

The Second Ecumenical Council of the Vatican

To Unite and Sanctify the World in Christ

Passiontide

O Sacred Head, surrounded
by crown of piercing thorn!
O bleeding Head, so wounded,
reviled and put to scorn!
Our sins have marred the glory
of Thy most Holy Face,
yet angel hosts adore Thee
and tremble as they gaze.

In this Thy bitter passion,
Good Shepherd, think of me
with Thy most sweet compassion,
unworthy though I be:
beneath Thy cross abiding
for ever would I rest,
in Thy dear love confiding,
and with Thy presence blest.

We've done this before

- [Jerusalem (50)]
- 1. Nicaea I (325)
- 2. Constantinople I (381)
- 3. Ephesus (431)
- 4. Chalcedon (451)
- 5. Constantinople II (553)
- 6. Constantinople III (680)
- 7. Nicaea II (787)
- 8. Constantinople IV (869)
- 9. Lateran I (1123)
- 10. Lateran II (1139)
- 11. Lateran III (1179)
- 12. Lateran IV (1215)
- 13. Lyons I (1245)
- 14. Lyons II (1274)
- 15. Vienne (1311)
- 16. Constance (1414)
- 17. Florence (1438-1443)
- 18. Lateran V (1512-1517)
- 19. Trent (1545-1549, 1551-1552, 1562-1563)
- 20. Vatican I (1869-1870)
- 21. Vatican II (1962-1965)

Our Principles

- Jesus Christ is alive. He leads the Catholic Church.
- Perception can differ from reality. We want reality.
- The world lives by political categories. God doesn't play that game.

Our Popes

- St. John XXIII
- St. Paul VI

Our guides

- Karol Wojtyła
- Joseph Ratzinger

Our hermeneutic

Merry Christmas from Benedict XVI:

You can read the Council in two different ways

1. Hermeneutic of Discontinuity and Rupture
 - Mass media: just follow the spirit!
 - Includes both positive and negative assessments
 - The Church is split between pre- and post-conciliar
2. Hermeneutic of Reform and Renewal
 - Based in the documents and expressed intentions of Popes
 - Continuity within Tradition

Our Thesis

- **What's Vatican II all about?**
 - Not simply internal reform
 - Not primarily concerned with liturgy
 - Not necessarily equal to what happened after (post hoc, propter hoc fallacy)
 - Not worldly accomodationism
- **The meaning and heart of the Second Vatican Council is EVANGELIZATION**
 - Aggiornamento and Ressourcement to sanctify the world in Christ

Ask Good Pope John

“The major interest of the Ecumenical Council is this: that the sacred heritage of Christian truth be safeguarded and expounded with greater efficacy. That doctrine embraces the whole man, body and soul. It bids us live as pilgrims here on earth, as we journey onwards towards our heavenly homeland.”

But why now?

- Ecclesial Background: Trent-Vatican I and the fortress against modern errors
- Ecclesiastical Background: Ultramontanism, growing centralization, and the power of the Curia
- Political Background: 19th century revolutions, the decimation of the World Wars, the rise of political ideologies, and post-War hope
- Theological background: Leonine revolution, Pius XII, Ecclesiology, Christocentric Humanism, Ressourcement

The End of Christendom

- “We are at the end of Christendom. Not of Christianity, not of the Church, but of Christendom. Now what is meant by Christendom? Christendom is economic, political, social life as inspired by Christian principles. That is ending — we’ve seen it die...These are great and wonderful days in which to be alive. ... It is not a gloomy picture — it is a picture of the Church in the midst of increasing opposition from the world. And therefore live your lives in the full consciousness of this hour of testing, and rally close to the heart of Christ.” (Venerable Fulton Sheen, 1974)

Pre-Constantinian, Post-Christian, Apostolic Mission

- The old model of cultural transmission of the Faith isn't working: we need more than defense.
- Ratzinger: a new heathenism in Europe.
- We need a Christocentric missionary Church capable of engaging the modern world.
- We need to boldly proclaim and live the joy of salvation even unto death.
- Holiness is the only option.

Facts.

- John XXIII announces Council on 1/25/1959
- 70 schemas originally prepared
- Opening of Council: 10/11/1962
- Four Sessions, 2 Popes
- 2,625 Council Father from 79 Countries; 480 periti
- 16 Documents (4 Constitutions, 9 Decrees, 3 Declarations)
- Closing of Council: 12/8/1965

How to Read

- 16 Documents
- 4 Constitutions are primary
- 2 Dogmatic Constitutions are foremost
 - Dei Verbum
 - Lumen Gentium
- 2 other Constitutions read in their light
 - Sacrosanctum Concilium
 - Gaudium et Spes

Dei Verbum

- Interpretive key of the Council
- Ratzinger's issues with original schema
- Ressourcement
- Promulgated 11/18/1965
- Structure: Revelation Itself; Handing on Divine Revelation; Sacred Scripture, its Divine Inspiration and Interpretation; Old Testament; New Testament; Sacred Scripture in the Life of the Church

Ignorance of Scripture Is Ignorance of Christ

--St. Jerome

God Reveals Himself

1. Hearing the word of God with reverence and proclaiming it with faith, the sacred synod takes its direction from these words of St. John: "We announce to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we announce to you, so that you may have fellowship with us and our common fellowship be with the Father and His Son Jesus Christ" (1 John 1:2-3). Therefore, following in the footsteps of the Council of Trent and of the First Vatican Council, this present council wishes to set forth authentic doctrine on divine revelation and how it is handed on, so that by hearing the message of salvation the whole world may believe, by believing it may hope, and by hoping it may love.

2. In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will (see Eph. 1:9) by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature (see Eph. 2:18; 2 Peter 1:4). Through this revelation, therefore, the invisible God (see Col. 1:15, 1 Tim. 1:17) out of the abundance of His love speaks to men as friends (see Ex. 33:11; John 15:14-15) and lives among them (see Bar. 3:38), so that He may invite and take them into fellowship with Himself. This plan of revelation is realized by deeds and words having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this revelation then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation.

Thank you

- Scott Hahn
- John Bergsma
- Brant Pitre
- Gary Anderson
- Fr. Mike Schmitz

Evangelize

26. In this way, therefore, through the reading and study of the sacred books "the word of God may spread rapidly and be glorified" (2 Thess. 3:1) and the treasure of revelation, entrusted to the Church, may more and more fill the hearts of men. Just as the life of the Church is strengthened through more frequent celebration of the Eucharistic mystery, similar we may hope for a new stimulus for the life of the Spirit from a growing reverence for the word of God, which "lasts forever" (Is. 40:8; see 1 Peter 1:23-25)

Lumen Gentium

- The Magna Carta of the Church's self-understanding
- Ressourcement vision to ground the juridical view of the Church
- Continuing work of Pius XII: *Mystici Corporis*
- Promulgated 11/21/1964
- Structure: The Mystery of the Church; The People of God; The Hierarchy; The Laity; Universal Call to Holiness; Religious; Eschatological Nature of the Pilgrim Church; The Blessed Virgin Mary

A New Pentecost

The Light to the Nations

1. Christ is the Light of nations. Because this is so, this Sacred Synod gathered together in the Holy Spirit eagerly desires, by proclaiming the Gospel to every creature,(1) to bring the light of Christ to all men, a light brightly visible on the countenance of the Church. Since the Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race, it desires now to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission. This it intends to do following faithfully the teaching of previous councils. The present-day conditions of the world add greater urgency to this work of the Church so that all men, joined more closely today by various social, technical and cultural ties, might also attain fuller unity in Christ...

3. The Son, therefore, came, sent by the Father. It was in Him, before the foundation of the world, that the Father chose us and predestined us to become adopted sons, for in Him it pleased the Father to re-establish all things.(4) To carry out the will of the Father, Christ inaugurated the Kingdom of heaven on earth and revealed to us the mystery of that kingdom. By His obedience He brought about redemption. The Church, or, in other words, the kingdom of Christ now present in mystery, grows visibly through the power of God in the world. This inauguration and this growth are both symbolized by the blood and water which flowed from the open side of a crucified Jesus,(5) and are foretold in the words of the Lord referring to His death on the Cross: "And I, if I be lifted up from the earth, will draw all things to myself".(6) As often as the sacrifice of the cross in which Christ our Passover was sacrificed, is celebrated on the altar, the work of our redemption is carried on, and, in the sacrament of the eucharistic bread, the unity of all believers who form one body in Christ (8) is both expressed and brought about. All men are called to this union with Christ, who is the light of the world, from whom we go forth, through whom we live, and toward whom our whole life strains.

Universal Call to Holiness

10. Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ. The ministerial priest, by the sacred power he enjoys, teaches and rules the priestly people; acting in the person of Christ, he makes present the Eucharistic sacrifice, and offers it to God in the name of all the people. But the faithful, in virtue of their royal priesthood, join in the offering of the Eucharist. They likewise exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity.

40. Thus it is evident to everyone, that all the faithful of Christ of whatever rank or status, are called to the fullness of the Christian life and to the perfection of charity; by this holiness as such a more human manner of living is promoted in this earthly society.

Yup.

- Ss. Louis and Zelig Martin
- St. Josemaria Escriva
- Bl. Chiara Badano
- St. Jose Sanchez del Rio
- Msgr. Luigi Giussani

Right before Emeritus

- “The immediate impression of the council that got thorough to the people, was that of the media, not that of the Fathers.”
- "The council of journalists did not, naturally, take place within the world of faith but within the categories of the media of today, that is outside of the faith, with different hermeneutics ... a hermeneutic of politics."

Sacrosanctum Concilium

- Constitution on the Sacred Liturgy
- First document promulgated: 12/4/63
- Vote: 2,147 to 4
- Mass or Divine Liturgy each day
- Liturgical Movement: Guéranger to Pius X to Pius XII; ressourcement
- Why do we worship? What does it mean to worship?
- What it does and doesn't say. Remember the fallacy: Post hoc, propter hoc.
- Structure: General Principles; The Eucharist; Other Sacraments; The Divine Office; The Liturgical Year; Sacred Music; Sacred Art

Purpose

1. This sacred Council has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. The Council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy.

What is the liturgy?

7. Christ indeed always associates the Church with Himself in this great work wherein God is perfectly glorified and men are sanctified. The Church is His beloved Bride who calls to her Lord, and through Him offers worship to the Eternal Father.

Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of the man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members.

From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.

Return to the Source

- To the Upper Room
- To Calvary
- To Heaven

Participatio actuosa

14. Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

Watch Your Language

36. 1. Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.

2. But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters.

Porque no los dos?

54. In Masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and "the common prayer," but also, as local conditions may warrant, to those parts which pertain to the people, according to the norm laid down in Art. 36 of this Constitution.

Nevertheless steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them.

The Sound of Music

116. The Church acknowledges Gregorian chant as specially suited to the Roman liturgy: therefore, other things being equal, it should be given pride of place in liturgical services.

But other kinds of sacred music, especially polyphony, are by no means excluded from liturgical celebrations, so long as they accord with the spirit of the liturgical action, as laid down in Art. 30.

Eucharistic Amazement

- From St. Gregory the Great to St. John Paul II

Gaudium et Spes

- Pastoral Constitution on the Church in the Modern World
- Last document promulgated: 12/7/1965
- Christocentric humanism against ideologies
- Fulton Sheen on 4 crises and end of Christendom
- Structure: Introductory statement on modern situation; Part I—The Church and Man's Calling; Dignity of Human Person; The Community of Mankind; Man's Activity in World; The Role of the Church in the Modern World; Part II—Problems of Special Urgency; Marriage and Family; Culture; Economic and Social Life; Political Community; Peace

Proposal

1. The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds.

Problem

13. Therefore man is split within himself. As a result, all of human life, whether individual or collective, shows itself to be a dramatic struggle between good and evil, between light and darkness.

Jesus Christ: Yes or No

22. The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him Who was to come, namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear. It is not surprising, then, that in Him all the aforementioned truths find their root and attain their crown.

Gift

24. Indeed, the Lord Jesus, when He prayed to the Father, "that all may be one. . . as we are one" (John 17:21-22) opened up vistas closed to human reason, for He implied a certain likeness between the union of the divine Persons, and the unity of God's sons in truth and charity. This likeness reveals that man, who is the only creature on earth which God willed for itself, cannot fully find himself except through a sincere gift of himself.

Sanctify the world.

76: The Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system. She is at once a sign and a safeguard of the transcendent character of the human person.

Let's go

- Constantine
- St. Thomas Beckett
- St. Catherine of Siena
- Bl. Franz Jagerstatter
- Bl. Jerzy Popieluszko

Read with Matthew Levering and George Weigel

- **Dei Verbum:** Personal encounter with the self-revealing Lord
- **Lumen Gentium:** True reform so as to deepen communion with Christ
- **Sacrosanctum Concilium:** Active participation in Christ's sacrificial self-offering
- **Gaudium et Spes:** The fulfillment of all created things in Christ
- To sanctify the world through Christocentric humanism and ecclesiology

Other Documents

Declarations

- Gravissimum Educationis
- Nostra Aetate
- Dignitatis Humanae

Decrees

- Ad Gentes
- Presbyterorum Ordinis
- Apostolicam Actuositatem
- Optatam Totius
- Perfectae Caritatis
- Christus Dominus
- Unitatis Redintegratio
- Orientalium Ecclesiarum
- Inter Mirifica

Closing time.

Yes, the Church of the council has been concerned, not just with herself and with her relationship of union with God, but with man—man as he really is today: living man, man all wrapped up in himself, man who makes himself not only the center of his every interest but dares to claim that he is the principle and explanation of all reality...

And so this Council can be summed up in its ultimate religious meaning, which is none other than a pressing and friendly invitation to mankind of today to rediscover in fraternal love the God "to turn away from whom is to fall, to turn to whom is to rise again, to remain in whom is to be secure...to return to whom is to be born again, in whom to dwell is to live" (St. Augustine).

Authority

But one thing must be noted here, namely, that the teaching authority of the Church, even though not wishing to issue extraordinary dogmatic pronouncements, has made thoroughly known its authoritative teaching on a number of questions which today weigh upon man's conscience and activity, descending, so to speak, into a dialogue with him, but ever preserving its own authority and force; it has spoken with the accommodating friendly voice of pastoral charity; its desire has been to be heard and understood by everyone; it has not merely concentrated on intellectual understanding but has also sought to express itself in simple, up-to-date, conversational style, derived from actual experience and a cordial approach which make it more vital, attractive and persuasive; it has spoken to modern man as he is.

The Times They Are A-Changing

- Cultural Revolution
- May 68 (Paris Student Revolts)
- Woodstock

Who said what when?

- After the Council, the bishop compared the Church's situation to a naval battle in the darkness of the storm, saying among other things: "The raucous shouting of those who through disagreement rise up against one another, the incomprehensible chatter, the confused din of uninterrupted clamouring, has now filled almost the whole of the Church, falsifying through excess or failure the right doctrine of the faith..."

Aftermath

- Compare USA to Poland
- Cultural upheaval: not just an age of changes; the change of an age.
- Inoculative grace, channeling the flood of modernity
- Noah's ark has landed. Watch out for the vineyard...
- Jacques Maritain: Peasant of the Garonne
- St. Paul VI: "From some fissure, the smoke of Satan has entered the temple of God." (6/29/1972)
- Accommodationism or Evangelization?

Concilium vs. Communio

- Two different post-Vatican II tracks
- Concilium: Karl Rahner, Edward Schillebeeckx, Hans Kung, etc.— Council as positive rupture; new Church needs to live in the ‘spirit of the Council’ rather than fidelity to what the Spirit asked during the Council
- Communio: Hans Urs von Balthasar, Henri de Lubac, Joseph Ratzinger; Council seen as renewal and ressourcement within Tradition; return to communion of the Trinity in Jesus through the Church

St. Paul VI and Evangelii Nuntiandi

The pastoral testament of Paul VI (10 years after Council's close)

2. We wish to do so on this tenth anniversary of the closing of the Second Vatican Council, the objectives of which are definitively summed up in this single one: to make the Church of the twentieth century ever better fitted for proclaiming the Gospel to the people of the twentieth century

59. But who then has the mission of evangelizing? The Second Vatican Council gave a clear reply to this question: it is upon the Church that "there rests, by divine mandate, the duty of going out into the whole world and preaching the gospel to every creature." And in another text: "...the whole Church is missionary, and the work of evangelization is a basic duty of the People of God."

St. John Paul II and the 1985 Synod

- Deeper reception of the Council 20 years later
- Nonetheless, although great fruits have been obtained from the council, we have at the same time recognized, with great sincerity, deficiencies and difficulties in the acceptance of the Council. In truth, there certainly have also been shadows in the post-council period, in part due to an incomplete understanding and application of the Council, in part to other causes. However, in no way can it be affirmed that everything which took place after the Council was caused by the Council.

This is how we understand the Council.

- The theological interpretation of the conciliar doctrine must show attention to all the documents, in themselves and in their close inter-relationship, in such a way that the integral meaning of the Council's affirmations—often very complex—might be understood and expressed. Special attention must be paid to the four major Constitutions of the Council, which contain the interpretative key for the other Decrees and Declarations. It is not licit to separate the pastoral character from the doctrinal vigor of the documents. In the same way, it is not legitimate to separate the spirit and the letter of the Council. Moreover, the Council must be understood in continuity with the great tradition of the Church, and at the same time we must receive light from the Council's own doctrine for today's Church and the men of our time. The Church is one and the same throughout all the councils.
- The ecclesiology of communion is the central and fundamental idea of the Council's documents.

Gotcha

- The Catechism of the Catholic Church was promulgated by Pope John Paul II on 12/8/1992 after the work of a commission chaired by Joseph Ratzinger in response to the Extraordinary Synod of 1985

Pope Benedict XVI

- Jesus of Nazareth Trilogy: what Dei Verbum wanted!
- Encyclical Trilogy: Deus Caritas Est, Spe Salvi, Lumen Fidei—returning to the source of Tradition as the one Faith is being proclaimed anew to modern man

The Year of Faith 2012

It seemed to me that timing the launch of the Year of Faith to coincide with the fiftieth anniversary of the opening of the Second Vatican Council would provide a good opportunity to help people understand that the texts bequeathed by the Council Fathers, in the words of Blessed John Paul II, “have lost nothing of their value or brilliance. They need to be read correctly, to be widely known and taken to heart as important and normative texts of the Magisterium, within the Church's Tradition ... I feel more than ever in duty bound to point to the Council as the great grace bestowed on the Church in the twentieth century: there we find a sure compass by which to take our bearings in the century now beginning.” I would also like to emphasize strongly what I had occasion to say concerning the Council a few months after my election as Successor of Peter: “if we interpret and implement it guided by a right hermeneutic, it can be and can become increasingly powerful for the ever necessary renewal of the Church.”

Come, Holy Spirit

1985 Synod:

“The message of the Second Vatican Council has already been welcomed with great accord by the whole Church, and it remains the ‘Magna Charta’ for the future.

Finally, may there come in our day that ‘new Pentecost’ of which Pope John XXIII had already spoken and which we, with all of the faithful, await from the Holy Spirit. May the Spirit, through the intercession of Mary, Mother of the Church, ensure that, in these last days of our century, The Church in the Word of God might celebrate the mysteries of Christ for the salvation of the world.”