

**KRAKOW Monday October 19,
2015**

**Vatican Two and the Renewal of
the Church**

Vatican Two: A Council for the Renewal of the Church

St John XXIII: Announced the calling of a Council: January 25, 1959

Opened first session of the Council: October 11, 1962

Closed first session: December 8, 1962

Died: June 3, 1963

Council not to condemn - pastoral emphasis

Importance of unity

Paul VI's Vision for the Council

In his first encyclical letter *Ecclesiam Suam* (August 1964), Bl. Paul VI wrote about three major goals of the Council:

1. Self-awareness of the Church
2. Renewal of the Church
3. Dialogue as the Church's method

SESSION 1

LITURGICAL RENEWAL

Council begins with the Liturgy

This was providential:

- development of the liturgical movement from 1908
- focus of liturgical pioneers was pastoral -

To make the liturgy once again the worship and the nourishment of the whole people of God

- Pius XII encyclical *Mediator Dei* (1947)
- Restoration of Easter Vigil in 1955

Why Liturgy First

- Pastoral Goal
- Liturgy structures the Church
 - * Trinitarian
 - * Christocentric
 - * Spirit-breathed
- Pattern is always Word first then sacrament
 - Faith comes through the Word; sacraments are sacraments of faith (CCC II, 2, III)

LITURGY IS THE CHURCH BEFORE GOD

- “To accomplish so great a work Christ is always present in his church, especially in liturgical celebrations” (SC, 7) then modes of Christ’s presence
- “an action of Christ the high priest and of his body, which is the church” (SC, 7)
- “not the church’s only activity” (SC, 9)
- “the summit toward which the activity of the church is directed; it is also the source from which all its power flows.” (SC, 10)

KEY PRINCIPLES FOR RENEWAL

1. Active Participation

- “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, to which the people have a right and to which they are bound by reason of their baptism.” (SC, 14)
- See SC, 27
- “To develop active participation, the people should be encouraged to take part by means of acclamations, responses, psalms, antiphons, hymns, as well as by actions, gestures and bodily attitudes.” (SC, 30)
- See also SC, 50.

2. Simplicity and clarity

- “both texts and rites should be ordered so as to express more clearly the holy things which they signify.” (SC, 21)
- “The Christian people ... should be able to understand them easily and take part in them in a celebration which is full, active, and the community’s own.” (SC, 21)
- “The rites should radiate a noble simplicity.” (SC, 34)

3. The Central Role of Scripture

- Readings (to be increased through revised lectionaries SC, 35 (1) 51)
- Psalms
- “It is from scripture that the petitions, prayers and hymns draw their inspiration and their force, and that actions and signs derive their meaning.”(SC, 24)

To understand liturgical signs, know the Bible!

Homilies

“The sermon is part of the liturgical action ... The primary source of the sermon ... should be scripture and liturgy” (SC, 35 (2))

“By means of the homily, the mysteries of the faith and the guiding principles of the christian life are expounded from the sacred text” (SC, 52)

LITURGY AS CHURCH IN ACT

Vatican Two restores the essential connection between **the Church and the liturgy**.

This reconnection lies behind the emergence of **communion** (*koinonia*) as the key concept in ecclesiology.

The teaching of SC required the teaching in *Lumen Gentium* on the diocese as the **particular church**.

IMAGE OF LOCAL CHURCH

“the principal manifestation of the church consists in the full, active participation of all God’s holy people in the same liturgical celebrations, especially in the same Eucharist, in one prayer, at one altar, at which the bishop presides, surrounded by his college of priests and by his ministers.” (SC, 41)