

Opening Prayer

Leader :

We stand firm, here before you,
With our weakness and longing for you.
We are bond to love one another,
Abide, O Spirit of life!

Refrain:

Let peace fill our hearts,
Let love fill our minds.
Make us loving disciples of Christ.
May we all be one.
May we all be yours,
Abide, O Spirit of life!

Leader:

We ask you to guide all our actions,
And to show us the path we should walk.
We desire to know what will please you.
Abide, O Spirit of life!

All pray the above refrain

Leader:

May you be our sole inspiration,
May you see whatever we do,
May we act in your name forever.
Abide, O Spirit of life!

All pray the above refrain

Leader:

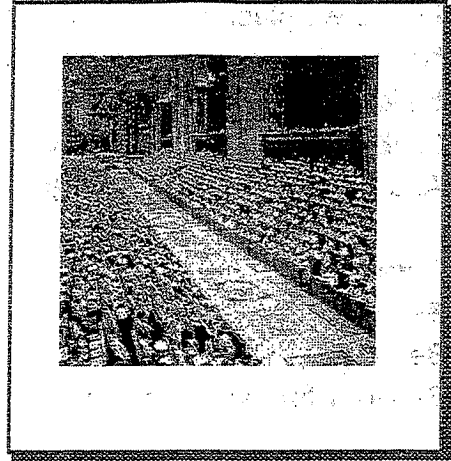
May we walk together in justice,
Teach us wisdom, unite all our hearts,
May your grace be here and now to guide us.
Abide, O Spirit of life!

All pray the above refrain

Leader:

United in your name forever,
May our work reflect your desires,
May your mercy and love always fill us,
Abide, O Spirit of life!

All pray the above refrain



Closing : A Prayer by Blessed John XXIII

Leader:

Be love! Almighty God!
In you we place our confidence,
Not trusting in our own strength.
Be love! All loving God!
Look down on us your church,
And send the light of your grace!

Refrain:

Be love,
Be power,
Be glory for ever and ever!

Leader:

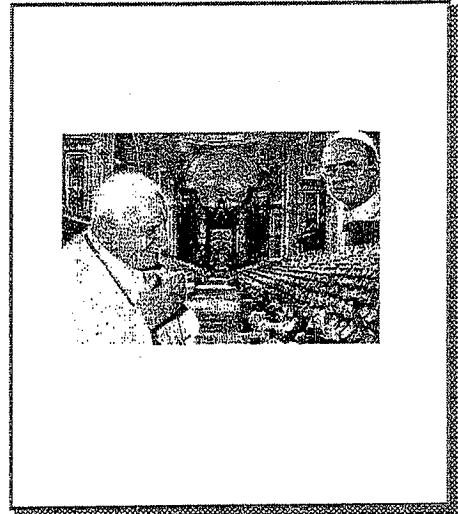
Be love! O Holy Spirit,
Guide us in our decisions,
Send order to your church.
Be love! O Guiding Spirit,
Hear now our holy prayers,
We share one faith and love.

All say refrain as above

Leader:

Be love! O Mother Mary,
Make all things come out well
And stay with us forever.
Be love! O John the Baptist,
Unite us with the saints
And bring us to God's heart.
Be love! O Jesus Christ,
You save us from all harm
And lead us to salvation.

All say refrain as above

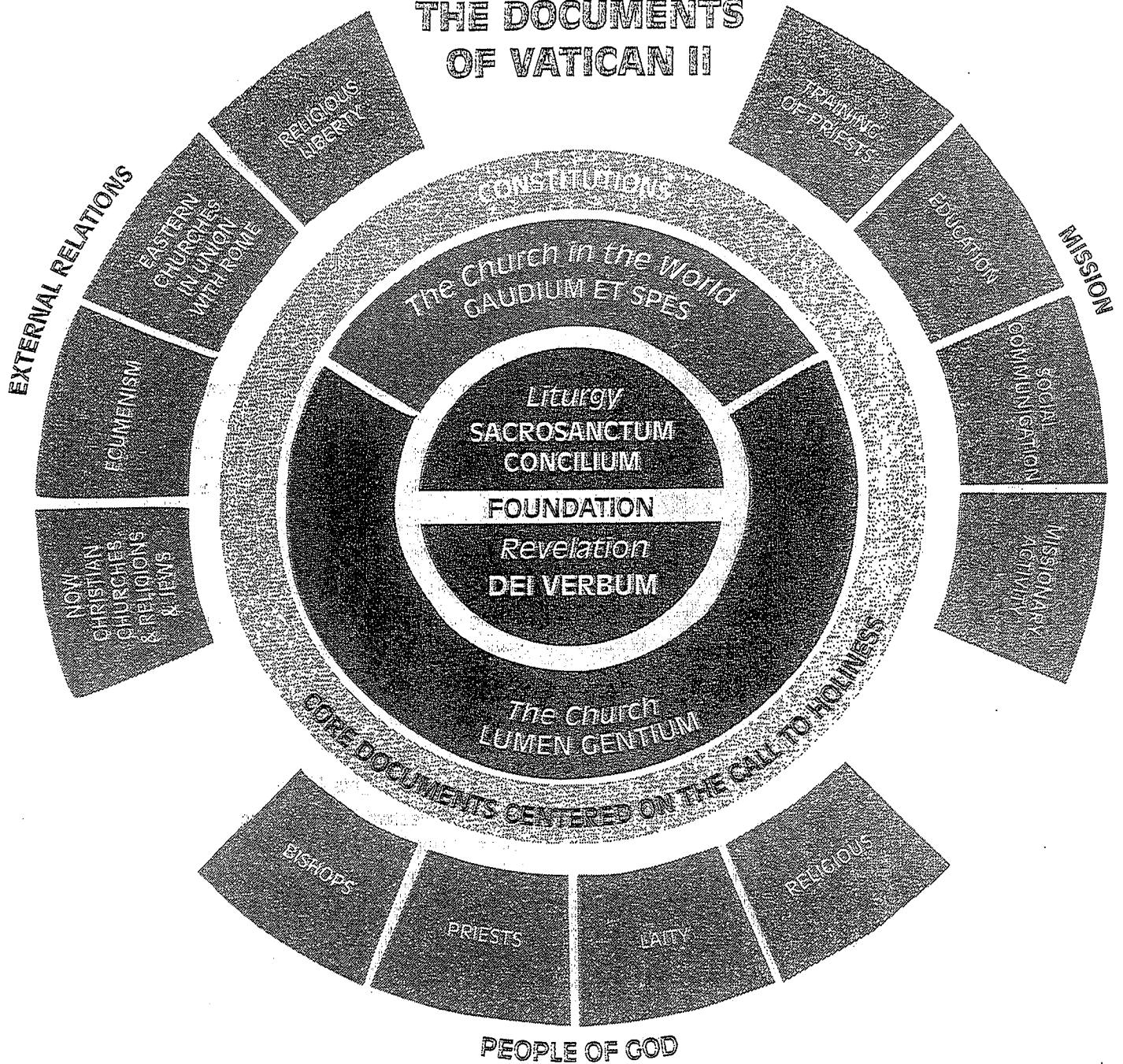


THE ECUMENICAL COUNCILS

In the Second Vatican Council's opening discourse of October 11, 1962, Pope John XXIII referred to the councils of previous ages as shining lights. In that same address the Holy Father described the church's "prophets of doom" as behaving "as though at the time of the former councils everything was a full triumph for the Christian idea and life, and for proper religious liberty." Taking these remarks together indicates that the history of the great councils is mixed. The official list of the twenty-one ecumenical councils of the church follow:

Place	Year	Pope	Subject
Nicaea I	375	Silvester I	Against Arius: the Son and the Father of one essence
Constantinople I	381	Damasus I	Divinity of Holy Spirit
Ephesus	431	Celestine I	Against Nestorius: Mary's divine motherhood
Chalcedon	451	Leo I	Against Monophysites: Two natures in one person of Christ
Constantinople II	553	Vigilius	Against Nestorians: Condemnation of <i>Three Chapters</i>
Constantinople III	680	Agatho	Against Monothelism: divine and human will in Christ
Nicaea II	787	Adrian I	Against Iconoclasm: the veneration of holy images
Constantinople IV	869	Adrian II	Ending of Patriarch Photius' schism
Lateran I	1123	Callistus II	Ratification of Concordat of Worms
Lateran II	1139	Innocent II	Ending of schism of Anacletus II: "the Pope from the Ghetto"
Lateran III	1179	Alexander III	Ratification of peace between Pope and Emperor
Lateran IV	1215	Innocent III	Against the Catharists: Transubstantiation
Lyons I	1245	Innocent IV	Deposition of Emperor Frederick II
Lyons II	1274	Gregory X	Union with Greek Church
Vienne	1311	Clement V	Dispute about Knights Templars: dissolution of their Order
Constance	1414-1418	Gregory XII	Ending of Western Schism: condemnation of John Hus Council declared superior in authority to Pope
Florence	1431-1442	Eugene IV	Union with Greeks, Armenians and Jacobites
Lateran V	1512-1517	Julius II, Leo X	Church reform
Trent	1545-1563	Paul III, Julius III, Pius IV	Against a divided Faith: doctrines of Holy Scripture, original sin, justification, sacraments, the Mass
Vatican I	1869-1870	Pius IX	Doctrine of Faith: papal primacy and infallibility
Vatican II	1962-1965	John XXIII, Paul VI	Liturgy, church, ecumenism, dialogue with the world

THE DOCUMENTS OF VATICAN II



FACTS ABOUT THE COUNCIL

- ❖ On January 25, 1959, Pope John XXIII, at St. Paul's Outside-the-Walls, announced that he would convene the Second Vatican Council.
- ❖ Pope John XXIII convoked the Council on October 11, 1962.
- ❖ It was the 21st ecumenical council of the Catholic Church. The first one was the Council of Nicaea, held in 325 C.E.
- ❖ Vatican II was an ecclesial, theological and ecumenical Council convened in the autumn of the four years from 1962 through 1965.
- ❖ At the opening session in 1962, 2,540 out of a total 2,908 bishops were present. Many of those who were absent were prevented from coming because they lived and ministered in Communist countries.
- ❖ Present at the Council were observers from 28 different Christian denominations and world religions.
- ❖ In 1964, 15 women were named as auditors (observers) to the Council; the first time women were invited to participate. Eight of the women were members of religious orders and seven were lay women.
- ❖ During the four years, the Council Fathers issued four constitutions, nine decrees and three declarations.
- ❖ A total of sixteen documents were produced by the Council, some of which are described as the greatest expressions of Catholic social teaching in church history.
- ❖ The Council held 544 separate voting sessions, during which a total of 1,360,000 votes were tallied.
- ❖ Pope Paul VI closed the Council on December 8, 1965.

FACTS ABOUT THE COUNCIL

- ❖ In the Documents of Vatican II there are 93 quotations from the texts of previous Councils, 27 from Tridentine texts and 25 of those from Vatican I, 1869-1870.
- ❖ There are no less than 261 quotations or references to 92 of Pius XII's acts.
- ❖ Vatican I brought together 744 council fathers, (200 coming from Italy alone) with only one black bishop present. Vatican II had more than 2900 fathers and nearly one hundred were black.
- ❖ Vatican II was the first ecumenical council which did not result in some kind of schism.
- ❖ The second session of the Council was opened on September 29, 1963, under the aegis of St. Michael the Archangel, heavenly protector of the people of God.
- ❖ The Council endorsed 10 principles:
 - Openness to the modern world
 - Reformability of the church
 - Renewed attention to the Word of God
 - Collegiality
 - Regional and local variety
 - Active role of the laity
 - Religious freedom
 - Ecumenism
 - Dialogue with other faiths
 - The social mission of the church
- ❖ The Council had eleven *Conciliar Commissions*:
 - Theological (faith and morals)
 - Bishops and the government of dioceses
 - Discipline of clergy and faithful
 - Religious
 - Sacraments
 - Studies and seminaries
 - Missions
 - Liturgy
 - Oriental churches
 - Apostolate of laity, press and information media
 - Secretariat for promoting unity

FACTS ABOUT THE COUNCIL

- ❖ At the close of the Council, the pope and bishops promulgated sixteen documents under the rubric "It seemed good to the Holy Spirit and to us."
- ❖ The flocks of the more than 2,500 bishops who attended the Council ranged from the smallest—that of bishop Johannes Gunnarsson, SMM, (1897–1972), of Reykjavik, Iceland, where there were 806 Catholics cared for by one diocesan and eight religious priests—to the largest—that of Cardinal Albert Meyer (1903–1965) of Chicago, who had 2,119,000 Catholics, three auxiliary bishops, 1,264 diocesan, and 1,549 religious clergy under his care.
- ❖ The hymn *Veni, Creator Spiritus*, attributed to Rabanus Maurus (776–856), opened the Second Vatican Council.
- ❖ At the opening of the Council, a solemn Mass of the Holy Spirit was celebrated in which the Epistle and Gospel were chanted in both Latin and Greek to signify the unity of the church of the West and the East.
- ❖ Over 1,000 journalists covered the opening session of the Second Vatican Council.
- ❖ Patrick Keegan, lay auditor and president of the International Workers' Movement, addressed the Council on the lay apostolate in English on Monday, October 12, 1964. He was the first layman to ever address a modern ecumenical council during one of its business sessions.
- ❖ At the opening of the fourth session of the Council on September 14, 1965, Pope Paul VI entered on foot, vested in a simple cope instead of an elaborate papal mantle and no longer wearing the tiara but only a miter, like any other bishop. In a spirit of collegiality, Paul VI carried a pastoral staff in the form of a cross he was said to have designed himself.
- ❖ On Saturday, December 4, 1965, four days before the Council was scheduled to close, Pope Paul VI joined part with the non-Catholic observer delegates and Council fathers in an unprecedented interdenominational "Liturgy of the Word" in the basilica of St. Paul Outside the Walls where John XXIII, six years earlier, first announced that there would be an ecumenical council.
- ❖ At the interdenominational liturgy, the hymn "Now Thank We All Our God" (NUN DANKET), by the seveneenth-century Lutheran composer Johann Crüger, was sung in English by all present.

FACTS ABOUT THE COUNCIL

- ❖ A theme of Pope John XXIII that flowed throughout the Council was "First an approach, then a reconciliation, and finally perfect union."
- ❖ In the volume of the *Conciliorum Oecumenicorum Decreta* published by the Istituto per le scienze religiose of Bologna, Vatican II fills 316 pages, Vatican I only 15 pages, and Trent 130 pages. The seven ecumenical councils held before Trent takes up 138 pages.
- ❖ In addressing the Council about the schema "On Jews," Cardinal Augustine Bea, President of the Secretariat on Christian Unity, noted "the church is in some sense the continuation of the people of Israel. . . the Jews of our times can hardly be accused of the crimes committed against Christ. . . Those among them who cried out to Pilate 'crucify him' formed a very small part of the chosen people. . . We know very well that anti-Semitism also has causes of a political-national, psychological, social, and economic nature. But we affirm that the church most certainly must imitate Christ's example of gentle charity toward the people through whom it received so many great benefits from God."
- ❖ On December 7, 1965, Pope Paul VI gave audiences to at least five separate groups of people connected with the Council, including the Council auditors, chauffeurs, handyman, and the Council *periti*.
- ❖ On December 7, 1965, in the course of the final public session in St. Peter's, a joint declaration of the Pope and the Orthodox Patriarch of Constantinople Athenagoras I was read out in which both churches removed from memory and "consigned to oblivion" the centuries-old mutual excommunications.
- ❖ During the concluding ceremony in the plaza in front of St. Peter's Basilica, a series of "Conciliar messages to the World" was read in French. These messages were intended to embrace all categories of the human family whom the Council had tried to reach: rulers, scholars, artists, women, working people, the poor and sick, and youth.

TABLE OF SIXTEEN DOCUMENTS OF VATICAN II

CHRONOLOGY	THE DOCUMENTS	OUTLINE OF CONTENTS
<p>II Session Dec. 4, 1963</p>	<p>1 Constitution on the Sacred Liturgy: <i>Sacrosanctum Concilium</i>. (Introduction, 7 chapters.)</p> <p>2 Decree on the Means of Social Communication: <i>Inter mirifica</i>. (An Introduction, 2 chapters.)</p>	<p>General principles for the restoration and progress of the liturgy. The Eucharist, the other Sacraments and Sacramentals, the Divine Office, the Liturgical Year, sacred art and music, and the materials for worship.</p> <p>Media of information (radio, film, television), in themselves and in their relations with the pastoral functions of the Church.</p>
<p>III Session Nov. 21, 1964</p>	<p>3 Dogmatic Constitution on the Church: <i>Lumen gentium</i>. (8 chapters.)</p> <p>4 Decree on the Eastern Catholic Churches: <i>Orientalium Ecclesiarum</i>. (Introduction and 6 paragraphs.)</p> <p>5 Decree on Ecumenism: <i>Unitatis redintegratio</i>. (Introduction and 5 chapters.)</p>	<p>The Mystery of the Church, the People of God, the episcopate, the laity, holiness within the Church, religious life, eschatology, the Virgin Mary in the Mystery of Christ and of the Church.</p> <p>Unity of the Church and diversity of local Churches. Dignity and riches of the Eastern Churches. The Patriarchate. The right to absolute freedom, within the Church, of Eastern traditions. <i>Communicatio in sacris</i>.</p> <p>Catholic principles of ecumenism: its exercise, relations between separated brethren, the ecclesiological status of communities separated from the Roman See.</p>
<p>IV Session Oct. 28, 1965</p>	<p>6 Decree on the Pastoral Office of Bishops in the Church: <i>Christus Dominus</i>. (Introduction and 3 chapters.)</p> <p>7 Decree on the Renewal and Adaptation of the Religious Life: <i>Perfectae caritatis</i>. (Introduction and 27 paragraphs.)</p> <p>8 Decree on Formation of Priests: <i>Optatum totius Ecclesiae renovationem</i>. (Introduction and 22 paragraphs.)</p>	<p>Bishops and the universal Church (episcopal collegiality, relations with the Apostolic See); bishops and particular Churches or dioceses; their cooperation for the common good of several Churches.</p> <p>Principles for the renewal of religious life, forms of contemplative and apostolic life; lay religious life, secular institutions, vows, communal life, organisms created to bring about reform.</p> <p>Priestly vocations, organization of seminaries, spiritual, intellectual, and pastoral formation of priests, programs of studies; formation continued within the ministry.</p>

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CHRONOLOGY	THE DOCUMENTS	OUTLINE OF CONTENTS
<p>IV Session Oct. 28, 1965</p>	<p>9 Declaration on Christian Education: <i>Gravissimum educationis momentum</i>. (Introduction and 12 paragraphs.)</p> <p>10 Declaration on the Relationship of the Church with Non-Christian Religions: <i>Nostra Aetate</i>. (Introduction and 5 chapters.)</p>	<p>Universal right to an education; Christian education, those responsible for it, its means. Duties and rights of parents. Catholic schools, faculties and universities. School coordination.</p> <p>The community of peoples. The different Non-Christian religions: Hinduism, Buddhism, Islamism, Judaism. The universal fraternity, which excludes all discrimination.</p>
<p>Nov. 18, 1965</p>	<p>11 Dogmatic Constitution on Divine Revelation: <i>Dei Verbum</i>. (Introduction and 6 chapters.)</p> <p>12 Decree on the Apostolate of the Laity: <i>Apostolicam actuositatem</i>. (Introduction and 6 paragraphs.)</p>	<p>Nature of Revelation. Its transmission (Tradition, Scriptures, People of God, Magisterium). Interpretation of Sacred Scripture and its role in the life of the Church.</p> <p>The vocation of the laity to the apostolate, the goals to be achieved, the fields of the apostolate, the methods, and the formation of apostles.</p>
<p>Dec. 7, 1965</p>	<p>13 Pastoral Constitution on the Church in the Modern World: <i>Gaudium et spes</i>. (Lengthy introduction and 9 chapters.)</p> <p>14 Declaration on Religious Freedom: <i>Dignitatis humanae</i>. (Introduction and 2 chapters.)</p> <p>15 Decree on the Church's Missionary Activity: <i>Ad Gentes</i>. (Introduction and 6 chapters.)</p> <p>16 Decree on the Ministry and Life of Priests: <i>Presbyterorum Ordinis</i>. (Introduction and 3 chapters.)</p>	<p>The Human condition in today's world. Human dignity, community, and activity in the universe. Role of the Church. Marriage and family, culture, economic and social life, politics, peace.</p> <p>The object and bases of religious freedom, individual and collective. Its exercise and limits. Its roots in Revelation. Role of the Church in this sphere.</p> <p>Doctrinal principles of mission: the Father's design, sending of the Son and the Spirit. Missionary nature of the Church. The work of the missions: testimony, preaching, formation of communities. Particular Churches. Organization of life and activities of missionaries.</p> <p>The presbyterium in the mission of the Church. The ministry of priests: their functions (Word and Sacraments), relations to the world, kind of life (vocation to holiness spiritual demands, celibacy, obedience, poverty), material conditions of existence.</p>

Through Baptism We are Implanted in the Paschal Mystery (SC 6)

Just as Christ was sent by the Father so also he sent the apostles, filled with the Holy Spirit. This he did so that they might preach the Gospel to every creature (see Mark 16:15) and proclaim that the Son of God by his death and resurrection had freed us from the power of Satan (see Acts 26:18) and from death, and brought us into the Kingdom of his Father. But he also willed that the work of salvation which they preached they should enact through the sacrifice and sacraments around which the entire liturgical life revolves. Thus by Baptism men and women are implanted in the paschal mystery of Christ; they die with him, are buried with him, and rise with him.

Christ is Always Present in His Church (Sacrosanctum Concilium 7)

To accomplish so great a work Christ is always present in his Church, especially in liturgical celebrations. He is present in the sacrifice of the Mass both in the person of his minister, "the same now offering, through the ministry of priests, who formerly offered himself on the cross," and most of all in the eucharistic species. By his power he is present in the sacraments so that when anybody baptizes it is really Christ himself who baptizes. He is present in his word since it is he himself who speaks when the holy scriptures are read in church. Lastly, he is present when the Church prays and sings, for he has promised "when two or three are gathered together in my name there am I in the midst of them" (Matthew 18:20).

Full, Conscious, Active Participation in the Liturgy (SC 14)

It is very much the wish of the Church that all the faithful should be led to take that full, conscious, and active part in liturgical celebrations which is demanded by the very nature of the liturgy, and to which the Christian people, "a chosen race, a royal priesthood, a holy nation, a redeemed people" (1 Peter 2:9, 4-5) have a right and to which they are bound by reason of their Baptism. In the restoration and development of the sacred liturgy the full and active participation by all the people is the paramount concern, for it is the primary, indeed the indispensable source from which the faithful are to derive the true Christian spirit. Therefore, in all their apostolic activity, pastors of souls should energetically set about achieving it through the requisite formation.

A Theology of Divine Revelation (Dei Verbum 2)

It pleased God, in his goodness and wisdom, to reveal himself and to make known the mystery of his will (see Ephesians 1:9), which was that people can draw near to the Father, through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the divine nature (see Ephesians 2:18; 2 Peter 1:4). By this revelation, then, the invisible God (see Colossians 1:15; 1 Timothy 1:17), from the fullness of his love, addresses men and women as his friends (see Exodus 33:11; John 15:14-15), and lives among them (see Baruch 3:38), in order to invite and receive them into his own company. The pattern of this revelation unfolds through deeds and words which are intrinsically connected: the works performed by God in the history of salvation show forth and confirm the doctrine and realities signified by the words; the words, for their part, proclaim the works, and bring to light the mystery they contain. The most intimate truth thus revealed about God and human salvation shines forth for us in Christ, who is himself both the mediator and the sum total of revelation.

A Theology of Tradition (Dei Verbum 8)

The tradition that comes from the apostles makes progress in the Church, with the help of the Holy Spirit. There is a growth in insight into the realities and words that are being passed on. This comes about through our contemplation and study of believers who ponder these things in their hearts (see Luke 2:19, 51). It comes from the intimate sense of spiritual realities which they experience. And it comes from the preaching of those who, on succeeding to the office of bishop, have received the sure charism of truth. Thus, as the centuries go by, the Church is always advancing towards the plenitude of divine truth, until eventually the words of God are fulfilled in it.

The Church is Like a Sacrament (Lumen Gentium 1)

Christ is the light of the nations and consequently this holy synod, gathered together in the Holy Spirit, ardently desires to bring to all humanity that light of Christ which is resplendent on the face of the Church, by proclaiming his Gospel to every creature (see Mark 16:15). Since the Church, in Christ, is [like] a sacrament -- a sign and instrument, that is, of communion with God and of the unity of the entire human race -- it here proposes, for the benefit of the faithful and of

the entire world, to describe more clearly, and in the tradition laid down by earlier councils, its own nature and universal mission.

The Holy Spirit in the Church (Lumen Gentium 4)

The Spirit dwells in the Church and in the hearts of the faithful, as in a temple (see 1 Corinthians 3:16; 6:19), prays and bears witness in them that they are his adopted children (see Galatians 4:6; Romans 8:15-16, 26). He guides the Church in the way of all truth (see John 16:13) and, uniting it in fellowship and ministry, bestows upon it different hierarchic and charismatic gifts, and in this way directs it and adorns it with his fruits (see Ephesians 4:11-12; 1 Corinthians 12:4; Galatians 5:22). By the power of the Gospel he rejuvenates the Church, constantly renewing it and leading it to perfect union with its spouse.

Eucharistic Ecclesiology (Lumen Gentium 7)

For by communicating his Spirit, Christ mystically constitutes as his body his brothers and sisters who are called together from every nation. In this body the life of Christ is communicated to those who believe and who, through the sacraments, are united in a hidden and real way to Christ in his passion and glorification... Really sharing in the body of the Lord in the breaking of the eucharistic bread, we are taken up into communion with him and with one another. "Because the bread is one, we, though many, are one body, all of us who partake of the one bread" (1 Corinthians 10:17). In this way all of us are made members of his body (see 1 Corinthians 12:27), "individually members one of another."

The Baptismal and Ministerial Priesthood (Lumen Gentium 10)

Christ the Lord, high priest taken from the midst of humanity (see Hebrews 5:1-5), made the new people "a kingdom of priests to his God and Father" (Revelation 1:6; see 5:9-10). The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated as a spiritual house and a holy priesthood, that through all their Christian activities they may offer spiritual sacrifices and proclaim the marvels of him who has called them out of darkness into his wonderful light (see 1 Peter 2:4-10). Therefore, all the disciples of Christ, persevering in prayer and praising God (see Acts 2:42-47), should present themselves as a sacrifice, living, holy, and pleasing to God (see Romans 12:1). They should everywhere on earth bear witness to Christ and give an answer to everyone who asks a reason for their hope of eternal life (see 1 Peter 3:15). Though they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood of the faithful are none the less interrelated: each in its own way shares in the one priesthood of Christ. The ministerial priest, by the sacred power that he has, forms and governs the priestly people; in the person of Christ he brings about the eucharistic sacrifice and offers it to God in the name of all the people. The faithful indeed, by virtue of their royal priesthood, share in the offering of the Eucharist. They exercise that priesthood, too, by the reception of the sacraments, by prayer and thanksgiving, by the witness of a holy life, self-denial and active charity.

The Church's Mission in the World (Gaudium et Spes 40)

Thus the Church, at once "a visible organization and a spiritual community," travels the same journey as all of humanity and shares the same earthly lot with the world: it is to be a leaven and, as it were, the soul of human society in its renewal by Christ and transformation into the family of God.

The Role of the Laity in the World (Gaudium et Spes 43)

One of the gravest errors of our time is the dichotomy between the faith which many profess and their day-to-day conduct. As far back as the Old Testament the prophets vehemently denounced this scandal, and in the New Testament Christ himself even more forcibly threatened it with severe punishment. Let there, then, be no pernicious opposition between professional and social activity on the one hand and religious life on the other. Christians who shirk their temporal duties shirk their duties towards [their] neighbour, neglect God himself, and endanger their eternal salvation. Let Christians follow the example of Christ who worked as a craftsman; let them be proud of the opportunity to carry out their earthly activity in such a way as to integrate human, domestic, professional, scientific, and technical enterprises with religious values, under whose supreme direction all things are ordered to the glory of God.

It is to the laity, though not exclusively to them, that secular duties and activity properly belong. When therefore, as citizens of the world, they are engaged in any activity either individually or collectively, they will not be satisfied with meeting the minimum legal requirements but will strive to become truly proficient in that sphere... Let them not hesitate to

take the initiative at the opportune moment and put their findings into effect... For guidance and spiritual strength let them turn to the clergy; but let them realize that their pastors will not always be so expert as to have a ready answer to every problem, even every grave problem, that arises; this is not the role of the clergy; it is rather the task of lay people to shoulder their responsibilities under the guidance of Christian wisdom and with careful attention to the teaching authority of the Church.

Very often their Christian vision will suggest a certain solution in some given situation. Yet it happens rather frequently, and legitimately so, that some of the faithful, with no less sincerity, will see the problem quite differently. Now if one or other of the proposed solutions is readily perceived by many to be closely connected with the message of the Gospel, they ought to remember that in those cases no one is permitted to identify the authority of the Church exclusively with his or her own opinion. Let them, then, try to guide each other by sincere dialogue in a spirit of mutual charity and with a genuine concern for the common good above all.

Christian Marriage and Family (Gaudium et Spes 48)

The intimate partnership of life and the love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws; it is rooted in the [covenant] of its partners, that is, in their irrevocable personal consent. It is an institution confirmed by divine law and receiving its stability, in the eyes of society also, from the human act by which the partners mutually surrender themselves to each other; for the good of the partners, of the children, and of society this sacred bond no longer depends on human decision alone... By its very nature the institution of marriage and married love are ordered to the procreation and education of the offspring and it is in them that it finds its crowning glory. Thus the man and woman, who "are no longer two but one" (Matthew 19:6), help and serve each other by their marriage partnership; they become conscious of their unity and experience it more deeply from day to day. The intimate union of marriage, as a mutual giving of two persons, and the good of the children demand total fidelity from the spouses and require an unbreakable unity between them... Authentic married love is caught up into divine love and is directed and enriched by the redemptive power of Christ and the salvific action of the Church, with the result that the spouses are effectively led to God and are helped and strengthened in their lofty role as fathers and mothers.

The Ministry of the Bishop (Christus Dominus 11)

A diocese is a [portion] of God's people entrusted to a bishop to be guided by him with the [cooperation of his priests] so that, loyal to its pastor and formed by him into one community in the Holy Spirit through the Gospel and the Eucharist, it constitutes one particular Church in which the one, holy, catholic, and apostolic Church of Christ is truly present and active. Individual bishops to whose charge particular dioceses are committed, under the authority of the supreme pontiff, care for their flocks in the name of God, as their proper, ordinary, and immediate pastors, teaching, sanctifying, and governing them.

Episcopal Collegiality (Lumen Gentium 23)

Collegiate unity is also apparent in the mutual relations of individual bishops to particular dioceses and to the universal Church. The Roman Pontiff, as the successor of Peter, is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful. Individual bishops are the visible source and foundation of unity in their own particular churches, which are modelled on the universal Church; it is in and from these that the one and unique catholic Church exists. And for that reason each bishop represents his own church, whereas all of them together with the pope represent the whole Church in a bond of peace, love, and unity.

Individual bishops...exercise their pastoral office over the portion of the people of God assigned to them... But as members of the episcopal college and legitimate successors of the apostles, by Christ's arrangement and decree, each is bound to be solicitous for the entire Church... Individual bishops, therefore, provided it does not impede the fulfillment of their own particular obligations, are obliged to collaborate with one another and with Peter's successor, to whom, in a special way, the noble task of propagating the Christian name was entrusted.

The Global Catholicity of the Church (Lumen Gentium 13)

In virtue of this catholicity, each part contributes its own gifts to other parts and to the entire Church, so that the whole and each of the parts are strengthened by the common sharing of all things and by the common effort to achieve fullness in unity. Hence, it is that the people of God is not only an assembly of different peoples, but in itself is made up of various

ranks. This diversity among its members is either by reason of their duties -- some exercise the sacred ministry for the good of their brothers and sisters; or it is due to their condition and manner of life, since many enter the religious state and, in tending to sanctity by the narrower way, stimulate their brothers and sisters by their example. Again, there are, legitimately, in the ecclesial communion particular churches which retain their own traditions, without prejudice to the Chair of Peter which presides over the entire assembly of charity, and protects their legitimate variety while at the same time taking care that these differences do not diminish unity, but rather contribute to it.

The Right to Religious Freedom (Dignitatis Humanae 2)

The Vatican council declares that the human person has a right to religious freedom. Freedom of this kind means that everyone should be immune from coercion by individuals, social groups, and every human power so that, within due limits, no men or women are forced to act against their convictions nor are any persons to be restrained from acting in accordance with their convictions in religious matters in private or in public, alone or in association with others. The council further declares that the right to religious freedom is based on the very dignity of the human person as known through the revealed word of God and by reason itself.

Communion in Faith with Other Christians (Unitatis Redintegratio 3)

For those who believe in Christ and have been properly baptized are put in some, though imperfect, communion with the Catholic Church. Without doubt, the differences that exist within varying degrees between them and the Catholic Church -- whether in doctrine and sometimes in discipline, or concerning the structure of the Church -- do indeed create many obstacles, sometimes serious ones, to full ecclesial communion. The ecumenical movement is striving to overcome these obstacles. But even in spite of them it remains true that all who have been justified by faith in Baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as sisters and brothers in the Lord by the children of the Catholic Church.

Reform of the Church (Unitatis Redintegratio 6)

Every renewal of the Church essentially consists in an increase of fidelity to her own calling. Undoubtedly this explains the dynamism of the movement toward unity. Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, insofar as she is a human institution here on earth. Consequently, if, in various times and circumstances, there have been deficiencies in moral conduct or in Church discipline, or even in the way that Church teaching has been formulated -- to be carefully distinguished from the deposit of faith itself -- these should be set right at the opportune moment and in the proper way.

Hierarchy of Truths (Unitatis Redintegratio 11)

In ecumenical dialogue, Catholic theologians, standing fast by the teaching of the Church yet searching together with separated brothers and sisters into the divine mysteries, should do so with love for the truth, with charity, and with humility. When comparing doctrines with one another, they should remember that in Catholic doctrine there exists an order or "hierarchy" of truths, since they vary in their relation to the foundation of the Christian faith.

The Church and World Religions (Nostra Aetate 2)

The Catholic Church rejects nothing of what is true and holy in these religions. It has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from its own teaching, nevertheless often reflect a ray of that truth which enlightens all men and women... Let Christians, while witnessing to their own faith and way of life, acknowledge, preserve, and encourage the spiritual and moral truths found among non-Christians, together with their social life and culture.

20 VALUES AND GIFTS OF THE CHURCH (Eagan)

- (1) the totally unexpected event of Vatican II**
- (2) the Petrine ministry**
- (3) sacramental life**
- (4) marriage in Christ**
- (5) religious communities of women and men**
- (6) extraordinary missionary outreach**
- (7) rich tradition of Catholic spirituality**
- (8) devotional life**
- (9) Christian ecumenism**
- (10) social teaching ("our best-kept secret")**
- (11) "liberation theology"**
- (12) "Catholic theology, ever old and constantly new"**
- (13) educational system**
- (14) new appreciation of the great world religions**
- (15) worldwide role of Pope John Paul II**
- (16) heroic struggle for human rights**
- (17) champion of human life**
- (18) care for refugees, "this immense human tragedy"**
- (19) integrity and consistency**
- (20) timeless aesthetic treasures**

12 CHALLENGES AND OPPORTUNITIES (Eagan)

within the Catholic Church:

- (1) become a truly global Church**
- (2) rise to the challenge of the "new" evangelization**
- (3) establish fully inculturated local churches**
- (4) empower Catholic lay persons for mission and ministry**
- (5) deepen spirituality of Catholics**
- (6) strengthen the Church's commitment to justice throughout the world**
- (7) support theologians in their ecclesial vocation**
- (8) support development in sexual morality**

with other Christian churches:

- (9) break today's ecumenical impasse**
- (10) meet the challenge of fundamentalist and evangelical, Pentecostal churches**
- (11) call "a genuinely universal council"**

the ultimate challenge and opportunity today:

- (12) achieve individual and institutional conversion**

Today's Vatican II Catholic Church is dynamic, complex, fascinating, often frustrating. Its unresolved issues, inner tensions, and painful divisions are the vital signs of a living organism that grows and develops as it adapts to changing environments. It is a Church of modern holiness; a heroic Church of martyrs in its struggle for justice and human rights; a genuinely respected Church yet burdened by a credibility problem. It seeks, despite its sinfulness and contemporary problems, to be the sacrament or sign to the world of the risen Christ and his salvation. Its deepest reality is mystery. To know more fully this human-divine Church can be an enriching, exciting experience. (Eagan)

"business unfinished"

the Church exists for more than saving souls: some tasks await us
religious assent re: fallible pronouncements, individual conscience
authority of episcopal conferences (liturgy, absolution)
enculturation
ecumenism vs. irenicism; anti-Semitism; other religions
the sense of "home Church"
role of women, feminism
decline in vocations (clustering)
collapse of religious life
priestly morale
sexual morality
capital punishment; birth, death issues
nuclear weapons, terrorism
canonization of lay persons
inclusive language; liturgy vs. rubrics
Bible vs. devotion
leisure, spaciousness
communication explosion

Renew your wonders in our time, as though for a new Pentecost, and grant that the holy Church, preserving unanimous and continuous prayer, together with Mary, the mother of Jesus, and also under the guidance of St. Peter, may increase the reign of the Divine Saviour, the reign of truth and justice, the reign of love and peace. [Humanae Salutis, Dec. 25, 1961]

Come, Holy Spirit. Renew our hearts and souls with the dynamism and energy that permeated the Second Vatican Council. Call us to breathe in the holy and healthy air created at the Council. Help us go forth with renewed energy and resolve to continue the work you have begun in and for us. Amen.

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