honest way to pursue spiritual questions without judgment or control of pre-programmed answers. Michael seeks to challenge religious educators and pastoral ministers to think critically about the practices within the church that alienate adults, and to promote the thoughtful, constructive and critical functions of adult learning.

Catechesis as an evangelizing moment: National Catholic Educational Association. Good news in new forms: National Conference of Catechetical Leadership. *The Journal of Religion and Culture* volume 33, number 1. An analysis of the writings of Josef Jungmann and Johannes Hofinger as reflected in post-conciliar documents on catechetics. *Junior High School Teacher Guide. Grades 1 to 6 Parish Program.* Silver Burdett Ginn Religion, Articles and Book Chapters Horan, M. Ministry in service to an adult church: A bold design built on rock: *Church*, 24 4, Effective teaching of the theology of resurrection. *Momentum*, 38 1, Edited by Kevin E. Christian Educators of the 20th Century: Writing home about adult catechesis and the new catechism for adultsâ€”an exercise in praxis. *Catechetical Update*, 17, U1-U8. Justice education as a school wide effort: *Journal of Inquiry and Practice*, 9 2, *Church*, 21 1, Noticing and shaping the environment in adult faith formation. *FaithWorks*, 7 8, 7. Forming an adult church after the scandal. *FaithWorks*, 7 4, 7. *FaithWorks*, 7 3, 7. Clothed in Christ all year long: How the catechumenate can inspire personalized and flexible adult faith formation. *FaithWorks*, 7 2, 7. Inspiration for catechesis pp. National Catholic Education Association. The creed and common searching: *Liturgical Catechesis*, 5 1, The creed and holy questioning: *Liturgical Catechesis*, 4 6, *Catechetical Leadership*, 13 2, *Faith, Religion and Theology*. University Press of America. The participants in catechesis. Groome and Michael J. *The Way*, 38, Religious education theory as a source for educational practice. *Religion and Education*, 24, Catechesis, catechisms, and catechetical directories. In Martin Connell Ed. A parish resource pp. *The General Catechetical Directory: The contribution of Johannes Hofinger as precedent for the reception of catechisms.* *Religious Education*, 90, The profession of faith. Ministry and religious education. *The Catechist*, 19, 8. A spirituality of catechesis. Vocation awareness ministry in a changing church. Ritual studies as an independent discipline. Professional leadership ministry contributes to the fostering of mature adult faith, as living faith, because it offers parishioners an implicit curriculum on a contemporary theology of ministry that is more effective than the official words, but also usually aligned with the words. The presence of lay professional ministers implicitly invites all lay people to consider the vibrancy of their own faith as that faith is lived, both within and beyond the walls of the parish church community. Page In the rise of professional lay ministries, and through the witness of individual professional lay ministers, one discerns an implicit message that coheres to the explicit one: Every Christian is called by baptism to ministry, not only in the world, but also in the church.

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Chapter 3 : Watch the Latest Movies and TV Shows for Free on streamlook

Prophetic witness: Catholic women's strategies for reform. Fostering the next generation of faithful women / Jane E. Regan Fostering the next generation of.

Pitney Variety Store until finally settling in Dixon. A strong believer in the power of prayer, she led prayer meetings at church and was in charge of mid-week prayers when the pastor was out of town. He recalled the time in Dixon when the proprietor of a local inn would not allow black people to stay there, and he brought them back to his house. His mother invited them to stay overnight and have breakfast the next morning. Over a six-year period, Reagan reportedly performed 77 rescues as a lifeguard. While involved, the Miller Center of Public Affairs described him as an "indifferent student". He majored in economics and sociology and graduated with a C grade. He was a member of the football team and captain of the swim team. He was elected student body president and led a student revolt against the college president after the president tried to cut back the faculty. Ronald Reagan filmography Radio and film After graduating from Eureka in , Reagan drove to Iowa, where he held jobs as a radio announcer at several stations. His specialty was creating play-by-play accounts of games using as his source only basic descriptions that the station received by wire as the games were in progress. Army at San Francisco two months after its release, and never regained "star" status in motion pictures. Due to his poor eyesight, he was classified for limited service only, which excluded him from serving overseas. Reagan stands behind, far left of the photograph Reagan was first elected to the Board of Directors of the Screen Actors Guild SAG in , serving as an alternate member. After World War II, he resumed service and became third vice-president in . In his final work as a professional actor, Reagan was a host and performer from to on the television series Death Valley Days. Matron of honor Brenda Marshall and best man William Holden were the sole guests Reagan met actress Nancy Davis [53] [54] in after she contacted him in his capacity as president of the Screen Actors Guild. He helped her with issues regarding her name appearing on a Communist blacklist in Hollywood. She had been mistaken for another Nancy Davis. They had two children: They never stopped courting. We were very much in love and still are. Roosevelt was "a true hero" to him. He fought against Republican-sponsored right-to-work legislation and supported Helen Gahagan Douglas in when she was defeated for the Senate by Richard Nixon. It was his realization that Communists were a powerful backstage influence in those groups that led him to rally his friends against them. In December , he was stopped from leading an anti-nuclear rally in Hollywood by pressure from the Warner Bros. He would later make nuclear weapons a key point of his presidency when he specifically stated his opposition to mutual assured destruction. Reagan also built on previous efforts to limit the spread of nuclear weapons. Truman and appeared on stage with him during a campaign speech in Los Angeles. Eisenhower and Richard Nixon He also traveled across the country to give motivational speeches to over , GE employees. His many speeches—which he wrote himself—were non-partisan but carried a conservative, pro-business message; he was influenced by Lemuel Boulware , a senior GE executive. Boulware, known for his tough stance against unions and his innovative strategies to win over workers, championed the core tenets of modern American conservatism: The party left me. Reagan said that if his listeners did not write letters to prevent it, "we will awake to find that we have socialism. He consolidated themes that he had developed in his talks for GE to deliver his famous speech, " A Time for Choosing ": And they knew when a government sets out to do that, it must use force and coercion to achieve its purpose. So we have come to a time for choosing You and I are told we must choose between a left or right, but I suggest there is no such thing as a left or right. There is only an up or down.

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Chapter 4 : Jane Regan - Database: Christian Educators of the 20th Century - Biola University

Bob Kornecki loves a good quote. The Chicago PR pro used many for his inspiring book, "How to Thrive in the Public Relations Business: 35 Practical Tips from a Year Veteran." The book grew out of his annual talk to younger Edelman employees. Starting with 20, he added a life success tip each.

The case was settled out of court. Bendix died on December 14, from pneumonia complications. However, the show was pulled due to historic references to Nazis and that the studio that created the show went bankrupt. Shortly after the series began production, unspecified problems with NBC staff prompted the network to cancel the series before any of its episode order made it to air. However, even Yorkin said he preferred a delayed debut. When Fred Silverman took over the network in June, the show was pulled for "further development" and eventually scrapped. After the pilot was reshot, Rachel Sweet departed as showrunner, forcing The WB to shelve the sitcom permanently. In 14 episodes and shot on 16mm film, it had various country music stars appearing as guests, including Rex Dallas and Smoky Dawson. One episode may have eventually aired on a Saturday morning. The show was initially ordered to series, then had its order cut to mini-series, then it was announced the pilot would be retooled as a TV movie, before ending up never airing at all. The pilot episode was well-reviewed, and the series was scheduled to premiere on March 15, Six episodes were produced in, but none aired. The series even had a page on the CBS website. Thirteen episodes were ordered but Barr underwent an emergency hysterectomy on August 20 which ended the project before it even began. Hornsby suddenly died from a rapid onset of polio the day he was to host his first episode. E[edit] Eight Days a Week early The CW announced this single-camera comedy for mid-season, but no episodes were produced besides the unaired pilot, partly due to the '08 Writers Guild of America strike. Retooled into the show Good Heavens. The series was picked up in April [36] and was set to air on June 12, The series was given a straight to series order with 10 episodes, but a cast had not been chosen in time. The show was later pulled off the schedule and was replaced with Family Guy reruns. Fearless Fall, early The WB announced production of this show for the '04 season which was based on the young adult series of novels by Francine Pascal for its Tuesday-night schedule. After many delays, the show was canceled. The pilot was the only episode shot, and although it never aired on television, it later leaked on the internet. The show never aired due to the suicide of co-creator Alan Kirschenbaum in October The Frame US network The CW announced this 8-week episode Big Brother -esque reality game show for mid-season in, but it was revealed to be shelved in March Although the 13 produced episodes aired in other countries most notably Iceland, it remained unseen in North America until April when the complete series was released on DVD by Paramount Home Entertainment. Good Grief August 8, Lifetime had announced plans to debut the reality television series, which would have followed the owners of the Johnson Family Mortuary in Fort Worth, Texas, and began airing promotion teasers. But after a series of rescheduling issues, Lifetime decided to cancel the series altogether on July 24, The funeral home itself has been the subject of an investigation by The Texas Funeral Services Commission and has been scrutinized by critics and the local media about their practices and boasting about promoting the series prior to their arrest. Scheduled for Sunday nights at 9: After taping three episodes, Hancock, who had been battling alcoholism and depression for years, committed suicide. The series was canceled without airing, although the three episodes were eventually edited together and broadcast in Australia as The Tony Hancock Special in Paramount would later announce the show would premiere on July 10, , but then cancelled the project a few weeks later on June 1, Hieroglyph early Fox gave this historical action drama set in ancient Egypt a episode straight-to-series order in October and released a trailer in May The network subsequently canceled the series in July, after a single episode had been shot and several scripts had been written. It was due to air on BBC Two in The first four episodes later went to air as a "miniseries" screened over two nights July 13 and December 27, Six episodes were ordered, [59] with a two-hour marathon to begin the run. However, for reasons unknown, the series never aired. The series was made into a

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motion picture for theatrical release , which was released on DVD in the United States in . In *The Dark Summer* The WB was slated to air an American version of a British game show of the same name on its prime-time Sunday schedule, but it was yanked before its premiere. The show taped its pilot before a live audience on February 16, , and was picked up for a midseason debut in , but was later pushed back to air during the 2009 season. The pilot has been seen on various video-sharing sites, including YouTube. The *Jake Effect* early Seven episodes of this sitcom starring a pre-*Arrested Development* Jason Bateman were produced to premiere in midseason , but NBC canceled the series before a single episode aired. In , Bravo aired the first six episodes of the series as part of its "Brilliant But Canceled" block. It starred Charles Lane and Florida Friebus as widowed senior citizens who live together in a Florida trailer park. Executive producer and co-creator Jackie Clarke based the series on her own experiences growing up with her Filipina stepmother, and intended to portray the character as a strong woman who helped her overcome the death of her birth mother. The pilot was made in , but went unaired until on the *TV Hell* program as an example of some of the worst television ever made. *Beast* British version, November 1, British channel ITV commissioned a six-part series based on the controversial Fox special of the same name. It was withdrawn on October 30 after protests from animal rights groups. Some of the stations that picked up the program had also changed their mind and withdrew their commitments. In , TBS picked up the show as *Match Game* for its late-night schedule with Andrew Daly as host, but did not air any episodes nor mention the show in any press conferences since then. It was to star Natalie Zea and John Stamos. However, Russell exited the series just a month after it received a straight-to-series order. Only a pilot was filmed before ABC shut down production of the series, and naturally, the pilot never aired. The newly merged network aired only two new series during its first season on the air, the rest of its schedule being made up of established series from both networks, leaving no room for *Misconceptions*. Starring Cleavon Little as a fledgling black congressman , Mr. An American animated sitcom from Fox. It was to be shown as a special after the Miss America Pageant , but the network changed its mind and decided to wait until after the Daytona . The series never made it to the air, despite being heavily promoted, due to a conflict between the parties involved with the making of the show. It was reported that TLC wanted to create in-show conflicts that were along the lines of traditional reality programs, namely fights among cast members, while the NASCAR Media Group refused to show their drivers and the wives in a negative light. *Young Again* in *Another World* October This anime adaptation of a light novel series of the same name by MINE would have follow a Japanese war veteran who was reincarnated in a fantasy world. It was originally announced in May and would have been animated by Seven Arcs Pictures. MINE would eventually apologized for his comments and delete his Twitter account. NBC scheduled the show as a midseason replacement for the 2013 season , but production was halted after filming only four of its six episode order, none of which aired. The Series at the last minute after the time slot was pushed back one hour later. The FCC looked into the allegations since the letter was sent, and Fox officially canceled the show without airing any of its eight episodes. *Popetown* A cartoon series commissioned by the BBC which consisted of comical misrepresentations of the Roman Catholic church. After a sustained campaign from senior Catholic theologians , the series was never broadcast on the grounds that it was not of sufficient quality. Although it never aired in America, it did air in other countries. However, because of low ratings on the American and German versions of the show, ITV announced that the show will not be broadcast in the United Kingdom. The project, starring Kelsey Grammer , was officially passed on with Grammer working on *Hank* which itself was canceled after airing five episodes. The show would have an internet twist: The series never aired, possibly so LivePlanet could focus on the drama *Push, Nevada* , which did air in but was canceled after seven episodes. The network decided against putting the series into production. NBC announced this sitcom about five people who meet at a wedding after they are placed at the worst table in the event as a midseason replacement. However, the series was pulled without explanation before airing. Snip September 30, Comedian David Brenner was slated to star in this sitcom, where he would portray a hairdresser dealing with his ex-wife Lesley Ann Warren moving back in with him. Created by James Komack , who had earlier created *Chico* and

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the Man and Welcome Back Kotter , Snip appeared to have great potential and was heavily promoted by NBC ; however, after seven episodes were written and five were filmed, the network decided to pull the show at the last minute – so abruptly, in fact, that TV Guide still listed the show in its schedules. Brenner later stated that he believed the pulling was due to fears of controversy, as one of the supporting characters was openly gay , quipping that apparently "In , there were no gay people in America. When plans for the network fell through with 13 episodes written, the first script of Phase II was given an expanded budget and became Star Trek: The Motion Picture while two others later became episodes of Star Trek: In , the online fan-film project Star Trek: The New Voyages changed its name to "Star Trek: Phase II" and announced it would be adding at least one "new" character who had been created for the abandoned s series.

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Chapter 5 : toward an adult church a vision of faith formation | Download eBook pdf, epub, tuebl, mobi

We frequently tell teenagers that they are the future. It's not true. Teens can be leaders in their communities and schools www.nxgvision.com are examples across the country of young people changing the world with their bravery and passion.

Abstract This study examines emerging trends among those members of the Millennial generation who have dedicated a significant portion of their young-adult lives to the study of philosophy and theology at Catholic colleges and universities. Our analyses suggest that the number and percentage of Millennial under- graduates who earned degrees in philosophy or theology at Catholic institu- tions of higher education and the subsequent variation between them and their Generation X predecessors provide statistically significant data that might bet- ter inform our understanding of the religiosity, spiritual searching, and adherence to Church authority in this population. **Introduction** In recent years the Millennial¹ generation has attracted the attention of both the popular media and generational researchers. The authors extend their gratitude to Dr. Mark Gray of CARA for his keen reading of the text and for his recommendations and to the peer reviewers for their helpful insights. For our purpose, Millennials are understood as those born in or after through the year Such is the case with the religiosity of the Millennials. Others hold a more optimistic position, suggesting that Millennials will reverse the Generation X trend and embrace the structures of religious institutions. Both views have re- mained highly anecdotal. The first members of the Millennial generation commenced under- graduate study around the fall of , placing the graduation of the first Millennials from postsecondary institutions at the turn of the twenty-first century. In the mean- time, enough of the Millennials have reached adulthood and completed undergraduate education for us to study some trends that have emerged vis-a-vis Catholic higher education. By limiting our scope to analysis of data collected on the first Millennial graduates of Catholic colleges and universities in the United States, and comparing these statistics to those of the first graduates of Generation X, we can glean valuable in- formation that allows us to better understand the current attitudes of Millennials at Catholic institutions of higher education and to more accurately anticipate the future inclinations of the cohort. Jossey-Bass, ; William Dinges, et al. Howe and Strauss give comparable examples: For the Millennials it should happen around See Howe and Strauss, *Millennials Rising*, A previously unexamined inquiry we suggest that the analysis of the number and percentage of Millennial undergraduates who earned degrees in philosophy or theology at Catholic institutions of higher education and the subsequent varia- tion between them and their Generation X predecessors provides statis- tically significant data that might better inform our understanding of the religiosity spiritual searching, and adherence to Church authority in this population, Furthermore, this information can be used to help Catholic institutions of higher education meet the spiritual and pastoral needs of this population. Additionally, educators, administrators, and researchers might benefit from a more comprehensive understanding of the observably increasing interest Millennials have in formal explora- tion of philosophy and theology. This paper is structured in three parts. First, we will review the available literature that lays the foundation for this study and raises the questions that have served as the impetus for this investigation. This precursory material provides the definitions and demarcation necessary for further examination of Millennial traits and trends. Second, we will present the methods used for and the data resulting from our study of changes in undergraduate degree completion in the fields of philosophy and theology for Generation X and Millennials. Third, we will offer some interpretation of the data that might aid educators and administrators of Catholic institutions of higher education in their efforts to better un- derstand the most recent generation to walk through the doors of their colleges and universities. **Some Preliminary Observations** The merging of Millennials characteristics with those of Genera- tion X has led to the often-confusing task of authentically bifurcating the contemporary young-adult population into two cohorts. The delinea- tion of those traits properly understood as constitutive of either Gen- eration X or the Millennials is further complicated by the fact that Millennials are still coming of age. An awareness of this point allows

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one to appreciate the limited research on and literature about the Millennials. Because Generation X has completely reached adulthood the first members of which are now entering "middle age" , it stands out as a more cohesive subject to study. Because this study is primarily concerned with a trend in Millennial religiosity as it affects Catholic institutions of higher education, a full review of the available literature about the generation as a whole is beyond the scope of this paper. For example, as Robert Wuthnow has observed, the general tendency of Millennials to delay commitment and long-term responsibility has a direct impact on and correlative relationship to the religious behaviors and preferences of the group,⁶ While a study of the religious behaviors and preferences of a generation might at first appear myopic, collective generational traits must be viewed as dialectical, and the researcher must always ⁵ For more information on Millennials see, Dawson McAllister, *Saving the Millennial Generation: Basic Books*, ; Tara McPherson, ed. *Massachusetts Institute of Technology Press*, ; and W. Lance Bennett, *Civic Life Online: Massachusetts Institute of Technology Press*, Princeton University Press, *Religion in a Culture of Choice* wrote: Perhaps the view contrary to the one published in *Young Adult Catholics* is rooted in the affective manner of Millennial religiosity as it compares to previous generations. The authors of the recent book *American Catholics Today* note that, while young adults attach some importance to their identity as Catholics, Millennials do so to a lesser degree than previous generations. Traditional forms of participation in the religious life of the Catholic Church do not seem to be taken up by Millennials in ways their parents and grandparents might have done. This is not to suggest that such a populationâ€”young adult Catholics who embrace "traditional" forms of Catholic religious expressionâ€”does not exist. Rather, these young adults remain a minority among the broader Catholic Millennial population. In their study on the religiosity and spirituality of American teen-agers, Christian Smith and Melinda Denton maintain that among U. Christian teenagers, Catholics consistently scored lower on most measures of religiosity ⁹ At first glance, this observation appears contradictory to ⁷ Dean Hoge, et al. *University of Notre Dame Press*, , Note that this book primarily deals with the very earliest members of the Millennial generation. The Liturgical Press, , esp. Frank Kennedy *New York: Herder and Herder*, , Oxford University Press, , Wuthnow supports this claim from a broader perspective of Millennial religiosity, suggesting, "Young adults overwhelmingly opt for personal experience over church doctrines. The shift in forms of religious expression takes shape in two observable ways. First, there is the sacramental participation of Catholic Millennials. By simply visiting a Catholic Church on Sunday, one can observe that young adults are absent. Peaking in the s, the transgenerational trend of sacramental participation has declined toward the end of the century to a point resembling the uneven sacramental participation of Catholics in the early s. Second, there is the nonsacramental expression of religiosity. Here we include devotional practices and traditional expressions of Catholic Wuthnow, *After the Baby Boomers*, Hayes, among others,¹⁶ reports the observable changes in Millennial affective religiosity. Included among these new forms of religious expression among Catholic young adults are the practices of Taize, centering prayer, lectio divina, yoga prayer, scripture study groups, participation in World Youth Days, and community service. While the last form of religious expression might appear incongruent with the rest, service has emerged as a form of religious expression often overlooked by generational observers and sociologists. This information should not be surprising. As the authors of *American Catholics Today* report, "all observers are saying that Catholic identity has been shifting. This helps explain why young adult Catholics are so difficult to analyze when iG For additional commentary on the subject, see Richard Malloy, "Religious Life in the Age of Facebook," *America* Paulist Press, , For a discussion about strategies to engage Millennials, especially young women, in catechesis and faith reflection, see Jane Regan, "Fostering the Next Generation of Faithful Women," in *Prophetic Witness: Colleen Griffith* *New York: Former full-time volunteers confess that their experiences change them for good,*" U. David Buckingham *Cambridge, MA: Massachusetts Institute of Technology Press*, , Millennials affectively express their religious convictions in a manner that differs greatly from previous generations. Given this variation, religious institutions, including and especially Catholic colleges and universities, must meet the changing needs and expectations of the Millennial generation. Equally problematic

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for Generation X is the "relevance factor. Hayes argues that, for Millennials, "religion may be less threatening than it was for their Gen X counterparts, who found religion to be for crackpots and weak-minded people. Generational Cultures in Congregations San Francisco: Jossey-Bass, , 63, as quoted in Hayes, Googling God, See also Howe and Strauss, Millennials Rising, As children, Millennials witnessed the decline in upholding marriage as a lifelong and significant institution. In contrast, Rebecca Huntley suggests, Millennials are more likely than their generational predecessors to revere such life-long commitments. However, not all researchers and generational observers are optimistic about Millennial engagement with religious institutions. See also Mark Gray, et si. A Survey of U. Center for Applied Research in the Apostolate, , Catholic upward mobility in recent decades, the decline of Catholic schools and religious education programs, and the low institutional priority ranking for youth evangelization or formal young adult ministry in many dioceses and parishes. However, the interpretations are quite different. Smith and Denton believe that the resistance of Baby Boomers and, to a greater degree, Generation Xers, to participation in religious institutions has influenced Millennials to do likewise. Smith and Denton observe: It does not appear to be the case that most U. Catholic parents of teenagers are struggling mightily to live out vibrant lives of Catholic faith and yet find their teenagers to be religiously apathetic and resistant. Rather, it appears that the relative religious laxity of most U. Catholic teenagers significantly reflects the relative religious laxity of their parents. Once again, teens effectively embody and reproduce the larger adult world of which they are a part. Thus, we think the evident "problem" of Catholic teens is rightly seen in part as a larger challenge of Catholic adults generally and parents specifically. What remains clear from the available literature analyzing contemporary studies of Millennial behaviors and preferences toward religious institutions is that no consensus exists. Perhaps it is necessary to consider additional proxy measures that might better aid us in our effort to understand Millennial religiosity. American Academy of Religion and Religious Studies Majors While the religion proxy measures that have been considered by all the researchers and generational observers named above have led to varying interpretations and, at times, contradictory predictions, one measure has not been factored into these measures: In other words, few have considered what the change in degree completion rates in philosophy and theology programs might indicate about the engagement of Millennials with religious institutions. To date, the only significant attempt to organize any data about undergraduate majors of related subjects was conducted by the American Academy of Religion AAR. Tim Renick, the principal investigator of this project, notes that the existing trend "without and within academe" to dismiss the academic study of religion changed overnight. Now, not only was there widespread support for such endeavors, but also calls arose from all corners of the political, cultural, and academic world for a renewed focus on the study of religion, especially for undergraduate students. The AAR study and our present study do not share the same purpose. The AAR study is broader than our current project, and its conclusions do not explicitly mirror our investigation into the affective religiosity of Millennials or the temperament of their engagement with religious institutions like the Catholic Church.

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Chapter 6 : Poles in the United Kingdom - Wikipedia

generation of entrepreneurs, and with increasing attention in research and public policy to women's entrepreneurship, it is important to understand the factors in family firms which help and.

By tagging data with contextual markers, it delivers users what they want, when they want it without degrading opportunities to search for other data. The focus was on sharing emotions, intimacy, and background sensation. Voglia is a connected device, designed as a jewelry pendant, allowing close bodily communication between a couple who are physically apart. By using existing technologies, localized platforms, and developing low-cost community nodes, In-NEED serves as a virtual survival kit. It is an online platform that allows anyone to create and share neighborhood maps that mimic the same personality and charm of a hand-drawn map from a friend. Believing that the form of the map breeds comfort and familiarity, along with the connected power of community and curation, Walk. It is designed to foster exploration and investigation. Porta Vox is a system that creates a community-reporting tool that helps track and reduce incidents of crime in urban areas. The belief is that by making the means of reporting present, simple, and connected, it can reduce the stigma and fear that is associated with reporting. The intended outcome is to reduce crime and the fear of crime, thus making cities eminently more livable. This trend is growing quickly, currently effecting more than million parents and more than 50 million children who are now being raised by their grandparents. This separation between parent and children has a huge emotional impact and introduces some unique challenges of Chinese society today. The Apart " Together team has focused on a solution to improve the emotional bond between children and parents that are currently living in this situation. Games for Learning in the 21st Century video Session Chair: Donald Brinkman, Microsoft Research Speaker: Ken Perlin, New York University slides With their vast popularity and singular ability to engage young people, digital games have been hailed as a new paradigm for education in the 21st century. But researchers know surprisingly little about how successful games work. What are the key design elements that make certain games compelling, playable, and fun? How do game genres differ in their educational effectiveness for specific topics and for specific learners? How do kids learn when they play games? Does the setting classroom versus casual matter? How can games be used to prepare future learning, introduce new material, or strengthen and expand existing knowledge? How are games designed to best facilitate the transfer of learning to everyday lives? And how can we use all of this knowledge to guide future game design? The Games for Learning Institute G4LI seeks to answer these questions, pointing the way to a new era of game use in education, by applying a scientifically rigorous approach. Researchers study existing games, identify key design elements and learning patterns, develop prototype mini-games based on these elements and patterns, and evaluate them in classroom and informal learning settings. This talk provided a peek inside how the G4LI does all this.

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Chapter 7 : Ronald Reagan - Wikipedia

--Jane E. Regan, Associate Professor of Religious Education, Director of Continuing Education, School of Theology and Ministry, Boston College Robert E. Alvis is associate professor of church history and academic dean at Saint Meinrad Seminary and School of Theology.

Zanuck featuring biblical spectacle and allegory intercut with a yarn of World War I-era espionage and skullduggery. When his director and some of the crew show up, they confront a serial killer. Based on the true story of Beulah Annan, it tells the story of married jazz baby Roxie Hart and the murder of her lover. What happens when we change the gender of this classic play? Is it different when women turn on their leader? She believed that every child deserves the same chance she had to learn about and appreciate the arts, and so she decided to take action. Emily began reaching out to different organizations and individuals and eventually teamed up with ensembles from Drexel University and the Curtis Institute of Music. On Saturday, March 15th, musicians from these organizations will perform a free concert that introduces young children to classical music and instruments. The musicians will talk about their own experiences with music and discuss the paths that led them all to take up classical music. The event is geared towards children ages , but families and children of all ages are welcome! There is an RSVP, so be sure to sign-up for this great afternoon of music and learning! Every 3rd Saturday from September through June Time: The festival is held in various cities across the U. S giving teens an opportunity to travel, from Los Angeles to Chicago. Youth poets earn their spot on the team by competing in Youth Night Slams. Jana Nogowski or jtnogowski aol. On March 16, , at 3: Seats may be reserved by calling In addition to global awareness, these productions raise funds for local organizations working to address violence against women, namely Women in Transition. Directed by Ruchama Bilenky, the production of A Memory, a Monologue, a Rant, and a Prayer will feature more than ten local actors, actresses and activists in the Philadelphia area. Unlike productions of The Vagina Monologues, which only allows female-identified performers, and is written by Eve Ensler, the production of A Memory, a Monologue, a Rant and a Prayer, includes male performers and the script includes submissions by both male and female authors. The cast of A Memory, a Monologue, a Rant, and a Prayer consists of several local activists and performance artists in the Philadelphia area. Her mother, Cynthia Black, will also be performing in this show. Beverly Brooks leads C. Ahyana King is a clinical counselor who has previously worked with WOAR as a counselor and victim advocate. He is also an activist who has worked with Occupy Philly. Director and co-organizer Ruchama Bilenky founded DysFUNctional Theatre when she was just 18 years old, with the mission of bringing obscure, female-oriented works to the Philadelphia stage. She is a certified yoga therapist and instructor, the bass player for the band Sylvia Platypus, and is also a trained domestic violence and rape crisis counselor. Co-organizer Jana Nogowski is a local actress, poet, and singer-songwriter who is also strongly committed to raising awareness about violence prevention and mental health issues. Seeds of Spring, a fundraiser complete with poetry, performance pieces, and music. Founded in , Women in Transition [http: Women in Transition](http://www.womenintransition.org) offers phone counseling through its LifeLine at , individual counseling, LifeLine support groups, and educational programs on domestic violence, its effects on children, teen dating violence, and concurring substance abuse. Also, find us on Facebook at [https: Also, find us on Facebook at](https://www.facebook.com/womenintransition)[https:](https://www.facebook.com/womenintransition)

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Chapter 8 : Michael Horan - Database: Christian Educators of the 20th Century - Biola University

*Once children become adults, however, what becomes of their faith formation? In *Toward an Adult Church: A Vision of Faith Formation*, Jane Regan explores the current structure of parish catechesis.*

Christianity began as a Jewish sect in the mid-1st century arising out of the life and teachings of Jesus of Nazareth. The life of Jesus is recounted in the New Testament of the Bible, one of the bedrock texts of Western Civilization and inspiration for countless works of Western art. Christmas and Easter remain holidays in many Western nations. Jesus learned the texts of the Hebrew Bible, with its Ten Commandments which later became influential in Western law and became an influential wandering preacher. He was a persuasive teller of parables and moral philosopher who urged followers to worship God, act without violence or prejudice and care for the sick, hungry and poor. These teachings have been deeply influential in Western culture. Jesus criticized the privilege and hypocrisy of the religious establishment which drew the ire of the authorities, who persuaded the Roman Governor of the province of Judaea, Pontius Pilate, to have him executed. The Tanakh says Jesus was executed for sorcery and for leading the people into apostasy. Catholicism, as we know it, emerged slowly. Christians often faced persecution during these early centuries, particularly for their refusal to join in worshipping the emperors. Nevertheless, carried through the synagogues, merchants and missionaries across the known world, the new internationalist religion quickly grew in size and influence. Rulers, and the priests, soldiers and bureaucrats who carried out their will, were a small minority who kept power by exploiting the many. Spartan Law required that deformed infants be put to death; for Plato, infanticide is one of the regular institutions of the ideal State; Aristotle regards abortion as a desirable option; and the Stoic philosopher Seneca writes unapologetically: And whilst there were deviations from these views Most historians of western morals agree that the rise of Christianity contributed greatly to the general feeling that human life is valuable and worthy of respect. Lecky gives the now classical account of the sanctity of human life in his history of European morals saying Christianity "formed a new standard, higher than any which then existed in the world For women deacons, the oldest rite in the West comes from an eighth-century book, whereas Eastern rites go all the way back to the third century and there are more of them. There are several Gospel accounts of Jesus imparting important teachings to and about women: The church forbade its members to do so. Greco-Roman society saw no value in an unmarried woman, and therefore it was illegal for a widow to go more than two years without remarrying. Christianity did not force widows to marry and supported them financially. Christians did not believe in cohabitation. If a Christian man wanted to live with a woman, the church required marriage, and this gave women legal rights and far greater security. Finally, the pagan double standard of allowing married men to have extramarital sex and mistresses was forbidden. A broad distinction was popularly made between infanticide and infant exposure which was practiced on a gigantic scale with impunity. Many exposed children died, but many were taken by speculators who raised them to be slaves or prostitutes. It is not possible to ascertain, with any degree of accuracy, what diminution of infanticide resulted from legal efforts against it in the Roman empire. In AD, Constantine conferred the First Council of Nicaea to gain consensus and unity within Christianity, with a view to establishing it as the religion of the Empire. The population and wealth of the Roman Empire had been shifting east, and around the year, Constantine established the city of Constantinople as a new imperial city which would be the capital of the Eastern Roman Empire. Although cultural continuity and interchange would continue between these Eastern and Western Roman Empires, the history of Christianity and Western culture took divergent routes, with a final Great Schism separating Roman and Eastern Christianity in AD. Pope Gregory the Great c. 590" who established medieval themes in the Church, in a painting by Carlo Saraceni, c. 1570. The remarkable transformation of Christianity from peripheral sect, to major force within the Empire is illustrated by the influence held by St Ambrose, the Bishop of Milan. A Doctor of the Church and one of the most influential ecclesiastical figures of the 4th century, Ambrose became a player in Imperial politics, courted for his influence by competing

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contenders for the Imperial throne. When the Emperor Theodosius I ordered the punitive massacre of thousands of the citizens of Thessaloniki, Ambrose admonished him publicly, refused him the Eucharist and called on him to perform a public penance, a call to which the Christian Emperor submitted. Theodosius reigned albeit for a brief interim as the last Emperor of a united Eastern and Western Roman Empire. In Theodosius sought to block the restoration of the pagan Altar of Victory to the Roman Senate and then fought against Eugenius, who courted pagan support for his own bid for the imperial throne. Thus, the Catholic Encyclopedia lauds Theodosius as: He stamped out the last vestiges of paganism, put an end to the Arian heresy in the empire, pacified the Goths, left a famous example of penitence for a crime, and reigned as a just and mighty Catholic emperor. Many of these works remain influential in politics, law, ethics and other fields. A new genre of literature was also born in the fourth century: What little security there was in this world was provided by the Christian church. In the absence of a magister militum living in Rome, even the control of military matters fell to the pope. Gregory the Great administered the church with strict reform. A trained Roman lawyer and administrator, and a monk, he represents the shift from the classical to the medieval outlook and was a father of many of the structures of the later Roman Catholic Church. According to the Catholic Encyclopedia, he looked upon Church and State as co-operating to form a united whole, which acted in two distinct spheres, ecclesiastical and secular, but by the time of his death, the papacy was the great power in Italy: From this time forth the varied populations of Italy looked to the pope for guidance, and Rome as the papal capital continued to be the centre of the Christian world. The Dark Ages[edit] The period between and, often referred to as the "Dark Ages," could also be designated the "Age of the Monk". Christian aesthetes, like St. Monasteries were models of productivity and economic resourcefulness teaching their local communities animal husbandry, cheese making, wine making and various other skills. Medical practice was highly important in medieval monasteries, and they are best known for their contributions to medical tradition, but they also made some advances in other sciences such as astronomy. Sometimes called the "Father of Europe," Charlemagne instituted political and judicial reform and led what is sometimes referred to as the Early or Christian Renaissance. It supplied food to the population during famine and distributed food to the poor. This welfare system the church funded through collecting taxes on a large scale and by owning large farmlands and estates. Men of a scholarly bent usually took Holy Orders and frequently joined religious institutes. Those with intellectual, administrative or diplomatic skill could advance beyond the usual restraints of society leading churchmen from faraway lands were accepted in local bishoprics, linking European thought across wide distances. Complexes like the Abbey of Cluny became vibrant centres with dependencies spread throughout Europe. Ordinary people also trekked vast distances on pilgrimages to express their piety and pray at the site of holy relics. Inquisition The Inquisitions were religious courts originally created to protect faith and society by identifying and condemning heretics. It was rather a natural evolution of the forces at work in the thirteenth century As the twelfth century drew to a close the church was facing a crisis Woman-as-witch became a stereotype in the s until it was codified in by Pope Innocent VIII who declared "most witches are female. This treatment provides [dramatic] contrast to the respect given to women during the early era of Christianity and in early Europe Medieval abbesses and female superiors of monastic houses were powerful figures whose influence could rival that of male bishops and abbots: Relations between the major powers in Western society: The Investiture Controversy was perhaps the most significant conflict between Church and state in medieval Europe. A series of Popes challenged the authority of monarchies over control of appointments, or investitures, of church officials. Moreover, they were vitally concerned with the trappings of political power. They plunged into Italian politics As the Church grew more powerful and wealthy, many sought reform. The Dominican and Franciscan Orders were founded, which emphasized poverty and spirituality. Palestine, Syria, Persia, and Egypt once the most heavily Christian areas in the world quickly succumbed. By the eighth century, Muslim armies had conquered all of Christian North Africa and Spain and were moving into France. The holdings of the old Roman Empire, known to modern historians as the Byzantine Empire, were reduced to little more than Greece. In desperation,

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the emperor in Constantinople sent word to the Christians of western Europe asking them to aid their brothers and sisters in the East. A more complex picture of nobles and knights making sacrifices has emerged creating an increased interest in the religious and social ideas of the laity. Crusading can no longer be defined solely as warfare against Muslims; the crusades were religious wars and the crusaders moved by ideas; and the issue of colonialism is no longer one considered worthy of serious discussion. Secularists such as Hugo Grotius later expanded the idea of human rights and built on it. Aquinas continues to influence the works of leading political and legal philosophers. It cannot be denied, because they are morally based on the Judeo-Christian tradition and Graeco-Roman philosophy; they were codified in the West over many centuries, they have secured an established position in the national declarations of western democracies, and they have been enshrined in the constitutions of those democracies. He examines three cases of "Christendom divided against itself": Reformation until Modern era[edit] Calvin preached at St. Pierre Cathedral , the main church in Geneva. In the Middle Ages, the Church and the worldly authorities were closely related. Martin Luther separated the religious and the worldly realms in principle doctrine of the two kingdoms. The members of a congregation had the right to elect a minister and, if necessary, to vote for his dismissal Treatise On the right and authority of a Christian assembly or congregation to judge all doctrines and to call, install and dismiss teachers, as testified in Scripture; This system was taken over by the other Reformed churches. He appreciated the advantages of democracy: To further protect the rights of ordinary people, Calvin suggested separating political powers in a system of checks and balances separation of powers. Thus he and his followers resisted political absolutism and paved the way for the rise of modern democracy. Hugo Grotius was able to teach his natural-law theory and a relatively liberal interpretation of the Bible. Australia, New Zealand, and India. In the 19th and 20th centuries, the British variety of modern-time democracy, constitutional monarchy , was taken over by Protestant-formed Sweden, Norway, Denmark, and the Netherlands as well as the Catholic countries Belgium and Spain. The legacy of Christianity lies in the dissolution of an ancient system where social and political status, power, and the transmission of social inequality to the next generation scripted the terms of sexual morality. Roman literature indicates the Romans were aware of these dualities. This was a transformation in the deep logic of sexual morality. Paul, whose views became dominant in early Christianity, made the body into a consecrated space, a point of mediation between the individual and the divine. Same-sex attraction spelled the estrangement of men and women at the very deepest level of their inmost desires. By boiling the sex act down to the most basic constituents of male and female, Paul was able to describe the sexual culture surrounding him in transformative terms.

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Chapter 9 : Sight & Sound™s â€™JESUSâ€™™ will come to Branson - Metro Voice News

For a discussion about strategies to engage Millennials, especially young women, in catechesis and faith reflection, see Jane Regan, "Fostering the Next Generation of Faithful Women," in Prophetic Witness: Catholic Women's Strategies for Reform, ed. Colleen Griffith (New York: Herder and Herder,),

We make a life by what we give. Starting with 20, he added a life success tip each year until he reached 35, when he retired from the PR agency business and began his second career as a fundraiser. Bob made his living as a successful PR executive. Tying his gift to the book, Bob saw a way to encourage professional development outside the classroom. He related the scholarship awards to his own college experience: It was his first professional conference, and his first plane ride. The trip so influenced him that he wanted to replicate it for others. The award provides scholarship funds to outstanding College of Communication sophomore, junior and senior public relations and advertising majors to explore professional development. In the four years since the scholarship began, winning students have attended conferences on a variety of relevant topics including women in business, travel and tourism, healthcare, social media, and media relations. Bob is a wonderful advocate for students; he is also a great teacher and mentor. Looking back, he focuses not so much on clients or campaigns, nor products and placements, but on the people he worked with. He and his wife look forward to a new house and a new life in Orlando, Fla. For more than 20 years she ran Stewart Communications, Ltd. They are but two of many, many colleagues who made life in the public relations industry worth living! Wishing him much continued success in his retirement and writing career. Is a book tour forthcoming? He has always been a great leader and a patient boss. Thanks for this article. Nicely done for one of the best guys in this business. I had the opportunity and pleasure to work with Bob at Midtown Educational Foundation for the past 8 years. Bob is a consummate professional â€™ always prepared, focused and committed to the project at hand. In doing so, he made my job as a graphic designer easier and more effective.