The Spirituality of Vatican II

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Program Summary

Discover how the spirituality of Vatican II can ignite your faith today.

50 years ago, over 2000 bishops, theologians, and lay participants from 116 countries gathered in St. Peter’s Basilica. This gathering of minds, “quite possibly the biggest meeting in the history of the world” (John O’Malley, What Happened at Vatican II, 2008), was the first worldwide Council of the Church, the Second Vatican Council. Led by Popes John XXIII and Paul VI, what emerged was an intense examination of the voice and promptings of the Holy Spirit.

Vatican II radically shaped the spirituality and doctrine of the Catholic Church in the 20th and 21st centuries, and its documents are as relevant today as ever. Indeed, Pope Benedict XVI declared 2012–2013 as the “Year of Faith” in honor of the anniversary of the Second Vatican Council. This year, he said, will provide a “new impetus to the mission of the whole Church to lead men out of the desert in which they often find themselves, to the place of life, of friendship with Christ.”

Now, in The Spirituality of Vatican II, you will discover how the 16 Council documents can shape your faith and relationship with Christ today. Presented by Fr. Anthony Ciorra, Ph.D., a leading expert on Catholic spirituality who was awarded the Pro Ecclesia et Pontifice honor by Pope John Paul II, this 12-lecture audio program captures the energy of the Council by examining the spirituality behind the Council documents. This course is the perfect complement to Fr. John O’Malley’s program, Vatican II, which deals more directly with the history and theology of the Council.

When the Council opened on October 11, 1962, Pope John XXIII expressed his desire “to transmit doctrine, pure and whole, without attenuations or misrepresentations.” The Second Vatican Council changed the Church as we know it, and Fr. Ciorra penetrates the heart of the Council. Both timely and timeless, this course provides a model of personal growth that will help you encounter the issues and concerns faced by the Church in the twenty-first century.
About Your Presenter

Fr. Anthony Ciorra is a leading expert on Catholic spirituality. He is the author of *Everyday Mysticism* (Crossroad 1995) and coauthor of *Moral Formation in the Parish* (Alba House 1999). In recognition of his ministry in the Church, Pope John Paul II gave him the pontifical honor *Pro Ecclesia et Pontifice* in 1999. He was awarded the Caritas Centennial Award in 2000 for his work in lay ministry and the Spirit of RENEW Award for his work in interreligious dialogue and ecumenism.

Fr. Ciorra has graduate degrees in psychology, spirituality, and pastoral theology, a Ph.D. in Historical Theology from Fordham University, and a Certificate in Spiritual Direction. He is Assistant Vice President for Mission and Catholic Identity at Sacred Heart University. Previously he was dean of the Graduate School of Religion and Religious Education at Fordham University, director of the Center for Theological and Spiritual Development at the College of St. Elizabeth, and director of the Center for Spiritual Development for the Archdiocese of New York.

His experience has included parish life, teaching, administration, retreat work, preaching, and formation ministries. He gives workshops and retreats throughout the world and is active in creating programs for inter-religious dialogue among Jews, Christians, and Muslims.
Conference 1: Pope John XXIII and the Calling of the Second Vatican Council

I. The Second Vatican Council
A) Vatican II represents thinking and praying of over 2000 bishops from 116 countries.
B) First worldwide council
C) Popes John XXIII and Paul VI

II. Who was Pope John XXIII?
A) The man who called the council
B) Kept a diary over the years – Journal of the Soul
   1) Writes that he himself was surprised by his proposal to call a council
   2) Everything seemed to follow so naturally
C) Responding to the call of the Holy Spirit
D) That Spirit is our focus in this series.

III. About John XXIII’s life
A) Very intelligent, understood Church history
B) Roots
   1) Began his life as a peasant
   2) Angelo Guiseppe Roncalli, born 1881
   3) Grew up in tiny village
C) Deciding to become a priest
   1) Bishop Tedeschi was a real model for him
   2) Godfather, Severio, also inspired him
D) Early career as priest
   1) Secretary to the bishop
   2) International experience early on
   3) 1925 named archbishop, papal representative in Bulgaria
4) Known as the “good father” in Bulgaria

5) 1935 papal delegate in Istanbul
   (a) Urged people to use vernacular in their liturgical celebrations
   (b) Wanted to make it meaningful for all people

E) After World II, became papal nuncio to France
   1) Lot of new movements—worker priests, theological movements
   2) Also involved in the United Nations as Vatican representative

F) Had great concern for the needs of the world
   1) In calling Council, wanted to bring church and world together
   2) How respond to needs of world?
   3) Synergy between Gospel and those needs

IV. Components of John XXIII’s spirituality: Four aspects

A) Convivenza
   1) Italian word that means “to live together”
   2) Had passion for this idea
   3) Invited people of other religious traditions to the Council
   4) When announced, Cardinals were stone-faced about it
      (a) John XXIII had to navigate a great deal of resistance
      (b) Never lost primacy of charity
      (c) Allowed for different points of view

B) Aggiornamento
   1) Most people think of this word when they think of the Council
   2) Also Italian, which means “to open the windows”
   3) Wanted to bring fresh air into the Church
   4) Loved the Church as it was (part of the inner circle of it), yet open to change and newness
   5) People would ask him where he gets his energy
      (a) Every morning, look at crucifix. Every night, look at crucifix.
(b) It’s about faith.

C) *Pace*

1) Encyclical *Pacem in Terris*

(a) Addressed it to whole world – all men and women of good will

(b) Usually internal documents

(c) Only Encyclical ever to be put to music – opera written

(d) In this piece, captured deep desire of heart for peace.

D) Great sense of humor

1) Women said he was ugly – “It wasn’t a beauty contest, you know.”

2) How many work in the Vatican? “About half”

3) Who’s running the Church? “The Holy Spirit”

4) Story about first night of Council, asking parents to kiss children goodnight for him
QUOTES


*Made at the Basilica of St. Paul-Outside-the-Walls, January 25, 1959 (Paraphrase Text)*

I am prompted
to open my mind and heart to you,
because of this feast
of the Conversion of St. Paul.
I want to tell you frankly
about several points
of planned pastoral activity
which have emerged in my thoughts
because of my brief three months here
within these church circles in Rome.
[…]

Throughout the history of the Church,
such renewal has always yielded wonderful results.
It produces greater clarity of thought,
solidarity of religious unity,
and abundant spiritual riches in people’s lives.
So now, trembling a bit with emotion,
I announce to you my intention
to hold a twofold event:
a diocesan-wide meeting for this city
and an ecumenical council
for the universal Church.
REFLECTION QUESTIONS

1. In what ways is Pope John XXIII a model for living the Christian life?

2. What do you think of his decision to call a council?

3. What are some of your thoughts about the spirituality of Pope John XXIII?
Conference 2: The New Spirituality of the Council

I. Definite spirituality at work in the council
   A) Word “spirituality” only used once in entire council
      1) Used in document on renewal of religious life, Perfectae Caritatis
      2) Says that religious are encouraged to nourish their prayer from the sources of Christian spirituality
   B) Not just about “old questions”—actually a springboard for cutting edge developments

II. What is spirituality?
   A) Word used to describe attitudes, beliefs, and practices which animate people’s lives
   B) Many ways of defining it
      1) In first centuries, was a distinction between spirit and matter
      2) In 15 and 16th, stood for clergy as distinct order of society
      3) In 17th, term spiritualité was used in France to describe certain movements (Jansenists, Quietists)
      4) In 20th century: Biblical, liturgical, spiritual movements that culminated in Vatican II—we see it especially in universal call to holiness
   C) Interreligious dialogue
      1) Movement away from seeing spirituality as something that we do
      2) Towards seeing it as being a response to God’s grace
   D) Spirituality as way to holiness
      1) Person possessed by god through the Holy Spirit
      2) Jesus central for Christians
   E) Spirituality not religion
      1) Need to bring the two together
      2) That’s what happened at Vatican II
   F) Rolheiser
      1) What we do with our desires and unrest
      2) Everyone has a spirituality—can be either life-giving or destructive.
G) Jesus gives us praxis for healthy spiritual life
   1) Life of prayer, outreach to poor, openness to Spirit
   2) Notion of community important
   3) Jesus doesn’t want admiration; he wants imitation.

H) Theist vs. Christian
   1) Believes in god, but God stays in heaven
   2) Christian has incarnational theology: God makes a difference in our world

III. New directions of spirituality: looking to the Bible and the Liturgy
A) Position both in mainstream of lives of church
B) Lost touch with Scripture in Catholic circles after the reformation
C) Council brought Scriptures back
D) Whole history of the Church’s journey
E) When Bible was discussed at Council, some said only portions should be made available to mainstream
F) Bible and Liturgy as interdependent
G) Contrast of Trent and Vatican II
   1) Council fathers of Trent
   2) Spoke about church in juridical sense
   3) At Vatican II, spoke of sacramental character of the Church: Body of Christ is where Scripture comes alive
H) Role of laity in liturgy
   1) Full and active participation by all the people
   2) Calling us into new places
I) Prayer
   1) Importance of contemplation for everyone
   2) Prior to Vatican II, took place in cloistered communities
   3) Astonishing process of calling all of us
   4) All kinds of new developments result from this
5) Got in touch with roots

IV. Church moved out of fortress mentality to sense of mission in the world

A) From Trent to Vatican II, Church had become very defensive, especially in terms of Reformation
B) Different stance towards other traditions
C) World is no longer our enemy

V. Focus on justice issues

A) Council opened doors
B) Made clear that the role of social justice is clearly a part of Catholic spirituality
C) Brought together contemplation and social justice
D) Need to talk about both, integrate both into our lives

VI. Summary

A) Deepening and a new hope
B) Sacramental: seeing whole world as sacrament
C) We are now a world church
D) Debate during council modeled dialogue: When council fathers gathered, they had “convivenza”
E) Looking at all of the documents: resounding message is that Council was calling us to renewal and reform
QUOTES


October 11, 1962
The Entire Church rejoices today because that longed-for moment has finally arrived when, under the watchful eye of the Virgin Mother of God, the Second Vatican Ecumenical Council is opened, here beside the tomb of St. Peter.
The previous ecumenical councils of the Church, some twenty in number, plus many other regional ones, all prove clearly the vigor of the Catholic Church and are recorded as shining lights in the Church’s history.
In calling this particular council, I assert once again the Church’s enduring authority to teach the faith, and I hope that in these times, filled with needs and opportunities as well as errors, the Church’s teachings will be presented exceptionally well to all people.
REFLECTION QUESTIONS

1. What was new about the spirituality expressed at the Council?

2. How would you define spirituality?

3. What role does the Bible and the liturgy have in your spirituality?
Conference 3: The Presence of the Holy Spirit at the Council

I. Rediscovering the Holy Spirit
A) Vatican II rediscovered role of HS in Church
B) In Western Church, Holy Spirit was forgotten person of the Blessed Trinity
C) For our own spiritual growth, this changes everything—isn’t so much what we’re doing, but what Holy Spirit is doing within us.

II. The Holy Spirit guides and leads us.
A) Aids in reconciliation
B) Peace as greatest wish of Church.
C) “Humbly and ardently invite all to collaboration”

III. Document Lumen Gentium
A) Christ as light of nations
B) Speaks of Church as mystery
C) This is the age of the Holy Spirit.
D) The Spirit keeps the Church forever young.

IV. Who is the Spirit?
A) Spirit was there at the very beginning of creation—Spirit that hovers over the waters
B) Identified with life
C) Always working in our lives
D) Same spirit as is in the OT also comes to Mary in NT
E) St Paul: Spirit of the human person, Holy Spirit energizes and animates us

V. Ability to Listen to Promptings of the Spirit
A) Elijah looks for God in 1 Kings—finds Him in the tiny whispering sounds
B) In our society, getting more and more difficult to step back and listen.

VI. How do the Scriptures inspire us?
A) Same Spirit that inspired writers of Bible also inspires readers
B) The Bible is to be “performed.”

C) Become counter-cultural

VII. Summary: Three Symbols of the Spirit

A) Wind
   1) Spirit is referred to as wind in Scriptures
   2) Can’t see it but can feel it
   3) Aggiornamento – let the wind in
   4) Open doors of hearts

B) Water
   1) Also frequently used in Scriptures
   2) Cleanses and refreshes us

C) Fire
   1) Tongues of fire at Pentecost
   2) Fills us with passion
QUOTES


First, there is no woman or man on earth who does not hate war and long for world peace, and this is also the greatest wish of the Church. The Church has long called for this peace and admirably represents the whole world, a diversity of races, nations, and tongues. We proclaim that all men and women are sisters and brothers irrespective of the race or nation to which they belong.

Second, we deeply desire social justice for the world, and we understand ourselves to be needed today to denounce injustice and to restore the true order of goods so that all may live with dignity. Therefore, we humbly and ardently invite all to collaborate with us to establish in the world a more ordered way of living and greater sister and brotherhood.

We invite all, not only those who are Catholic but all who believe in Christ and all people of goodwill. In fact, it is the divine will that the Reign of God, expressed through charity is present here and now, in a sense, in anticipation of the eternal bliss. It is our ardent and only desire that the light of Christ may shine in the world!
REFLECTION QUESTIONS

1. In what ways do you see the Council as the work of the Holy Spirit?

2. What are some of the aspects about the Holy Spirit that are important for your spiritual life?

3. What are some of your hopes for a new Pentecost in the Church?
Conference 4: The Watershed Moment: The Universal Call to Holiness

I. Universal Call to Holiness

A) Idea of being holy was confined to religious community
B) Common perception: Lay people didn’t see themselves as holy
C) Lay spirituality was almost non-existent
D) Council Fathers moved call to holiness into document on the Church
E) Christ loved the Church into holiness.

II. Baptism and our place in the Church

A) The most central and clear message: metaphor where we come to understand that we are family
B) We are the very body of Christ.
C) Means we are united to him in a remarkable way because of baptism
D) Life, death, and Resurrection of Christ takes root in us.
E) Council recaptured priority of Baptism: Made clear that most important thing that happens to us in our whole lives is our Baptism.

III. Models of Holiness: Communion of saints

A) “Sanctus”: holy
B) Saints manifest holiness of God
C) Jesus is the holy one (Mk 1:24, 4:34).

IV. Mary, Mother of the Church

A) Disciple par excellence
   1) Shows us how to live life of discipleship
   2) Being holy through baptism means saying “yes” to God’s will
B) Council fathers say she’s the one who shows us model of virtue
   1) Grow more like her son by imitating her
   2) Honor her, piety toward her
v. **New way of looking at holiness**

A) Hebrew root means to be “separate from”—God is other, transcendent.

B) But Council emphasizes that God is also incarnational, became human

vi. **Our vocation is to become who we are.**

A) We find our identity in our baptism.

B) United to Christ

C) Live in the ordinariness and messiness of everyday life
QUOTES


**The Universal Call to Holiness in the Church**

39
The Church is holy.
   The Church was holy.
   The Church will always be holy.
We know this to be true because
   Christ loved the Church into holiness
   and gave her the presence of the Holy Spirit.
This holiness is made evident
   by the many women and men
   who draw from the Church
      the spirit and strength
      to live lives of holy goodness.

40
We are called to holiness by Christ himself,
   who taught, in the words of St. Matthew,
      that we must be “perfect as God is perfect.”
By transforming the activities and events
   of everyday life into holy moments,
   all the faithful grow in this perfection
   and the world more and more resembles God’s Reign.
REFLECTION QUESTIONS

1. What does holiness mean to you?

2. Who are some of your heroes among the saints that you imitate?

3. What role does Mary have in your spiritual life?
Conference 5: The Liturgical Vision of the Council

I. First document produced from Council was on liturgy
   A) Reforms had been going on for about 100 years.
   B) Changes made officially represented about 100 years of development.
   C) Council as work of the Holy Spirit
      1) Almost unanimous vote for this liturgy document
      2) Not just a preference of a few – over 2000 voted in favor

II. Decree on Liturgy – December 4, 1963
   A) Christian life is to be lived with vigor.
   B) World has changed substantially – want the Church to also change, where it is beneficial
   C) Christians not fully united, want to bring unity about
   D) Church has much to offer humankind – want to strengthen those elements
   E) All of these come together in the liturgy.

III. Reform in the way we worship and pray
   A) Increased fervor for it
   B) Essential work of redemption is through the Eucharist

IV. Prior to council, much of Catholic piety took place outside of the liturgy
   A) Emphasis on Novenas, Rosaries
   B) But liturgy is the most important
   C) Change in culture that Council brought about

V. New paradigm of liturgy is community
   A) Active participation of people
      1) Emphasizes that we’re community
      2) Liturgy is not a “me and God” affair.
      3) It is the public prayer of the Church.
B) About both the transcendent and the immanent
   1) We become the body of Christ—don’t just receive it
   2) Building comes to life when celebrating

VI. Key insight is theology of the paschal mystery
A) Liturgy as memorial of Christ’s Death and Resurrection
B) Empty ourselves to experience power of Resurrection
C) Christians cannot escape this call

VII. Eucharistic theology
A) Looking at prayers
   1) They show a way of doing spirituality.
   2) E.g., First Prayer
      (a) Grant us your peace, count us among those who are chosen
      (b) Issue of shalom – “to fix what is broken”
B) Many of the beliefs articulated in the Council are now in Eucharistic prayers.

VIII. Centrality of Baptism, recovery of its importance
A) Becoming a Christian takes a lifetime—to become what you were baptized as.
B) The theological phrase that expresses this lifelong process is “Paschal Mystery”
C) Baptized Christian is called to mirror what Christ did in his life

IX. God has fallen in love with us—we are called to fall in love with God.
A) But that is not sufficient—brothers and sisters too
B) Enter into dying and rising of Jesus in daily life
QUOTES


*From the Second Vatican Council*
*proclaimed by Pope Paul VI on December 4, 1963*

**Introduction**

1
We who are the participants in this,
the Second Vatican Council,
have a sense of both hope and urgency
for the Church.

We desire much of the world
and believe that the Church
has much to offer to all people.

Therefore, in all the work that is set out before us,
we intend to adhere to
the following ideals:

First, Christian life is to be lived with vigor.
Our hope is that through the reform of this council,
Christians may embrace the Christian faith
more profoundly each day.

Second, our world has changed substantially in recent years.
Where it is both possible and beneficial,
we want the Church to change as well
in order to more graciously serve
the needs of our day.

Third, presently, Christians are not fully united.
We want to nurture and promote everything
that will help to bring about greater understanding
and more authentic unity
among all Christian people.

Fourth, the Church has much to offer humankind.
We want to strengthen those elements of the Church
that allow people to experience
the deep love of God
and the challenging call of Christ.

Given these ideals
and the reform that is already happening
in the Church,
we believe that now is the right time
to bring about reform
in the way we worship and pray.
We therefore want to reform the Liturgy
and increase our fervor for it.
REFLECTION QUESTIONS

1. What place does the liturgy have in your spiritual life?

2. What does the Paschal Mystery mean to you?

3. How does the liturgy challenge you to live the Christian life?
Conference 6: The Eucharist

I. Eucharist

A) Theologies of the Eucharist that were presented at the Council and developed subsequent to it
B) Summit towards which Christian life is directed, source of it, fount of grace

II. How we have deepened our theology of Eucharist since council

A) Council spoke on the real presence of Christ.
B) Prior to it—talked in terms of transubstantiation (different point of emphasis)
C) For a long time, Eucharist wasn’t to be received.
D) Focus on celebrating what is happening in the sacrament
   1) Liturgy is the place and time par excellence where we meet glorified Christ.
   2) Greater emphasis on way we meet Christ in the Eucharist
   3) How does Christ transform us?
E) If we don’t start with the act of worship, there is danger of skewing the nature of Eucharist.
   1) Communal nature must be underscored.
   2) Quality of liturgy is important.
F) Connection between worship and extended life of community
   1) Following Council, lay Eucharistic ministers
   2) Returned to bringing host to homebound

III. Christ is sacramentally present in:

A) The assembly gathered
B) The word preached
C) The one presiding
D) The Eucharist (apex)

IV. Five elements of a Eucharistic faith flowing from the Vatican II documents:

A) Ecclesial nature of Eucharist
   1) Reversal of priest emphasis
2) Participation by all is biggest aim

B) Institution of the Eucharist by Christ
   1) Liturgical formulas in the supper narratives
   2) Evolution from Jewish to Christian forms of worship

C) Presence of Christ
   1) Focus on the Eucharistic action
   2) Advanced the discussion of the purpose of Christ’s presence

D) Sacrificial nature of the Eucharist
   1) Remembering his sacrifice on the Cross
   2) Primary image is Christ the priest
   3) Council restored Christological image

E) Eschatological pledge
   1) Church as pilgrim people
   2) Future glory
   3) Christ who is to come again

V. Conclusion: We become what we receive.
QUOTES


10
Nevertheless, the Liturgy is the summit toward which the Christian life is directed and the very source of that life to begin with. It is a fount from which grace is poured over us, and it is that place to which we go for reconciliation, peace, and communion. Among all liturgical celebrations, the Eucharist, of course, holds a special prominence. In the Eucharist, the eternal covenant between God and humankind is renewed and Christ’s love is rekindled in us.

11
Precisely because it is so central to us, and so important in the Christian journey, the faithful who come to Liturgy must be well disposed, ready to participate, and actively engaged in the rites. It is not enough simply to follow the letter of the law, making sure that our liturgies are “correct” and “proper.”

Much more is required of those who practice liturgical leadership: it is also their duty to ensure that participants have the opportunity to take part fully, to understand what they are doing, and to be enriched by its effects.
REFLECTION QUESTIONS

1. What are your thoughts about the ways the Council describes the presence of Christ within the Eucharistic Assembly?

2. How do the teachings of the Council on the liturgy enhance a lay spirituality that is inclusive?

3. How do you balance the Eucharist as sacrifice and the Eucharist as meal?
Conference 7: The Council and the Bible

I. *Dei Verbum*: Constitution on Divine Revelation
   A) Announcing Good News
   B) Deposit of Faith develops in the Church
   C) Close connection between Scripture and Tradition of the Church
      1) Both sources of knowledge honored
      2) Task of Church is to keep the Word of God alive

II. Pope John Paul II
   A) Beauty will transform the world: Cannot be in presence of work of beauty and not in some way be transformed
   B) Biblical text as work of beauty

III. Our role as Christians is to invite people into God’s beauty through the Scriptures.
   A) Dominican and Franciscan preaching
   B) Word of God is meant to be absorbed

IV. Sacred Scrolls in Jewish tradition
   A) *Midrash* – “to seek”
   B) Stories that bring out important points
   C) Jesus’ statements regarding the Sabbath

V. John 21:12—They knew it was the Lord.
   A) Knew him from within
   B) See more deeply; read Scripture with our hearts

VI. Synod of Bishops on Word of God
   A) Bible isn’t a dusty collection
   B) Pope’s exhortation

VII. Scripture reading as cognitive and aesthetic practice
   A) St. Augustine and beauty of Scripture
B) Pray with Scripture, not just study
C) St. Bonaventure

VIII. Pick up the book and “taste and see the goodness of the Lord.”
QUOTES


10
Today it is the task of the church
to keep the Word of God alive.
In all we say and all we do
in our everyday lives,
this Word of God grows more vibrant
in the world.
Everyone who is baptized is empowered
to understand the Word of God
and to find meaning for their lives
in this Word.
Bishops have a particularly important role
in bringing the Word of God to light.
It is their role, in fact, to provide for authentic and uniform
interpretation of the Word of God.
By their consensus in this regard,
they bring unity to the Church.
This is why our bishops are referred to collectively
as “the magisterium,”
which means “official teachers.”

All bishops and others who teach the Word
pass on only what is handed down to them.
They listen to the Word,
guard it carefully,
and explain it well,
all with the help of the Holy Spirit.
Thus, neither the Church as a whole
nor any teacher of the Church
is above the Word of God.

These three, then, are intimately linked:
Church tradition,
sacred Scripture,
and the magisterium of the Church.
REFLECTION QUESTIONS

1. Do the scriptures take on a deeper meaning for you in the liturgy?

2. In what ways do you pray with the Bible?

3. In what ways are the Scriptures a work of beauty?
Conference 8: Healing Images of God at the Council

I. Take a journey from the head to the heart.
   A) So often the images we have of God are incorrect. Ultimately, God is mystery.
   B) Getting beyond childhood impressions of God

II. Collective images of God as you look at all of the Vatican II documents together
   A) Tone of documents very different from Council of Trent: pastoral and inviting
   B) Tone of Council reflects God to whom the Fathers were praying
   C) Change in style – represents new model of spirituality

III. Lumen Gentium
   A) Church as people of God
   B) God as Father

IV. Gaudium et Spes
   A) All that God has created is good.
   B) Seeing the world and Creator in certain way

V. How God reveals Himself
   A) God who is Love, loves people of all religious traditions
   B) Ecumenism, dialogue

VI. Not always easy to hear the voice of God
   A) But God is our best friend—you are invited to be his companion
   B) All people have access to God—universal dimension of his love
   C) Old Catechism and harsh images of God—St. Anselm

VII. Anselmian salvation theology
   A) Caricature: The 10,000-year pout
      1) Son says: let’s forgive those people, will give you real blood
      2) Not the good news
   B) 1 John: God is Love.
QUOTES


Revelation

2
God wants nothing less
than that we come to know God fully:
to know God’s constant love,
to understand God’s unfathomable faithfulness,
to experience God right down to the marrow.
This is what we mean when we speak of revelation:
that we make plain and evident
the realities of God,
who is so far above and beyond us,
yet closer than our best friend.
Distinguishing the voice of God in the din of this world
is not usually easy for us,
yet that voice is as clear as the words “I do.”
Indeed! Revelation is all that god wants to say to us,
whisper to us,
shout at us,
sing to us,
and breathe in us.
In revealing God’s inner self,
God does not merely reveal information
about the divine life,
but invites us into close companionship.

God actually shares with us the divine nature
so that we are no longer strangers to God
or to one another.
God shows us what God is really like,
and in this process, we come to know God’s heart
as God knows ours.
This activity of God revealing Godself to us
occurs with both words and deeds
which have an inner unity:
The deeds of God in history
confirm the teaching signified by the words
while at the same time the words
   proclaim the deeds
   and interpret them for us!
Hence, the deepest truth about God shines out
   for all to see;
   indeed, our human connection with God
   is made known in Christ!
Christ is both the message and the messenger
   of all that God wants to say to us.
REFLECTION QUESTIONS

1. What are some of the God images you grew up with?

2. Do you subscribe to St. Anselm or St. Bonaventure’s thinking about the satisfaction theory?

3. What are some of the God images popular in today’s culture?
Conference 9: Images of the Church

I. Lumen Gentium
A) Image underscored is that of Church as people of God, always in transition
B) Distinction between Church and kingdom: related but separate

II. Cardinal Avery Dulles’ book, Models of the Church
A) Church as institution
   1) Tasks of Church are to: teach, sanctify, and govern.
   2) Pastors carry it out.
B) Communion model
   1) Talked about a lot by John Paul II and Benedict XVI
   2) Seeds of model found in St. Paul
   3) Fellowship of persons in Christ
   4) Goal is union with God by grace
C) Church as sacrament
   1) Combines first two
   2) Henry DeLubac
   3) Carrying on Christ’s work, tangible embodiment of it
D) Church as herald
   1) Karl Barth
   2) Place of Christ in Scripture is central
   3) Church is an event, not an institution.
   4) Herald of the kingdom, like John the Baptist
   5) Spreading good news of Gospel
E) Church as servant
   1) Very different from other four
   2) Shows world as focus, to be served by Church
3) Teilhard de Chardin, Dietrich Bonhoeffer

F) Community of disciples
   1) Membership has a call as its source
   2) New Testament model of followers
   3) Company of witnesses engaged in a difficult mission

III. Kingdom of God

A) How do I get into it?
   1) Matthew uses symbols to explain the kingdom.
   2) Kingdom is place of love, peace, and justice.

B) Our role is twofold
   1) Live in the kingdom
   2) Proclaim the kingdom

C) Church is always in need of reform
   1) As people of God, we aren’t perfect
   2) Our dysfunction is that we are addicted to things other than the kingdom.
   3) Community of saints and sinners

IV. Following Jesus can mean difficulties.

A) Storm at sea in Matthew

B) Mercy and compassion as driving forces

C) Purity of heart

D) Freedom happens through conversion

V. Images challenge us to renewal through conversion and deep prayer.
QUOTES


On the People of God

9
God has always welcomed anyone
whose heart is ready to experience
the divine presence.
These are the ones whose lives reflect goodness
and who cultivate a sense of awe.
But God has also always chosen
to welcome women and men,
not merely as individuals
but bound together,
united as a people who recognize the divine.
So, coming together as a people
is an essential element of salvation.
Hence, the house of Israel came as one people,
united in a covenant with God,
slowly growing more and more ready
to receive God fully,
ready to live within a full and new covenant.
In Christ, this new covenant was instituted,
and all were called together as a people:
both Jew and Gentile,
united in one common Spirit.
This would be “a chosen race”
as the First Letter of Peter calls it,
“a royal priesthood,
a holy nation,
the people of God.”
This people, which we call the Church,
has Christ as its head,
as we have said already.
This people has the dignity and freedom
of the sons and daughters of God.
Its law is the commandment to love
as Christ, the great Lover, loves us.
Its end is the Reign of God
begun now here on earth
and set to last for eternity.
Not all people belong to this Church, 
yet all people are included in the reach 
of its embrace.
The challenges and tasks that face the Church 
appear overwhelming at times.
Nonetheless, we are like a seed 
that will surely someday 
bear the fruit of unity, 
   hope, 
   and healing for all.
The Church is constantly moving and searching, 
   wandering… 
   not unlike the Hebrew experience in the desert.
REFLECTION QUESTIONS

1. Which images of the Church resonate with you?

2. What implications does the “People of God” image have for the Church?

3. Which model of the Church fits your spirituality?
Conference 10: Spirituality for Living in the World

I. Looking at the broader questions
   A) Question 1: What are the choices we need to make about how we relate to culture?
   B) Question 2: Spirituality for action in the world is based on an incarnational theology.
   C) Question 3: How do we personally integrate this document in our own spiritual lives by creating a spirituality of spiritual justice?

II. Question 1
   A) Deciphering the relationship between Christianity and civilization
   B) Christ challenged culture, engaged in it

III. Question 2
   A) Council of Chalcedon—Christ as human and divine
   B) Humanity was put aside for many years
   C) Jesus is the “God who has skin”
   D) Involvement in the world—find Christ in the midst of the messiness

IV. Question 3
   A) Challenge to get involved in the world
   B) Pope John XXIII wrote an encyclical, Mater et Magistra
       1) People reacted negatively, didn’t want the Church to preach on social issues
       2) Get out of our heads and into our hearts
       3) Give to the poor what rightfully belongs to them

V. Purgative, illuminative, and unitive ways of living a spiritual life
   A) Purgative—dying to the values of the culture
   B) Illuminative—growing in virtue, especially that of compassion
   C) Unitive—union with God, through our solidarity with the world

VI. Council has relevant message for entire world
   A) Christian vision is that world is created and sustained by God
B) Honest assistance of Church in fostering harmony
C) Saving resources of the Church
QUOTES


*From the Second Vatican Council*  
*proclaimed by Pope Paul VI on December 8, 1965*

**Preface**

1. “The joy and hope, the grief and anxiety  
of the people of this age,  
especially those who are poor  
or in any way afflicted:  
this is the joy and hope,  
the grief and anxiety,  
of the followers of Christ.”

Indeed, nothing genuinely human  
fails to raise an echo in their hearts.  
The Christian community  
is, after all, a community of women and men  
truly linked with humankind and its history,  
bearing a message of salvation  
intended for all people.

2. This council, therefore,  
having already looked in depth at the Church itself,  
now turns its attention on the whole of humanity.

We want to state clearly our understanding  
of the presence and function of the Church  
in the world of today.  
For the world is the theater of human history,  
its energies,  
its tragedies,  
and its triumphs.  
The Christian vision is that the world was created  
and is sustained  
by God.  
It was freed from the slavery of sin by Christ.  
It is now being re-created and brought to its destiny  
der under the Holy Spirit.
We now offer to the world
   the honest assistance of the Church
   in fostering human harmony which is our destiny.
In this, we follow our teacher, Christ,
   who came to give witness to truth
   and to server and not be served.
People today are troubled and perplexed
   by questions about their lives in the world,
   about their place in the universe,
   about the meaning of individual and collective work,
   and about the purpose and nature
   of being human.
We now wish to enter into dialogue
   with the whole human family about all this.
We will clarify these questions
   in the light of the Gospel
   and offer the human race the saving resources
   of the Church.
Our entire subject is humankind,
   men and women:
   whole and entire
   with body and soul,
   with heart and conscience,
   with mind and will.
REFLECTION QUESTIONS

1. What does it mean to live a secular spirituality?

2. What are the implications of an incarnational spirituality?

3. Are social justice issues included in your personal spirituality?
Conference 11: Walking Together with Other Faith Traditions

I. Interreligious dialogue
   A) Dialogue among religions is probably most important agenda item for church and world in 21st century.
   B) Everyone thinks that they’re speaking in God’s name.
   C) Some would hold that the future of world peace depends on interreligious dialogue.
   D) Texts of the major religions is key.
      1) How you interpret the text can cause violence.
      2) Dialogue is essential.

II. Vatican II has two compelling documents:
   A) Decree on Ecumenism
   B) Declaration on the Relationship of the Church to Non-Christian Religions

III. Ecumenical efforts include 5 important elements:
   A) Nurturing a sense of truth about various denominations, rather than proceeding with past prejudices
   B) Dialogue to understand better
   C) Cooperate to address pressing needs of society
   D) Joining together in prayer
   E) Examine own religion to see if in line with will of Christ

IV. Thoughts on a spirituality for interreligious dialogue: Models
   A) St. Bonaventure and St. Thomas Aquinas
      1) Importance of relationships
      2) Questions of creation and reality
      3) Exist only insofar as we are in relationship to God and other
   B) Miroslav Volf
      1) God creates space in us to receive the other.
      2) Every church must be open to all the churches.
C) Rene Girard
   1) French anthropologist
   2) Basic human dynamic is scapegoating
   3) We always want to blame the other.

D) Thomas Merton
   1) Prophet in many ways
   2) Incorporated holiness of other traditions into our own
   3) Center energy where the whole universe comes together
   4) Religions of the East

V. Some cautions and possibilities for the twenty-first century

A) Pilgrimage intention
   1) To meet not as tourists but as pilgrims
   2) Just like Lumen Gentium—pilgrim Church

B) Communion of Hope
   1) Religious language of other traditions
   2) Embrace it and try to find synergies

C) Dialogue is creative.
   1) Requires an openness to risk
   2) Not about defending and attacking

D) The Spirit calls us as God’s children to be in a relationship with other traditions.
   1) Spirituality of cherishing: Cherish our own tradition, and the good things in others
   2) We are all collectively trying to get closer to God.

VI. Empathetic interest in other people

A) Captures what both Vatican II documents were getting at

B) Invitation to be in dialogue and relationship

VII. Conclusion: God lives in many races and cultures.
The work of ecumenism is the work of the Holy Spirit. All over the world, people are engaged in prayer, words, and actions in order to obtain full Christian unity. We wish to affirm such efforts on the part of Catholics and encourage them to continue their work. In this ecumenical movement, specific efforts are being made to make this dream of unity a reality for the whole Church. The efforts that individuals and groups are taking include five important elements:

First, people are nurturing a sense of truth about various denominations rather than proceeding with past prejudices and false perceptions.

Second, they are joining together in dialogue in order to gain a greater appreciation of the richness of each denomination.

Third, they are cooperating with one another to address the pressing needs of society around them.

Fourth, they are joining together in prayer.

And fifth, they are humbly examining their own religion to determine if it is in line with the will of Christ. If it is not, they are then making efforts for reform where necessary.

These and other actions, when carried out under the guidance of the Holy Spirit and the leadership of the Church, promote justice and truth. Little by little, this will lead to full Christian unity.
From *Vatican II in Plain English: The Decrees and Declarations* (Huebsch, Bill): “Declaration on the Relationship to Non-Christian Religions,” p. 87.

In our day and age,
people everywhere are growing closer together,
and their ties are becoming more profound,
even when they are socially diverse.

Because of this reality, the Church is giving more attention
to its relationship with non-Christian religions
and, toward that end, gives primary consideration
in this document
to what unites all people
and to what people have in common.

This furthers the Church’s task of fostering unity and love
among people
and even among various nations.

For we believe and teach
that all men and women form one human family,
have a common origin in God,
and share a common destiny in divine province.

People naturally look to various religions
to answer profound human questions:
  What does it mean to be human?
  What is goodness? What is sin?
  What makes us sad?
  What is the path to happiness?
  What does death mean?
  What is beyond the grave?
  What, in short, is the mystery of life?
REFLECTION QUESTIONS

1. In what ways are the issues of inter-religious dialogue even more critical in a post 9-11 world?

2. What have you learned about God from other religious traditions?

3. What are your thoughts about the triadology among Jews, Christian, and Muslims?
Conference 12: A Vision for the Twenty-First Century

I. Our role is to harness the energy present at the Council.
   A) Paul VI and other 7 speeches
   B) Universal messages – all men and women can and must be reached
   C) We are a community of love, sent forth into the world.

II. Seven Speeches: Want to implement what we’ve talked about
   A) To Rulers: promoters of order and peace, don’t forget the poor
   B) Men and Women of Thought and Science: continue your search without tiring
   C) Artists: world needs beauty, be always worthy of your ideals
   D) Women: value and importance
   E) Poor, sick, and suffering: union with Christ crucified
   F) Workers: economic struggles and injustices
   G) Youth: you are our future

III. Speeches and documents bring Church to a new place
   A) Watershed moment was Declaration on Universal Call to Holiness
   B) Truly significant rearrangement of the themes of the Catholic faith
   C) Council set us on path of deepening
   D) Whole new ways of interpreting and living through the Spiritual Exercises

IV. Rooted in Council, we need to understand it, bring its agenda forward
   A) Texts are worthy of both study and prayer/reflection.
   B) Should develop a spirituality around the vision of the Council
   C) Energy, courage to move forward through Pentecost

V. The Future
   A) It has been given to us.
   B) Let us be open to the surprises of the Spirit, like John XXIII.
   C) Paul VI’s speech: live the message of the Council as credible witnesses to the Gospel
 Quotes

 Closing Speeches and Messages
 Homily of Pope Paul VI, December 8, 1965

 This greeting is, before all, universal. It is addressed to all of you assisting and participating here in this sacred rite: to you, venerable brothers in the episcopate; to you, representatives of nations; to you, people of God. And it is extended and broadened to the entire world. How could it be otherwise if this council was said to be and is ecumenical, that is to say, universal? Just as the sound of the bell goes out through the skies, reaching each one within the radius of its sound waves, so at this moment does our greeting go out to each and every one of you. To those who receive it and to those who do not, it resounds pleadingly in the ear of every man. From this Catholic center of Rome, no one, in principle, is unreachable; in principle, all men can and must be reached. For the Catholic Church, no one is a stranger, no one is excluded, no one is far away. Every one to whom our greeting is addressed is one who is called, who is invited and who, in a certain sense, is present. This is the language of the heart of one who loves. Every loved one is present! And we, especially at this moment, in virtue of our universal pastoral and apostolic mandate, we love all, all men.

 [...] Consequently, our greeting is in the ideal order. Is it a dream? Is it poetry? Is it only a conventional and meaningless exaggeration, as often happens in our day-to-day expression of good wishes? No. This greeting is ideal, but not unreal. Here we would ask for a further moment of your attention. When we men push our thoughts and our desires toward an ideal conception of life, we find ourselves immediately in a utopia, in rhetorical caricature, in illusion or delusion. Man preserves an unquenchable yearning toward ideal and total perfection, but of himself he is incapable of reaching it, perhaps not in concept or much less with experience or reality. This we know, it is the drama of man, the drama of the fallen king.

REFLECTION QUESTIONS

1. What are the main issues for the Church and the world in the 21st century?

2. In what ways has the council and its agenda prepared us for the 21st century?
Index: Chronology of Vatican II

The following chronology was compiled by John W. O’Malley, S.J.:


**1958–1960**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>October 9, 1958</td>
<td>Pius XII dies</td>
</tr>
<tr>
<td>October 28, 1958</td>
<td>John XXII elected</td>
</tr>
<tr>
<td>January 25, 1959</td>
<td>John announces the council</td>
</tr>
<tr>
<td>May 17, 1959</td>
<td>John establishes Ante-Preparatory Commission under Cardinal Domenico Tardini</td>
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<tr>
<td>June 5, 1960</td>
<td>John establishes the Preparatory Commissions, <em>Superno Dei Nutu</em></td>
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**1962**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>October 11</td>
<td>Council opens. John’s allocution <em>Gaudet Mater Ecclesia</em></td>
</tr>
<tr>
<td>October 13</td>
<td>Elections to council commissions postponed to allow for consultation within Episcopal conferences</td>
</tr>
<tr>
<td>October 22</td>
<td>John raises Secretariat for Christian Unity to status of commission</td>
</tr>
<tr>
<td>November 14</td>
<td>Draft of constitution <em>On the Sacred Liturgy</em> approved</td>
</tr>
<tr>
<td>November 20–21</td>
<td>Draft of schema <em>On Sources of Revelation</em> rejected and mixed commission established</td>
</tr>
<tr>
<td>December 4</td>
<td>Cardinal Suens’s intervention: Church looking inward and looking outward to be the focal point of council</td>
</tr>
<tr>
<td>December 6</td>
<td>John announces creation of Coordinating Commission</td>
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<tr>
<td>December 8</td>
<td>First period ends</td>
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**1963**

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<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>March</td>
<td>John XXIII establishes the Papal Commission on Birth Control</td>
</tr>
<tr>
<td>April 11</td>
<td>John XXIII’s encyclical <em>Poem in Terris</em> published</td>
</tr>
<tr>
<td>June 3</td>
<td>John XXIII dies</td>
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<tr>
<td>Date</td>
<td>Event</td>
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<tr>
<td>June 21</td>
<td>Pope Paul VI elected</td>
</tr>
<tr>
<td>September 21</td>
<td>Paul addresses Curia and announces its future reform</td>
</tr>
<tr>
<td>September 29</td>
<td>Second period opens. Revised “Regulations” establishing four moderators to guide General Congregations</td>
</tr>
<tr>
<td>October 16</td>
<td>Crisis over legitimacy of previously scheduled vote on crucial aspects of schema On the Church</td>
</tr>
<tr>
<td>October 30</td>
<td>Crisis resolved, but legitimacy of vote continues to be challenged</td>
</tr>
<tr>
<td>November 18</td>
<td>Schema on Ecumenism (including Jews and Religious Liberty) introduced</td>
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**1964**

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<thead>
<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>January 4–6</td>
<td>Paul VI in Holy Land. Meetings with Patriarch Athenagoras</td>
</tr>
<tr>
<td>May 19</td>
<td>Felici informs Doctrinal Commission of thirteen “suggestions” from Paul, the first of such interventions by the pope</td>
</tr>
<tr>
<td>June 23</td>
<td>Paul announces to cardinals the existence of the Papal Commission on Birth Control</td>
</tr>
<tr>
<td>September 13</td>
<td>Paul receives letter signed by twenty-five cardinals (and others) warning him of the dangers of collegiality</td>
</tr>
<tr>
<td>September 14</td>
<td>Third period opens</td>
</tr>
<tr>
<td>September 21</td>
<td>Four presentations on chapter three (collegiality, etc.) of constitution On the Church</td>
</tr>
<tr>
<td>September 23</td>
<td>Debate opens on declaration On Religious Liberty</td>
</tr>
<tr>
<td>September 28</td>
<td>Debate opens on declaration On the Jews and Non-Christian Religions (introduced by Bea three days earlier)</td>
</tr>
<tr>
<td>September 30</td>
<td>Chapter three of On the Church approved overwhelmingly. Revised schema On Divine Revelation introduced</td>
</tr>
<tr>
<td>October 9</td>
<td>Secretariat for Christian Unity startled by new procedures for dealing with the two controversial schemas. Crisis resolved a few days later</td>
</tr>
<tr>
<td>October 20</td>
<td>Schema On the Church in the Modern World introduced</td>
</tr>
<tr>
<td>October 23</td>
<td>First of three announcements that council was not to treat birth control</td>
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<tr>
<td>Date</td>
<td>Event</td>
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<tr>
<td>November 6</td>
<td>Paul VI appears at the General Congregation to speak in favor of the schema On Missionary Activity</td>
</tr>
<tr>
<td>November 16–20</td>
<td>Troubled last week: (1) Preliminary Note for chapter three of On the Church; (2) last-minute papal amendments to On Ecumenism; (3) postponement of vote On Religious Liberty</td>
</tr>
<tr>
<td>November 21</td>
<td>Third period ends. Paul announces Mary as Mother of the Church. On the Church, On the Catholic Eastern Churches, on Ecumenism approved</td>
</tr>
<tr>
<td>December 2–5</td>
<td>Paul VI in India for Eucharistic Congress</td>
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**1965**

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<tr>
<th>Date</th>
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<tbody>
<tr>
<td>September 14</td>
<td>Fourth period opens. Paul announces forthcoming visit to UN. With <em>Apostolica Sollicitudo</em> Paul VI establishes Synod of Bishops</td>
</tr>
<tr>
<td>September 21</td>
<td>Declaration On Religious Liberty approved</td>
</tr>
<tr>
<td>October 4</td>
<td>Paul addresses UN, celebrates Mass in Yankee Stadium</td>
</tr>
<tr>
<td>October 11</td>
<td>Paul forbids discussion of celibacy</td>
</tr>
<tr>
<td>October 14–15</td>
<td>Declaration on Non-Christian Religions approved</td>
</tr>
<tr>
<td>November 18</td>
<td>Public Session. On Divine Revelation, On Apostolate of Laity promulgated</td>
</tr>
<tr>
<td>November 24</td>
<td>Paul VI insists that subcommission on family for schema On the Church in the Modern World explicitly condemn birth control</td>
</tr>
<tr>
<td>December 4</td>
<td>Paul VI leads a service with observers/guests at St. Paul’s Outside the Walls</td>
</tr>
<tr>
<td>December 7</td>
<td>Ceremonies in St. Peter’s in which the excommunications of 1054 between Latins and Greeks are lifted. Promulgation of On Religious Liberty, On Missionary Activity, On Ministry and Life of Priests, On the Church in the Modern World</td>
</tr>
<tr>
<td>December 8</td>
<td>Solemn closing of the council in the piazza of St. Peter’s</td>
</tr>
</tbody>
</table>
Suggested Readings


