

The Truth about Vatican II

Part 1 – The History of the Council and the Constitution on the Sacred Liturgy

What is an Ecumenical Council?

Ecumenical Council

Special gathering of bishops in church history for the concern of certain critical issues

Generally convened by the Pope (except for Council of Nicaea)

21 Ecumenical Councils

Exercise of Extraordinary Magisterium

Resulting Documents *must* be confirmed and promulgated by Pope for legitimacy

**Generally followed by periods of unrest during implementation

**Magisterium prepares follow-on documents as confusion arises as to proper interpretation/implementation

History of Vatican II

The History of the Vatican II Council

1870 Vatican Council I cut short by the invasion of Piedmontese troops in September

Two main achievements:

- Dogma of the Infallibility of the Pope

- Dogmatic Constitution of the Church defends Christianity against the errors of

Rationalism, Materialism and Atheism

Pope Pius XII's Encyclicals

Divino Afflante Spiritu (On Sacred Scripture) September 30, 1943

Mediator Dei (On the Sacred Liturgy) November 20, 1947

Mystici Corporis (The Mystical Body of Christ, the Church) June 29, 1943

Election of John XXIII - 1958

Called for council on January 25, 1959

Formal announcement - *Humanae salutis* on December 25, 1960

Sixteen Documents of Vatican II

- 1. *Sacrosanctum concilium*, Sacred Liturgy, 1963.**
- 2. *Inter Mirifica*, Social Communication, 1963.**
- 3. *Lumen Gentium*, On the Church, 1964.**
- 4. *Orientalium Ecclesiarum*, Eastern Rite, 1964.**
- 5. *Unitatis Redintegratio*, Ecumenism, 1964.**
- 6. *Christus Dominus*, Pastoral Office of Bishops in the Church, 1965.**
- 7. *Perfecta Capitates*, On Renewal of Religious Life, 1965.**

8. *Optatam Totius*, On Priestly Training, 1965.
9. *Gravissimum Educationis*, On Christian Education, 1965.
10. *Nostra Aetate*, On the Relation of the Church to Non-Christian Religions, 1965.
11. *Dei Verbum*, Dogmatic Constitution on Divine Revelation, 1965.
12. *Apostolicam Actuositatem*, Decree On the Apostolate of the Laity, 1965.
13. *Dignitatis Humanae*, On Religious Freedom, 1965.
14. *Ad Gentes*, Decree On the Mission Activity of the Church, 1965.
15. *Presbyterorum Ordinis*, Decree On the Ministry and Life of Priests, 1965.
16. *Gaudium et Spes*, On the Church In the Modern World, 1965.

Dates of the Council

First Session opened by John XXIII on Oct 11, 1962
 First Session closed Dec 8, 1962
 Pope John XXIII died Jun 3 1963
 Pope Paul VI elected Jun 21 1963 – continues the council
 Second Session opened by Paul VI on Sep 29 1963
 Second Session closed Dec 4 1963
 Third session opened Sep 14 1964
 Third Session closed Nov 21 1964
 Fourth Session began Sep 14 1965
 Fourth Session closed Dec 8 1965

Popes at the Second Vatican Council

Sacrosanctum Concilium

The Constitution on the Sacred Liturgy

1st document promulgated by the Second Vatican Council (Dec 4th 1963 by Paul VI)

Opening statement emphasizes goals of the council:

- a) Spiritual Renewal
- b) Necessary Adaptation
- c) Ecumenism
- d) Evangelization
- e) Mission

Sacrosanctum Concilium

Introduction and Seven Chapters and Appendix:

- General Principles

- Sacred Mystery of the Eucharist
- The other sacraments and sacramentals
- The Divine Office
- The Liturgical Year
- Sacred Music
- Sacred Art and Furnishings

Appendix: The Liturgical Calendar

General Principles for the Restoration and Promotion of the Sacred Liturgy

Christ is present in the liturgy when the Church prays and sings, in his Word, his sacraments, in the person of the minister, but especially under the Eucharistic species
The liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which her power flows

Popular devotions are to be highly commended, but the liturgy by its very nature far surpasses any of them

All the faithful should be led to that full, conscious, and active participation in liturgical celebrations...it is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive true Christian spirit

The liturgy is made up of immutable elements divinely instituted, and of elements subjected to change...care must be taken that any new forms adopted should in some way grow organically from forms already existing

General Principles for the Restoration and Promotion of the Sacred Liturgy

Regulation of the sacred liturgy depends solely on the authority of the Church, that is on the Apostolic See, and *as laws may determine*, on the bishop

In virtue of power conceded by law, the regulation of the liturgy *within certain defined limits* belongs to various kinds of competent territorial bodies of bishops legitimately established

Therefore, no other person, even if he be a priest, may add, remove or change anything in the liturgy on his own authority

In liturgical celebrations each person, minister or layman, who has an office to perform, should do all of but only those parts which pertain to his office by the nature of the rite and the principles of liturgy

The rites should be distinguished by a noble simplicity

Latin is to be preserved, however territorial authority can request increased use of the vernacular

Norms for inculturation

Each territory and diocese should have commission or commissions on the sacred liturgy, sacred art, and sacred music

The Most Sacred Mystery of the Eucharist

****devout and active participation by the faithful is the goal of the revisions****

Rites simplified, duplications discarded, earlier aspects restored

Treasures of the Bible opened up more lavishly

Homily should not be omitted except for a serious reason on Sundays and feasts of obligation

Especially on Sundays and feasts of obligation, prayers of the faithful to be restored

Vernacular may be used especially with readings and prayers of the faithful, but steps should be taken to ensure faithful can sing or say Latin prayers applicable to them

Communion under both kinds may be allowed by bishops with approval of Apostolic See (Pope)

Liturgy of the Word and Liturgy of the Eucharist are one single act of worship

Concelebration allowed in certain circumstances by bishop, but priests have right to celebrate individually except in same church as a concelebrated Mass

The other sacraments and sacramentals

These may be administered in the vernacular

RCIA reinstated with permission of bishop

In mission lands, initiation rites if adaptable to Christian ritual may be used

Revision of adult and infant baptismal rites

New rite for converts for admission to Church

Extreme Unction now called Anointing of the Sick and not done just at the point of death, but also danger of death due to sickness and old age

Continuous rite for Anointing, confession, Viaticum

Ordination, matrimony revised. The latter, if done during Mass, will be celebrated after the homily and before the prayers of the faithful

Opened the door for some sacramentals (*not* sacraments) to be administered by qualified lay persons under special circumstances with approval of bishop

The Divine Office

Chief hours will be *Lauds* and *Vespers*

Compline will be drawn up to be a suitable prayer for the end of the day

Matins should be nocturnal when done in choir but otherwise recited anytime during the day with fewer psalms and longer readings

Prime should be suppressed

Outside choir, *Terce*, *Sext* and *None* are to be observed anytime of the day

Clerics should continue to recite in Latin unless dispensed as “grave obstacle,” but non-clerics can recite in vernacular if granted by authorized superior and authorized translation is received

The Liturgical Year

Sunday is the foundation and kernel of the whole liturgical year
The feasts of the Lord must be given priority over the feasts of saints
Lent should focus on recalling or preparing for baptism and penance
Paschal fast should be retained on Good Friday
Only feasts of saints of truly universal importance should be on the calendar of the universal Church

Sacred Music

Treasure of sacred music is to be preserved and fostered with great care
Gregorian chant is specially suited to the Roman liturgy and should be given pride of place
The pipe organ is to be held in high esteem
The texts intended to be sung must always be in conformity with Catholic doctrine

Sacred Art and Furnishings

All things set apart for divine worship should be truly worthy
Treasury of art should be preserved
Bishops should remove artistic works that are repugnant to faith, morals, and Christian piety
Maintain sacred images in churches, but number should be moderate and relative positions should reflect right order
Sacred furnishings should not be disposed of or dispersed; for they are ornaments of the house of God

Appendix

Council wouldn't object to institution of a fixed Sunday for Easter based on the Gregorian Calendar if there is no objection from churches separated from the Catholic Church (e.g. Orthodox – Protestant “churches” are defined as ecclesial communities, not as churches)

Post Conciliar Documents on *Sacrosanctum Concilium*

Instruction on the Liturgy
Instruction Concerning Worship of the Eucharistic Mystery
The Roman Liturgy and Inculturation
Instruction on Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priests

On the Theological and Juridical Nature of Episcopal Conferences

On the Eucharist in its Relationship to the Church (*Ecclesia de Eucharistia* – John Paul II 2003)

On the Use of the Vernacular Languages in the Publication of the Books of the Roman Liturgy (*Liturgiam Authenticam* – CDWDS 2001)

Instruction on Certain Matters to be Observed or to be Avoided Regarding the Most Holy Eucharist (*Redemptionis Sacramentum*– CDWDS 2004)

Sacrament of Charity (*Sacramentum Caritatis* – Benedict XVI 2007)

Inter Mirifica

The Church has the right to have at its disposal and to employ any of these media to spread the gospel

Pastors should guide the faithful; laity should strive to instill Christian spirit in media

Media folks must be acquainted with the norms of morality and conscientiously put them into practice

People have right to information, but must be true and complete within bound of justice and charity

The objective moral order surpasses and fittingly coordinates all of human affairs including the arts

Faithful should favor morally good media, shun evil ones

Listen to moral judgments by authorities

Parents should guard against immoral forms of media

Producers, distributors, actors, etc. bear primary moral responsibility

Public authority through laws should regulate media for the common good

Council recommends establishing Catholic press, television and radio

Curial office for social communication, special day for contributions/talks

Test

The Second Vatican Council was held in which decade and called by which Pope?

- 1950's – Pope Pius XII
- 1960's – Pope John XXIII
- 1960's – Pope Paul VI
- 1970's – Pope Paul VI

The Second Vatican Council was called to address a pressing dogmatic problem:

- A) True
- B) False

The Proper Interpretation of the Second Vatican Council is the responsibility of the:

- A) Laity through the “spirit of Vatican II”
- B) Magisterium (Pope and the bishops united with him)
- C) Theologians
- D) Any bishop

Any priest or lay person can adapt the Mass to his/her own taste:

- A) True
- B) False

Vatican II called for the following to be implemented:

- A) Communion in the hand
- B) Dismantling of altar rails
- C) The movement of the tabernacle
- D) All of the above
- E) None of the above

Good Job!!!