Compass Life Adult Sunday School

Pastor Pete

March 1, 2020

**“The Times They Are A Changing”**

**I. Where it All Started….1960**

In 1960, Dwight D. Eisenhower was president of the United States, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ was vice president. Based on 1960 U.S. Census data, the population of the United States was 179,32,175. (The 1950 U.S. population was \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_) There were 53 million households in the United States, and the average household had 3.29 people. The average family income was \_\_\_\_\_. In 1960, the cost of a new home in the U.S. was \_\_\_\_\_\_. In New York City, monthly rents averaged around $200. A new car cost about \_\_\_\_\_\_\_\_, a first-class stamp was four cents, and the retail price for a gallon of gas averaged \_\_\_\_\_\_\_\_. A daily newspaper was 10 cents, and tennis shoes were $5.00 a pair. In 1960, a slice of pizza cost 15 cents, a McDonald’s hamburger was also \_\_\_\_\_\_\_\_\_, and candy bars were five cents apiece. Median annual tuition at public law schools was $204, and $475 at private institutions. The Dow Jones high for the year was \_\_\_\_, and the low was \_\_\_. By the end of the 1950s, the space race was in full swing and both the U.S. and USSR had managed to put satellites in orbit. On May 6, the Civil Rights Act of 1960 was signed into law by President Eisenhower. On May 9, the FDA approved the world’s first commercially-produced \_\_\_\_\_\_\_\_\_\_\_\_\_\_, “The Pill became the symbol of the so-called ‘sexual revolution’ of the 1960s-70s. It was blamed for the rise in single motherhood, unmarried couples living together or in communes, open marriage and wife swapping, women's liberation, and increased visibility of sex in the media.” On July 27, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ was nominated for president at the Republican National Convention in Chicago. Hurricane Donna battered the Caribbean and eastern United States from late August until mid-September. On November 8, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ was elected President of the United States by defeating Richard Nixon. JFK was also the first \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and youngest person ever to be elected U.S. President. In 1960, the U.S. census was mailed out for the first time. \_\_\_\_\_\_\_\_\_\_\_\_\_\_ were first introduced in 1960. American engineer Wilson Greatbatch developed the heart pacemaker. American engineer and physicist Theodore Maiman built the first laser at Hughes Research Laboratories. In 1960, about \_\_\_\_\_\_\_\_ of Americans were churchgoers, compared to about 40% in 1940.

**II. The Changing Landscape of Christianity in America**

Two years after Kennedy’s election, the Supreme Court in Engel v. Vitale found \_\_\_\_\_\_ in the public schools unconstitutional. The ruling that school prayer violated the establishment clause was a signal decision—and one that after a decade of public religiosity flew in the face of public opinion. \_\_\_\_\_\_\_\_ of Americans favored “religious exercises” in the schools. Major Catholic prelates denounced the decision, as did numerous politicians from across the political spectrum. Evangelical leaders, however, \_\_\_\_\_\_\_\_ join the dissent. To the contrary, many of them, North and South, supported the ruling. For one thing, the Engel case involved a nondenominational prayer written by the New York State Board of Regents and approved for school use by Protestant, Catholic, and Jewish clergymen. Evangelicals periodicals echoed the Supreme Court’s opinion, writing that the state \_\_\_\_\_\_\_\_\_ promote religion and that religious education should be left to families and churches. They saw the Court’s decision as a way to counter the influence of \_\_\_\_\_\_\_\_\_\_, who were waging a prolonged fight for aid to parochial schools. Most evangelical leaders changed their mind the following year after the Court in Abington v. Schempp ruled against devotional \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the public schools. Protestant educators had made devotional reading from the King James Bible a part of the public-school curriculum in the early nineteenth century. Fundamentalists and northern evangelicals tore into the Schempp decision. “We understand that a greater issue is at stake than simply Bible reading in the schools,” Carl McIntire wrote. “At stake is whether or not America may continue to honor and recognize \_\_\_\_\_ in the life of the nation.” Harold Ockenga for his part argued, “A neutral or secular state, while preserving the nation from dominion by a denomination, leaves America in the same position as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.” Billy Graham claimed that the Court had “misinterpreted our forefathers’ intentions” and said, “Personally I think the few atheists who object to Bible reading in schools should be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by the majority.” It called for a constitutional amendment to override the decisions, and in the next two years \_\_\_ U.S. congressmen proposed 147 amendments to that purpose. That prayer and Bible reading were heard in many southern public schools made no difference in this matter of principle. By 1974 only fundamentalists continued to decry the two decisions—while in practice many southern public schools \_\_\_\_\_\_\_\_ to pray and read the King James Bible.

**III. The American Dream and Posterity Lost**

The American Dream is the belief that anyone, regardless of where they were born or what class they were born into, can attain their own version of \_\_\_\_\_\_\_\_\_\_\_ in a society where upward mobility is possible for \_\_\_\_\_\_\_\_\_\_\_. The American Dream is achieved through sacrifice, risk-taking, and hard work, rather than by chance. The term was coined in a best-seller in 1931, "Epic of America." James Truslow Adams described it as "that dream of a land in which life should be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and fuller for everyone, with opportunity for each according to ability or achievement." The American Dream was aided by a number of factors that gave the United States a competitive advantage over other countries. \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_ are often seen as paths to achieving the American Dream. He described it as "that dream of a land in which life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement." The idea of the American Dream has much deeper roots. Its tenets can be found in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_, which states: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.” In a society based on these principles, an individual can live life to its fullest as he or she defines it. America also grew mostly as a nation of \_\_\_\_\_\_\_\_\_\_\_ who created a nation where becoming an American—and passing that citizenship to your \_\_\_\_\_\_\_\_\_\_—didn't require being the child of an American. Achieving the American Dream requires political and economic freedom, as well as rules of law and private \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Without them, individuals cannot make the choices that will permit them to attain success, nor can they have confidence that their achievements will not be taken away from them through arbitrary force. The American Dream promises freedom and equality. It offers the freedom to make both the large and small decisions that affect one’s life, the freedom to aspire to bigger and better things and the possibility of achieving them, the freedom to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, the opportunity to lead a dignified life, and the freedom to live in accordance with one’s values—even if those values are not widely held or accepted. The American Dream also offers the promise that the circumstances of someone's birth—including whether they were born American citizens or immigrants—do not completely determine their future.

**IV. The Beginning of the End**

The revolution of the '60s and '70s played a key role in reconfiguring men and women's views of marriage and family life. Prior to the late 1960s, Americans were more likely to look at marriage and family through the prisms of \_\_\_\_\_, \_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_. A successful, happy home was one in which intimacy was an important good, but by no means the only one in view. A decent job, a well-maintained home, child-rearing, and shared \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ were seen almost universally as the goods that marriage and family life were intended to advance. But the psychological revolution's focus on \_\_\_\_\_\_\_\_\_\_ fulfillment and personal growth changed all that. Increasingly, marriage was seen as a vehicle for a \_\_\_\_\_\_\_\_\_\_\_\_ ethic of romance, intimacy, and fulfillment. In this new approach to married life, one's primary obligation was not to one's family but to \_\_\_\_\_\_\_\_\_\_\_; hence, marital success was defined not by successfully meeting obligations to one's spouse and children but by a strong sense of subjective happiness in marriage. The soul-mate model was much more likely to lead couples to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ than was the earlier institutional model of marriage. Those who felt they were in unfulfilling marriages also felt obligated to divorce in order to honor the newly widespread ethic of expressive \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The dissolution of marriage offered the chance to make oneself over from the inside out, to refurbish and express the inner self, and to acquire certain valuable psychological assets and competencies, such as initiative, assertiveness, and a stronger and better \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_." In the older, institutional model of marriage, parents were supposed to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ for the sake of the kids. The view was that divorce could leave an indelible emotional \_\_\_\_\_\_ on children, and would also harm their social and economic future. Yet under the new soul-mate model of marriage, divorce could be an opportunity for growth not only for adults but also for their \_\_\_\_\_\_\_\_. The view was that divorce could protect the emotional welfare of children by allowing their parents to leave marriages in which they felt unhappy. The belief was that children were resilient in the face of divorce; that children could easily find \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to replace absent fathers; and that children would be \_\_\_\_\_\_\_\_ if their parents were able to leave unhappy marriages. **3/8 “R-E-S-P-E-C-T”**