Documents-Based Research
Catholicism & Sport
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# TABLE OF CONTENTS

INTRODUCTION .................................................................................................. 3

LITERATURE ......................................................................................................... 4

Catholic and Christian-Based Literature .......................................................... 5

Bible .................................................................................................................... 5

Non-Biblical Religious Text ............................................................................. 6

Scholarly & Miscellaneous Literature ............................................................. 8

  Historical Narrative ......................................................................................... 8

  Non-Journal & Miscellaneous Literature ....................................................... 10

Quotes & Declarations from the leaders .......................................................... 11

  Popes ................................................................................................................. 12

MEDIA COLLATERAL ......................................................................................... 14

  Cartoons & Imagery ....................................................................................... 15

  Cartoons ......................................................................................................... 15

  Real & Web-Based Images .............................................................................. 17

CONCLUSION, ReCOMMENDATIONS & LIMITATIONS .................................. 18

Appendices ........................................................................................................ 21

  APPENDIX A – Journal Publication Resources ............................................ 21

  APPENDIX B – search engines ..................................................................... 22

REFERENCES .................................................................................................... 23
INTRODUCTION

Religion and sport have collided continuously over the years. Athletes who follow non-Christian or non-Caucasian affiliated religions are criticized for their beliefs and publicly practicing their faith within their sport discipline. The most predominate narrative within modern sport today involves the Islamic faith, where Muslim women are often criticized for wearing traditional clothing or headwear during sporting competitions. Concurrently, the public display of Christian values from professional athletes has also received minor criticism; most famous being that of former National Football League (NFL) Quarterback Tim Tebow.

When looking through the lenses of professionalism, religion can become an issue or be a critical factor when addressing training, competition, and being in the “spotlight” as a public athletic figure. Meanwhile, when addressing youth, amateur sport, or sport for all, religion can be a predominant factor when discussing participation.

Current academic research emphasizes broad narratives associated with religion and sport. Literature addresses predominately questions of professional athletes practicing sport and their religions. Moreover, academics have gone beyond this primary question, conducting research involving religion and sport in relation to other social issues such as homosexuality and women’s participation. Additionally, some scholars have provided historical examinations on primary religions and their thematic ideologies associated with sport (e.g. Muscular Christianity, Muscular Judaism). Nevertheless, what appears to be lacking is investigating the different denominations of religions and their historical involvement in sport. Overall, specificity of religion is missing from research today, especially when addressing the historical narratives of distinct denominations’ opinions, criticisms, and undertakings of sport.

In regards to Christianity, research can be referenced, such as the report done by Pew Research Center in 2011, that identified three main branches of Christianity. Scholars, such as Huston Smith, support the identification of these branches, which are Catholicism, Protestant and Orthodox (2009). It is important to note these three predominant classifications have given birth and have paved the development of multiple other Christian-based denominations. A simple internet search of Christian denominations leads to hundreds
of resources identifying several different subdivisions; though unreliable and academically uncreditable, Wikipedia lists over 200 denominations (List of Christian denominations by number of members, 2017).

With the current circumstances and background on religion and sport described, the following passages will describe how one could conduct a documents-based research project emphasizing a single religious denomination and its historical narrative on sport. Specifically, the subsequent outline will address some specific resources that can be utilized in constructing a historical narrative on Catholicism and sport. Simply expressed as a question, the research outline asks the following, “how to do a documents-based research project on the historical narrative associated with Roman Catholicism and sport?”

An exploration of available resources has been conducted and literature has been the most plentiful resource, with Catholic and academic-based research addressing several historical narratives. Secondly, the Roman Catholic Church’s structure is explained and quotes from Popes will be examined. Lastly, media collateral in the form of static images will be analyzed. Within each resource category there has been provided suggested research questions or ideas on what to investigate and examine when establishing a historical narrative on Roman Catholicism and sport. Furthermore, within each resource category, restraints and weaknesses have been identified. This paper ends with a concluding summary, as well as an overview of the limitations of this resource analysis and provides recommendations about conducting a documents-based research project on the historical narratives of Roman Catholicism and sport.

LITERATURE

Literature is the most predominate resource when examining the historical narrative of Catholicism and sport. The most apparent literature to review is the Holy Bible, which contains illustrations of athleticism and sport within many of its books, mainly within the New Testament. Secondarily, there is a multitude of resources from religious and academic areas that examine Catholicism and sport, in view of early ideological values within the Roman Catholic Church, youth sport, and the value of sport in relation to Catholic society.
CATHOLIC AND CHRISTIAN-BASED LITERATURE

Bible

As expressed the most apparent resource to review is the Bible. Majority of “athletic” or “sporting” biblical verses can be found within 1 Corinthians; the most commonly quoted verse being 9:24-27:

Surely you know that many runners take part in a race, but only one of them wins the prize. Run, then, in such a way as to win the prize. Every athlete in training submits to strict discipline, in order to be crowned with a wreath that will not last; but we do it for one that will last forever. That is why I run straight for the finish line; that is why I am like a boxer who does not waste his punches. I harden my body with blows and bring it under complete control, to keep myself from being disqualified after having called others to the contest.

Another 1 Corinthians verse referenced is 6:19. Other books within the Bible to consider are the Book of Timothy and Philippians. Within the Book of Timothy, the most common sporting verse, associated with the concept of fair play is:

An athlete who runs in a race cannot win the prize unless he obeys the rules. – 2 Timothy 2:5

Other verses within the Book of Timothy include 1 Timothy 4:8 and 2 Timothy 4:7. Meanwhile, within Philippians, a verse that can be interpreted as having a “sporting” element and application is:

I can do all things through Christ which strengthened me.
– Philippians 4:13

The Bible can be viewed as an instruction manual for all followers of the Christian faith, but when referencing the Bible and the books mentioned above, within the context of Catholicism and sport, it is important note who is credited for writing these books and verses. All three books were written by the first Pope and the founder of the Roman Catholic faith,
the Apostle Paul. This is a significant historical aspect in examining the interplay of Roman Catholicism and sport. Moreover, it is important to identify the multiple perspectives or questions, in which a researcher can use when examining the books in regards to history. Some examples include:

- What are the key objectives associated with each verse that references sport? How can these verses be interpreted?
- Was Apostle Paul referencing sport literally or figuratively?
- Why did Apostle Paul reference sport in his teachings?
- Did Apostle Paul’s references to sport impact Catholic history or any future Catholic or Christian values (e.g. Muscular Christianity)?

Overall, the common theme associated with the above questions is interpretation. Teachers or figures of the Roman Catholic Church may use the verses more as a reference in teaching a Catholic value or concept, thus emphasizing less of the action of participating in sport and more on the ideology behind the illustration. While others, through Apostle Paul’s verses, may identify sport as a key tool in supporting Catholic societal values and virtues. Further, these questions can vary historically and change based on time, geographical location, and status within the Roman Catholic Church.

In sum, the Bible and the writings of Apostle Paul are key in determining and creating a basic platform for a historical narrative of Roman Catholicism and sport, but additional resources should be used to gain a full perspective of ideology of the time.

*Non-Biblical Religious Text*

There are two non-Biblical Catholic texts that can be used to support historical narratives on Roman Catholicism and sport. First, is the Catechism of the Catholic Church, which outlines the “fundamental Christian truths”. The Catechism is a relatively new document approved by Pope John Paul II in 1992 (United States Catholic Conference, Inc., n.d.). Secondly, is Canon Law, which is much older than the writings of the Catechism, and can be considered “hard laws” associated with the Roman Catholic faith.
Catechism of the Catholic Church

Catechisms are softer laws within the Roman Catholic Church and act as guiding principles in providing the fundamental basis for followers of the Catholic faith. What is unique about the Catechism of the Catholic Church is it the first document that recognizes sport and physicality of the body. Within the Catechism, the Roman Catholic Church recognizes the integrity to respect one’s body, but ensures to outline to do so without indulgence:

“If morality requires respect for the life of the body, it does not make it an absolute value. It rejects a neo-pagan notion that tends to promote the cult of the body, to sacrifice everything for its sake, to idolize physical perfection and success at sports. By its selective preference of the strong over the weak, such a conception can lead to the perversion of human relationships.” (The Vatican, n.d.)

The above is a passage directly from the Catechisms and it can be interpreted that the Roman Catholic Church recognizes the ability to be excessive when referencing physicality, winning, fame and fortune – which are all characteristics that could be applied to modern sport. Beyond the interpretation of the Catechism, other avenues of historical research could be the development of the Catechism. As previously mentioned, the Catechisms are a relatively new to the Roman Catholic Church, hence examination of the following questions could be an important in determining the historical development between Roman Catholicism and sport:

- Who was the first Catholic figure to proposal including sport within the Catechism? Why did he propose this?
- Why did it take so long for the Roman Catholic Church to formally mention sport within its regulations?
- Was there a significant event or catalyst that paved the way for sport to be included in the Catechisms? What was happening within the Church at the time? What was happening in Catholic sport society at the time?
- How many draft amendments reference sport? Were any excluded? Was this the only amendment drafted identifying sport?
Canon Law

Canon Law are regulations outlined by the Roman Catholic Church. These regulations can be considered the blueprint of how each Catholic should conducted their daily lives. Canon Law does not define the beliefs of Catholicism, but outlines the guiding principles for actions. As Coriden says, “It presents norms of conduct, not the content of faith” (1991, p. 4). Cannon laws are grounded in concern in how Catholicity is practiced. As further indicated by Cordien (1991, p. 5), there are four functions of Canon Law:

1. Aid society in achieving its goals.
2. Facilitate the purpose or common good of society.
3. Gather Christians in carrying out the mission of the world.
4. Proclaim the life and message of Christ, witness the presence of God and service it to the world.

Simply put, Cannon Law is meant to create societal order and regulate the lives of its followers in daily life to save themselves from sin, as well as others.

Canon Law does not outline or directly identify sport, however the implications of interpretation can be used as evidence in advocating the promotion or rejection of sport. Also, researchers could emphasis Canon Law to support their narrative when addressing the history of Roman Catholicism and sport.

The four functions outlined by Cordien, for example, could be used to illustrate why previous historical or current Catholic figures promoted or rejected sport within their teachings. Furthermore, there are potentially other narratives or functions of Canon Law that differ from Cordien. Hence, the use of other resources outlining the functions, objectives or purposes of Canon Law could be influential when looking to establish different historical narratives.

SCHOLARLY & MISCELLANEOUS LITERATURE

Historical Narrative

Within academic and scholarly articles one will find diverse approaches when addressing the Roman Catholic Church’s and overall Catholic narrative on sport. One of the most divergent narratives is by Guttmann, who wrote about medieval sport. Guttmann is one of the only
scholars who addresses how the Roman Catholic Church outlawed medieval sporting events, like melee and jousting, due to its “uncivility” (2004). Though Guttman’s narrative is not detailed, it is quite different than modern times as the Church now recognizes sport within the Catechism and in many ways, promotes sport.

Another scholar who takes a different historical narrative, is Patrick Kelly, within his writings he provides a Catholic narrative of sport through reviewing the teachings of St. Thomas Aquinas. One example is how Kelly explains St. Thomas Aquinas’ support of “games and play”:

*I pray, spare yourself at times: for it becomes a wise person sometimes to relax the high pressure of his attention to work. (Augustine) Now this relaxation of the mind from work consists in playful words and deeds. Therefore, it becomes a wise and virtuous person to have recourse to such things at times. Moreover, the Philosopher [Aristotle] assigns to games the virtue of eutrapelia, which we may call pleasantness* (2012)

Additionally, Kelly’s later writing hint to some connection between St. Thomas Aquinas’ teachings on excessive play and sport indulgence identified within the Catechism.

Beyond the Middle Ages, moving into the Victorian Period, the development of the Muscular Christianity ideology was founded. Muscular Christianity was an element highly influenced by Thomas Arnold, the head teacher of the Rugby School in Britain. However, it is Thomas Hughes, with his book published in 1857, *Tom Brown's Schooldays*, outlined and promoted the theory of Muscular Christianity. Within the publication, Hughes identified sixteen key moral and ethical characteristics sport can display and support: fair play, respect, strength, perseverance, deference, subordination, obedience, discipline, loyalty, cooperation, self-control, self-sacrifice, endurance, courage, temperance, and esprit de corps. All of them were considered important in the creation and support of the virtue, Muscular Christianity (Parker & Weir, 2012). An interesting historical narrative to research would be to take the work of Hughes and Arnold and link it to the ideology of Roman Catholic Church during the Victorian Period. Or inversely, one could investigate to see if the Roman Catholic Church borrowed and adapted any of the principles associated with the work of Hughes or Arnold.
In regards to establishing historical narratives, themes directly correlated with Catholicism can be used (e.g. narrative by Kelly on St. Thomas Aquinas), as well as indirect historical Christian ideology (e.g. Muscular Christianity). Both categories can be used to develop individual theses and additional resources can be found to construct a complete narrative.

For example, if one was to research in greater depths St. Thomas Aquinas’ teachings in relation to sport; one could reference his writings and philosophical approach through the academic resources of the Internet Encyclopedia of Philosophy or the Christian Classic Ethereal Library of Calvin College.

Additionally, in relation to Muscular Christianity, one can study the early implications and development of this ideology in journal articles by MacAloon (2006); Watson, Weir and Friend (2005); and Winn (1960). Concurrently, a study could be done on the current implications of Muscular Christianity and attempt to connect it to the contemporary sporting initiatives of the Catholic Church, with writing from researchers should as: Kidd (2006); Abe (2006); and Mathisen (2012).

A list of potential journals can be referenced in Appendix A and a list of potential database search engines can be reviewed in Appendix B.

Non-Journal & Miscellaneous Literature

Beyond the Biblical and philosophical teachings of Catholic figures and scholarly academics, there is literature that explains the Catholic perspective and implementations of Catholic sport programs. These books act as a blueprint in following the Catholic faith and creating best sport practices within an organization or team.

One example is A Catholic Perspective: Physical Exercise and Sports, which outlines the “Catholic philosophy” of sport and how Catholics should view sport (Feeney, 1995). Overall it is book that outlines the basis of sport within the Catholic faith and references figures like St. Thomas Aquinas. Additionally, another example would be the book Youth Sport and Spiritually: Catholic Perspective, which addresses topics including: virtue, spirituality, social development, mission-orientation, parent involvement, and best practices (Kelley, 2015). The
book provides an overview of the history of Catholic sport, but goes in depth on organizational matters within youth sport.

**QUOTES & DECLARATIONS FROM THE LEADERS**

Quotes from leaders of any type of institution or movement can be the most influential and significant type of resource when constructing a historical narrative. Leaders outline the strategy and goals of organizations. Furthermore, they can dictate the directives and initiatives undertaken by an institution.

The Roman Catholic Church has a hierarchical structure with multiple leaders. The hierarchy and structure of the Roman Catholic Church is found within Canon Law and the Church’s Constitution. The following figure, Figure 2, outlines the structure and hierarchy of the church. The Pope is the ultimate head of the Catholic Church and the Vatican, an independent state within the city of Rome, Italy. The Pope outlines the general leadership of the religious institution of the Church, as well as the Vatican as a state (Vatican.com, 2013; Oakely et al., 2016).

Below the Pope are Cardinals; the Pope selects Cardinals from around the world, not just the Vatican. The primary function of a Cardinal is to advise the Pope. Cardinals are not just limited to this singular role; many Cardinals have secondary positions as an Archbishop or Bishop.

Archbishops are holders and leaders of the Catholicism who are assigned to a main or metropolitan diocese or archdiocese. Meanwhile, a Bishop is one ordained to one simple station or Church, like a Priest. The main difference between an Archbishop and a Bishop, is geographical area or population of Catholic followers it is charged to lead and advise. Further, in technical terms, the Pope is a Bishop with the ultimate geographic area… the world.

The last two stations one can hold within the Catholic Church is a Priesthood or Deaconship. Priests are ordained minister responsible for managing the sacraments associated with the Catholic faith (e.g. marriage) within a certain organization or congregation. Meanwhile, a Deacon can be a seminarian, one who is studying for priesthood (transitional deacon), or one
who can simply assist the priest in performing of the sacraments (permanent deacon) (Vatican.com, 2013; Oakely et al., 2016).

**Figure 2 – Structure & Hierarchy of the Roman Catholic Church & Vatican**

This structure of leadership is important to know when quoting or conducting interviews with Roman Catholic Church figures. As discussed above, each leader has their own responsibilities and each can have their own beliefs and opinions as to what is appropriate for Roman Catholic society as a whole. In addition, each leader could and may have specific preferences when leading or addressing a specific archdiocese, diocese, or congregation. Nevertheless, the main personified authority of the church is the Pope, who sets the agendas and interprets the Bible. Thus, his words and teachings involving sport are the most significant in determining a historical narrative based on the leadership of the Roman Catholic Church and overall Catholic faith.

**POPES**

As outlined, the Pope is the ultimate authority within the institution of the Roman Catholic Church and many of the Popes have addressed or provided directives within the realm of sport. One of the earliest quotes identifying sport found is from Pope Pius XXI, who does not directly identify his idea on sport as Muscular Christianity, but seems to describe many of characteristics associated with the ideology (e.g. perseverance, courage).

"Sport, properly directed, develops character, makes a man courageous, a generous loser, and a gracious victor; it refines the senses, gives
intellectual penetration, and steels the will to endurance. It is not merely a physical development then. Sport, rightly understood, is an occupation of the whole man, and while perfecting the body as an instrument of the mind, it also makes the mind itself a more refined instrument for the search and communication of truth and helps man to achieve that end to which all others must be subservient, the service and praise of his Creator."

– Pope Pius XXI, 1945

The following quote is from Pope John Paul II, who became leader of the Roman Catholic Church 20 years following the death of Pope Pius XXI, and he is sometimes illustrated as the patron of sport. Yet again, a hint of Muscular Christianity can be assumed and applied to the quote, but the emphasis is less on “man” and the physical body, but the focus is primarily generalized and inclusion of all humans.

“Sports contribute to the love of life, teaches sacrifice, respect and responsibility, leading to the full development of every human person.”

- Pope John Paul II (n.d.)

The current Pope, Pope Francis, came into his role thirteen years following the death of Pope John Paul II. It is here the narrative and leadership strategy associated with sport changes dramatically. Pope Francis in some aspects outlines some characteristics of Muscular Christianity, such as cooperation, but he is the first leader of the Roman Catholic Church to identify stakeholders, institutions, decision-makers, and a target group for sport:

"I wish to encourage all of you - institutions, sporting societies, educational and social organizations, religious communities - to work together to ensure these children can take up sport in circumstances of dignity, especially those who are excluded due to poverty." – Pope Francis, 2016

As evident above, leaders outline the directives of institutions, and within the Roman Catholic Church it appears ideology involving sport has undergone a thematic transition from physicality, to male development, to human development, to one involving specificity. Concurrently, other themes and implications of these quotes can be explored based on the
period in which the Pope maintain power. Further historical questions or aspects that could be researched based on sport-related quotes from the Popes include:

- Did any Catholic leaders agree or disagree with the Popes’ quotes related to sport?
- Was there a specific archdiocese or diocese that agree or disagree with the Popes’ quote?
- Did the Pope create any sporting initiatives in support of his quote?
- Did the Pope deny or criticize any sporting organizations following the quote?
- Did any sporting organizations change after the Pope’s quote was released to the public?

MEDIA COLLATERAL

Today, images, stories and all types of media can be shared with a click of a button due to the internet and social media. The Roman Catholic Church, as well as Catholic sport entities, have capitalized on modern technology to spread and being awareness to its religious virtues and modern ideologies on sport. Concurrently, some of the controversies involving the Roman Catholic ideologies of sport can be spread and criticized more publicly. The following passages examine cartoons, and web-based static images, which can be used to provide insight into the current/developing history of Roman Catholicism and sport.
CARTOONS & IMAGERY

Cartoons

The above cartoon pertains to the 2014 World Cup in Brazil, where Germany and Argentina were playing in the final. On the left side of the cartoon stands the current Pope, Pope Francis, who is from Argentina. While on the right stands former Pope, Pope Benedict XVI, who is from Germany. Furthermore, it is important to note, in 2013 Pope Benedict XVI resigned from his position as Pope, which was quite controversial as a Pope had not resigned in over 600 years (Dowd, 2013).

As illustrated by the cartoon, the story line is nothing short of coincidence. Nevertheless, viewing this cartoon is something interesting as it takes a religious institution and places it on an international scale and connects it to a sporting event that could be considered “pop culture”, or entertainment. The Roman Catholic Church was going through a transition period from a German to an Argentinean Pope, and the world’s media created a storyline of “Pope versus Pope”. Both Popes were both publicly supportive of their home teams, but neither verbally described a true rivalry or displeasure toward each other, or the other team. Further, there was no presence of “traditional trash-talk” or derogating speech. Yet, the world’s media still projected the status of Roman Catholic Church onto a football pitch. From this standpoint, the interplay of Catholicism and sport could be examined historically from the following narratives: the Vatican, FIFA on Catholicism, the Popes, Argentinean Catholics,
German Catholics, Brazilian Catholic community, and all Roman Catholic society. Moreover, a thematic historical narrative could be examined of the interplay of Roman Catholicism on other past mega-sporting events and international sporting events. Additionally, press publications could be researched to see if Roman Catholic leadership have been connected to sporting competition historically, beyond that of the 2014 World Cup.

The above cartoons being humor into living in accordance to Catholic ideology and playing modern sport. One could say that modern sport today does contribute to strength, perseverance, and courage (all of which are characteristics associated with Muscular Christianity). However, the cartoons seem to focus more on the negative connotations of modern sport, such as violence and winning at all costs.

The cartoon on the left takes in to consideration youth sport, high school sport. The quote underneath the cartoon seems to contradict the power of sport in social development expressed by some Catholic theologists. Overall, these cartoons take Catholic ideology and reflect it at a grassroots and youth level. Thus, researchers should reflect on the development of Catholic sport in the following aspects:

- Has Catholic sport adapted to modern sport demands, or has Catholic sport created its own sporting niche?
- Should Catholicism be connected to modern sport? Why or why not? When did, this connection begin?
- Can sport be a tool for sporting Catholic teachings in today’s world? How has sport been used historically to teach Catholic principles?
- What are the historical themes associated with Catholic youth sport? What about Catholic sport in general?

*Real & Web-Based Images*

The above two images are authentic images that express the current environment of Catholicism and sport. The first on the left is a mascot for a Catholic School, while the second is of seminarians who are training for the Cleric Cup. The Cleric Cup is an international football tournament for seminarians. The tournament is hosted once a year near the Vatican, and the teams are composed of different seminaries around the world.

Both of images explain and reveal a relatively new narrative associated with Catholicism and sport. Further, in both images, there is very little reference to Catholic religious values and practice. Yet, when one explores each image, and looks for supplementary material, a researcher would find quotes of how sport provides “educational” value to Catholic Schools and to the seminary institutions. For example, the below video illustrates some the “values” of the Cleric Cup and football to the seminary.

*Today starts the Clericus Cup, the football tournament for Catholic priests* (Roman Reports, 2010)
Thus, some sample questions emerge including:

- How is sport used as a Catholic educational tool?
- Is sport educational for followers, or can it be educational for future Catholic religious leaders as well?

Comprehensively, from a historical perspective, a researcher could investigate how Catholic sport arrived to this modern development and lost religious symbolism. As discussed previously, there is literature addressing the importance and best practices involving the Catholic perspective of sport. However, there is current evidence that some fundamental principles of Roman Catholicism have been placed secondary, and modern characteristics of sport (e.g. competition, mascots) are being emphasized more predominantly. Additionally, another narrative to investigate is how sport has developed over time as an educational tool, especially when addressing the seminary.

CONCLUSION, RECOMMENDATIONS & LIMITATIONS

Current academic research emphasizes broad narratives associated with religion and sport, but some have extended this association to specific social situations (e.g. homosexuality, women’s participation). Likewise, scholars have provided the groundwork and broad platform in examining historical aspects of primary religions. Notwithstanding, there is a lack of exploration of specific religious denominations and their historical involvement in sport. This paper concentrated on probing some of the available resources in relation to the historical interplay of Roman Catholicism and sport. The primary research question was: “how to do a documents-based research project on the historical narrative associated with Roman Catholicism and sport?”

From the analysis, it can be concluded the best resources in cultivating a historical narrative associated with Roman Catholicism and sport is through literature. Secondly, a collection of public quotes from key figures of the Roman Catholic Church can provide more concrete details in regards to the institution’s belief and strategy regarding sport.

Lastly, modern media can illustrate the current narrative on Catholicism and sport, as well as provide hints to its historical development, but the use of these media sources sound be used sparingly when constructing the overall beliefs, and historical opinions held by the Roman
Catholic Church. It is imperative to note that majority of the authors and creators of the current modern media usually have no affiliation to the Roman Catholic Church.

Further, modern media can only be traced back so far. It is evident, the Roman Catholic Church and other Catholic institutions have attempted to utilized modern media more to distribute information. However, the current resources available are limited, hard to use, and do not have all the relevant information. For example, when investigating the Catholic Youth Organization, which is the international organization associated with the Roman Catholic Church (they organize all youth activities, including sports programs), there is not one comprehensive resource. Instead, each diocese or archdiocese is charged with the creation of their own resources. The lack of an inclusive resource leads to multiple duplicates of information, as well as differing information that is location-based, thus it is not applicable to all Catholic society.

Notwithstanding, there are limitations to this analysis and research into finding resources. First, there appears to be limitations into creating a complete chronological narrative in terms of the development of Roman Catholicism and sport. An example of this limitation is evident in the gap in documentation and missing information associated with the development of the Catechism of the Catholic Church addressing sport. Additionally, scholars and theologists have made assumptions about broad ideologies, such as Muscular Christianity, however direct connections and document-based evidence about these connections are never clearly addressed, identified, or disclosed within any of the literature.

Secondly, interpretation of Biblical text and official Roman Catholic Church doctrine (e.g. Canon Law, Catechism of the Catholic Church) can be subjective. Researchers should be careful not to derivate a narrative simply based off these text. It is highly recommended to find supplementary text and/or interview figures associated with the Roman Catholic Church to ensure that the derivate narrative is appropriate to the specific time, location, and people it is addressing.

Lastly, this analysis does not fully address other resources including, but not limited to: films, social media, art, artifacts, music, and publications from the press. It is recommended to explore and identify potential examples of these types of resources when constructing a
historical narrative, as they can often recount for the beliefs held at the time, and emphasis the current protagonist and antagonist opinions associated with Roman Catholicism and sport.
APPENDICES

APPENDIX A – JOURNAL PUBLICATION RESOURCES

This list was completed based off the searching of key phrases including, but not limited to: Muscular Christianity, Catholicism and Sport, Roman Catholic Church and Sport, Catholic Sport, Pope and Sport, etc.

- BMJ
- Church Journal
- International Journal of Physical Education
- Education Alive
- European Review
- Football Studies
- Gender & History
- Journal of Northeast Normal University
- Journal of Patterns of Prejudice
- Journal of Philosophy of Education
- Journal of Religion Ethics
- Journal of Religion & Society
- Journal of Social History
- Journal Sociological Focus
- Journal of Sport, Ethics and Philosophy
- The Antioch Review
- The International Journal of History of Sport
- The Journal of Men’s Studies
- Sport in society
- U.S. Catholic Historian
APPENDIX B – SEARCH ENGINES

This list was completed backed off the searching of key phrases including, but not limited to: Muscular Christianity, Catholic Sport Philosophy, Catholicism and Sport, Roman Catholic Church and Sport, Catholic Sport, Pope and Sport, etc.

- ATLA Catholic Periodical and Literature Index
- ATLA Religion Database
- Catholic Research Resources Alliance (CRRA)
- CQ Researcher
- Christian Classic Ethereal Library of Calvin College
- Christian Periodical Index
- General Interest Christian Periodicals
- Global Catholic Network: Documents Library
- Google Books
- Google Scholar
- Historical Abstracts
- Internet Encyclopedia of Philosophy
- JSTOR
- Missionary and Charity Periodicals, 1793-1902
- New Testament Abstracts Online
- Old Testament Abstracts Online
- Project Muse
- Pew Research Center
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