

EPIC Wk 19 New Springtime (1958-1978)

; Two horrific world wars has left Europe in total devastation as those nations turned away from God's world view and *each went their own way*. The Church has an opportunity for grown and holiness and renewal. The question is, how to reconcile a world desperate for the saving power of Jesus Christ?

Focus on Renewal: For Church, Europe and throughout the world. What role will the Church take in the 3rd millennium and the role of every Christian will play in spreading the Gospel and Church's mission?

Pope John XXIII: calls 2nd Vatican Council (1962-1965)/21st Ecumenical Council: Not about doctrine or response to heresy as in the past but about Evangelization.

1: Focus on evangelization; call all bishops of the world to refocus and redouble their evangelizing efforts – the TRUE mission of the Church, the reason the Church exist and to spread the Gospel throughout the world; Council to be *new Pentecost*, hoping Holy Spirit will could come into the life of the Church in a new and more fervent way; fill the Church bishops and laity to evangelize

2. How to present teachings of the Church to the modern world; not just on Catholic teachings but on *how* to present those teachings to a very different world than in the past; need to use *pastoral* approach to teach what *makes sense* to modern men and women and to present validity of the Church's teachings not just by teaching but **why we believe** (to be able to see the *reason we believe*)

Vatican Council II (Oct 11, 1962-1965): Four sessions over three years; over 3000 bishops attending, 300 Cardinals (auditors), some from *Orthodox Churches (Greek, Russian)* and some protestants; produced over 16 documents (SG pgs. 216-217) Pope John dies after first session, Paul VI becomes Pope

1. Sacrosanctum Concilium (The Constitution of Sacred Liturgy), Dec 4, 1963: Concerns importance of Liturgy in our life and how we worship, what we believe and gives us a better understanding out faith; calls for active laity participation in Liturgy. While Latin remains the language of Church writing, the regular liturgy could be said in the language of the local population. The changes were generally accepted but some wanted to use their own ideas, and this required some clarification. (Music, art, statuary, stained glass windows-see Pope Paul VI Novus Ordo)

2. Lumen Gentium (The Dogmatic Constitution of the Church (Nov 21, 1964): Pius VIII wanted Vatican Council 1 (1869-1870 – unable to finish their work due to war) to produce a document specifically on the Church and the role of the pope, bishops, priests and laity, the inner nature of the Church and her universal mission; defined the Church as, *a communion of the people of God united together on the path to holiness (Beatific Vision)* and ultimately to be with God in Heaven; *the Church was established by Christ and is continually kept in existence by Christ*; Church is NOT man-made. Members of the Church are in communion with holy souls in Purgatory and the Church in Heaven; purpose of the Church is to be a community of the **theological virtues of faith, hope and love**; the Church's *vocation* is in this communion and exists to bring grace to humanity primarily through grace. Just as Christ is both human and divine, so too, the Church is one church but with a *human* and a *divine* element; the *fullness of truth* that resides in the Church – the totality of Christ's authority, revelation, teaching is contained in the Church; Protestants have great love and veneration of Holy Scriptures but on a partial understanding of the truth outside of the visible confines of the Church; gives details about role of laity, the religious life, hierarchical constitution of the Church and reiterates teachings of Vatican Council I on role of Holy Father and bishops/deacons in communion with him; details gift (charism) of *infallibility* of Pope, **Great Call of 2nd Vatican Council**, *"It is the job of all of us to be holy and bring the light of Christ wherever we work and wherever we live. Priests have a specific function/mission/job in the world but cannot be everywhere. It is a call to all members to bring Christ to the world."*

Blessed Mother: Defined Blessed Mother's role as Mother of God but also as mother of the Church and an example of the universal call to holiness as a faithful servant of the Word.

3. Dei Verbum (Dogmatic Constitution on Divine Revelation), Nov 18, 1965: Council defined *"revelation"* and, **how** revelation operates within the church; revelation that comes through Sacred Scriptures and through Sacred (Apostolic) Tradition² that Christ gave to His apostles who handed down to their successors throughout whole history of the Church; **Sacred Scripture and sacred tradition** form **one sacred deposit** of the Word of God. God authored Sacred Scripture by inspiring human instruments

to write it down for sake of our salvation; *Sacred Scripture* firmly, faithfully and without error teaches that truth of God.

Role of Old Testament and New Testament: St Jerome. *God wisely arranged the New Testament to be hidden in the Old and the Old be made manifest in the new;* focus is on the Gospels who faithfully hand on what Jesus really did and taught, providing a real and historic account for us. Sacred Scripture is important part of the life of the Church and all Catholics should take time to learn the story of God and used them for meditation to grow closer to Christ; St Jerome, **Ignorance of Scriptures is ignorance of Christ.** *We cannot ignore Scriptures for if we do, we stand ready to ignore Christ Himself.*

4. Gaudium et Spes (The Pastoral Constitution on the Church in the Modern World), Dec 7, 1963:

Discusses the Church's role in the modern world and how she sees herself, what is her purpose in the modern world; Council looks at signs/times in modern world's antithetical Christian way of life, much wealth but many poor, world closer in unity, yet still many conflicts; modern ideas of contraception and marriage (affects *replacement level*³ in future); society moving away from traditional values of Christian living; people abandoning religion:

The modern world shows itself at once powerful and weak, capable of the noblest deeds or the foulest; before it lies the path to freedom or to slavery. Vatican II

Two ways to live in 21st century: One way is to life (freedom), the other is to death (slavery).

Which path is the modern world going to take? How can the Church help the world choose the *path to freedom*?

- Every person made in God's image and likeness and worthy of dignity, love and respect
- Man created to live in communion with God in relationship in His Church
- Proper orientation in relationship of man and woman
- Man finds fullness of himself/herself through selflessness, not selfishness; find our fullest expression of ourselves by giving of ourselves to another person

Affronts to Human Dignity: Genocide, abortion, euthanasia, torture, inhumane living conditions, false or arbitrary imprisonment, deportation, slavery, prostitution, human trafficking, utilitarianism (a human being is only worth what they can produce)

Problems of Urgency: Marriage and sanctity of human life/sexuality; marriage is NOT a man-made institution, but a gift from God to humanity; **Sacramental marriage between baptized persons is a sign of Christ's covenant with the church.** Much written on inadmissibility of use of contraception in married life (Pope Paul VI, *Humanae Vitae*)

Development of Culture: Christians have a duty to evangelize the culture. We have to be in the world but not of the world. We need to move in the world and ensure the world embraces the culture that came to it originally from the Catholic church.

Our Role in Creating/Maintaining Peace: In Economics and Social Life, in development of politics and international, development of politics and of international relations

PEACE: Peace is an enterprise of JUSTICE; requires constant mastering of passion; does not come easily to humanity. Although states have legitimate right to self-defense and use of international body for arbitration to avoid war as much as possible.

NOTE: Documents **can be written, they can be promulgated, but unless they're implemented, the decrees and the reforms of a council can never really become active and fully alive in the Church or in the world.**

IMPLEMENTATION: One generation since Vatican II. How has the four major constitutions of Vatican II been implemented? Have they bore fruit that Pope John XXIII hoped it would bring? Yes and No. there has been great sources of renewal throughout the Church (Poland, Africa, Asia) but some have used council documents to further their own agenda (Western World -poor catechesis, false teaching, liturgical experimentation that degraded sacredness of the Liturgy and what was transpiring in the Holy Sacrifice of the Mass

Archbishop Marcel Lefebvre: Excommunicated for refusal to use new Vatican II liturgy; ordained 4 bishops without Pope John Paul II authorization and much more.

<http://www.catholicapologetics.info/apologetics/defense/lefebvre.htm>

Who is responsible for crisis: Vatican Council II or implementation of the documents or *enlightened ideology and philosophy of the* cultural revolution in 1960's or spread of *modernism* (gave rise to skepticism and moral relativism)?

God's Gift of the Holy Spirit to His Church:, *A compass by which to take our bearings in the century.*

Pope John Paul II asked us to study these documents and see them as a compass by which we can take our bearings in the new millennium of the Christian faith. As modern day Catholics, we need to be completely immersed in those documents, especially the four major constitutions. (SG pgs 216-218). With passing of years, council documents have lost nothing of their value; study them and be filled with grace of Holy Spirit to take Gospel to the world through our holiness

Blessed Pope John XXIII: wrote two encyclicals, 1. *Mater et Magistra*, 1961 – builds on Churches social teachings enumerated by Pope Leo XIII (*Rerum Novarum* (1891), 2. *Pacem in Terris*, 1963 - calls for end to arms race

Pope Paul VI: *Humane Vitae*, 1968 - reiterates the constant teaching of the Church on the truth and meaning of marriage and human sexuality.

Ecclesial Movements: Rise and acceptance of lay participation in life of Church by dedicated and devoted Catholic laity living out the *universal call to holiness* and shaped lay participation in life of the Church.

Opus Dei: “*Work of God*”, a Roman Catholic lay and clerical organization whose members seek personal Christian perfection and strive to implement Christian ideals and values in their occupations and in society as a whole.

¹ Novus Ordo: <https://churchlifejournal.nd.edu/articles/how-the-novus-or-do-mass-was-made/>

² **Apostolic Tradition:** Scripture the sole rule of faith for Christians? Not [according to the Bible](#). While we must guard against merely human tradition, the Bible contains numerous references to the necessity of clinging to [Apostolic Tradition](#). Thus Paul tells the Corinthians, “I commend you because you remember me in everything and maintain the traditions even as I have delivered them to you” (1 Cor. 11:2), and he commands the Thessalonians, “So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter” (2 Thess. 2:15). He even goes so far as to order, “Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us” (2 Thess. 3:6). To make sure that the apostolic tradition would be passed down after the deaths of the apostles, Paul told Timothy, “[W]hat you have heard from me before many witnesses entrust to faithful men who will be able to teach others also” (2 Tim. 2:2). In this passage he refers to the first four generations of apostolic succession—his own generation, Timothy’s generation, the generation Timothy will teach, and the generation they in turn will teach. The early [Church Fathers](#), who were links in that chain of succession, recognized the necessity of the traditions that had been handed down from the apostles and guarded them scrupulously, as the following quotations show.

Papias: “Papias [A.D. 120], who is now mentioned by us, affirms that he received the sayings of the apostles from those who accompanied them, and he, moreover, asserts that he heard in person Aristion and the presbyter John. Accordingly, he mentions them frequently by name, and in his writings gives their traditions [concerning Jesus]. . . . [There are] other passages of his in which he relates some miraculous deeds, stating that he acquired the knowledge of them from tradition” (fragment in Eusebius, *Church History* 3:39 [A.D. 312]).

Hegesippus: “At that time [A.D. 150] there flourished in the Church Hegesippus, whom we know from what has gone before, and Dionysius, bishop of Corinth, and another bishop, Pinytus of Crete, and besides these, Philip, and Apollinarius, and Melito, and Musanus, and Modestus, and, finally, Irenaeus. From them has come down to us in writing, the sound and orthodox faith received from tradition” (fragment in Eusebius, *Church History* 4:21).

Irenaeus: “As I said before, the Church, having received this preaching and this faith, although she is disseminated throughout the whole world, yet guarded it, as if she occupied but one house. She likewise believes these things just as if she had but one soul and one and the same heart; and harmoniously she proclaims them and teaches them and hands them down, as if she possessed but one mouth. For, while the languages of the world are diverse, nevertheless, the authority of the tradition is one and the same” (*Against Heresies* 1:10:2 [A.D. 189]). “That is why it is surely necessary to avoid them [heretics], while cherishing with the utmost diligence the things pertaining to the Church, and to lay hold of the tradition of truth. . . . What if the apostles had not in fact left writings to us?

Would it not be necessary to follow the order of tradition, which was handed down to those to whom they entrusted the churches?" (ibid., 3:4:1). "It is possible, then, for everyone in every church, who may wish to know the truth, to contemplate the tradition of the apostles which has been made known throughout the whole world. And we are in a position to enumerate those who were instituted bishops by the apostles and their successors to our own times—men who neither knew nor taught anything like these heretics rave about.

"But since it would be too long to enumerate in such a volume as this the successions of all the churches, we shall confound all those who, in whatever manner, whether through self-satisfaction or vainglory, or through blindness and wicked opinion, assemble other than where it is proper, by pointing out here the successions of the bishops of the greatest and most ancient church known to all, founded and organized at Rome by the two most glorious apostles, Peter and Paul, that church which has the tradition and the faith which comes down to us after having been announced to men by the apostles.

"With this church, because of its superior origin, all churches must agree—that is, all the faithful in the whole world—and it is in her that the faithful everywhere have maintained the apostolic tradition" (ibid., 3:3:1–2).

Clement of Alexandria: "Well, they preserving the tradition of the blessed doctrine derived directly from the holy apostles, Peter, James, John, and Paul, the sons receiving it from the father (but few were like the fathers), came by God's will to us also to deposit those ancestral and apostolic seeds. And well I know that they will exult; I do not mean delighted with this tribute, but solely on account of the preservation of the truth, according as they delivered it. For such a sketch as this, will, I think, be agreeable to a soul desirous of preserving from loss the blessed tradition" (*Miscellanies* 1:1 [A.D. 208]).

Origen: "Although there are many who believe that they themselves hold to the teachings of Christ, there are yet some among them who think differently from their predecessors. The teaching of the Church has indeed been handed down through an order of succession from the apostles and remains in the churches even to the present time. That alone is to be believed as the truth which is in no way at variance with ecclesiastical and apostolic tradition" (*The Fundamental Doctrines* 1:2 [A.D. 225]).

Cyprian of Carthage: "[T]he Church is one, and as she is one, cannot be both within and without. For if she is with Novatian, she was not with [Pope] Cornelius. But if she was with Cornelius, who succeeded the bishop Fabian by lawful ordination, and whom, beside the honor of the priesthood the Lord glorified also with martyrdom, Novatian is not in the Church; nor can he be reckoned as a bishop, who, succeeding to no one, and despising the evangelical and apostolic tradition, sprang from himself. For he who has not been ordained in the Church can neither have nor hold to the Church in any way" (*Letters* 75:3 [A.D. 253]).

Athanasius: "Again we write, again keeping to the apostolic traditions, we remind each other when we come together for prayer; and keeping the feast in common, with one mouth we truly give thanks to the Lord" (*Festal Letters* 2:7 [A.D. 330]). "But you are blessed, who by faith are in the Church, dwell upon the foundations of the faith, and have full satisfaction, even the highest degree of faith which remains among you unshaken. For it has come down to you from apostolic tradition, and frequently accursed envy has wished to unsettle it, but has not been able" (ibid., 29).

Basil the Great: "Of the dogmas and messages preserved in the Church, some we possess from written teaching and others we receive from the tradition of the apostles, handed on to us in mystery. In respect to piety, both are of the same force. No one will contradict any of these, no one, at any rate, who is even moderately versed in matters ecclesiastical. Indeed, were we to try to reject unwritten customs as having no great authority, we would unwittingly injure the gospel in its vitals; or rather, we would reduce [Christian] message to a mere term" (*The Holy Spirit* 27:66 [A.D. 375]).

Epiphanius of Salamis: "It is needful also to make use of tradition, for not everything can be gotten from sacred Scripture. The holy apostles handed down some things in the scriptures, other things in tradition" (*Medicine Chest Against All Heresies* 61:6 [A.D. 375]).

Augustine: "[T]he custom [of not rebaptizing converts] . . . may be supposed to have had its origin in apostolic tradition, just as there are many things which are observed by the whole Church, and therefore are fairly held to have been enjoined by the apostles, which yet are not mentioned in their writings" (*On Baptism, Against the Donatists* 5:23[31] [A.D. 400]). "But the admonition that he [Cyprian] gives us, 'that we should go back to the fountain, that is, to apostolic tradition, and thence turn the channel of truth to our times,' is most excellent, and should be followed without hesitation" (ibid., 5:26[37]). "But in regard to those observances which we carefully attend and which the whole world keeps, and which derive not from Scripture but from Tradition, we are given to understand that they are recommended and ordained to be kept, either by the apostles themselves or by plenary [ecumenical] councils, the authority of which is quite vital in the Church" (*Letter to Januarius* [A.D. 400]).

John Chrysostom: "[Paul commands,] 'Therefore, brethren, stand fast and hold the traditions which you have been taught, whether by word or by our letter' [2 Thess. 2:15]. From this it is clear that they did not hand down

everything by letter, but there is much also that was not written. Like that which was written, the unwritten too is worthy of belief. So let us regard the tradition of the Church also as worthy of belief. Is it a tradition? Seek no further" (*Homilies on Second Thessalonians* [A.D. 402]).

Vincent of Lerins : "With great zeal and closest attention, therefore, I frequently inquired of many men, eminent for their holiness and doctrine, how I might, in a concise and, so to speak, general and ordinary way, distinguish the truth of the Catholic faith from the falsehood of heretical depravity. *"I received almost always the same answer from all of them—that if I or anyone else wanted to expose the frauds and escape the snares of the heretics who rise up, and to remain intact and in sound faith, it would be necessary, with the help of the Lord, to fortify that faith in a twofold manner: first, of course, by the authority of divine law [Scripture] and then by the tradition of the Catholic Church.* "Here, perhaps, someone may ask, *"If the canon of the scriptures be perfect and in itself more than suffices for everything, why is it necessary that the authority of ecclesiastical interpretation be joined to it?"* Because, quite plainly, sacred Scripture, by reason of its own depth, is not accepted by everyone as having one and the same meaning. . . . *"Thus, because of so many distortions of such various errors, it is highly necessary that the line of prophetic and apostolic interpretation be directed in accord with the norm of the ecclesiastical and Catholic meaning"* (*The Notebooks* [A.D. 434]).

Pope Agatho: "[T]he holy Church of God . . . has been established upon the firm rock of this Church of blessed Peter, the prince of the apostles, which by his grace and guardianship remains free from all error, [and possesses that faith that] the whole number of rulers and priests, of the clergy and of the people, unanimously should confess and preach with us as the true declaration of the apostolic tradition, in order to please God and to save their own souls." (Letter read at fourth session of III Constantinople [A.D. 680]).

NIHIL OBSTAT: I have concluded that the materials presented in this work are free of doctrinal or moral errors.
Bernadeane Carr, STL, Censor Librorum, August 10, 2004
IMPRIMATUR: In accord with 1983 CIC 827 permission to publish this work is hereby granted.
+Robert H. Brom, Bishop of San Diego, August 10, 2004

³ **Replacement Levels:** Replacement level fertility is **the level of fertility at which a population exactly replaces itself from one generation to the next.** In developed countries, replacement level fertility can be taken as requiring an average of 2.1 children per woman.