

## Warsaw Teachings

Saturday February 8, 2014

### Session 3: Already and Not Yet

#### Clear Progress of Ecclesial Renewal over the last 50 Years

First, there has been steady often unnoticed progress coming from the Council's teaching and reforms:

- From liturgy of the Word in the local language;
- From more biblical preaching;
- From greater liturgical participation;
- From experience of the Church as communion;
- From a more biblically-based presentation of the Catholic faith (role of Catechism)
- From interaction with other Christians.

We will look in more detail at major new developments in realization of church renewal since the Council.

#### 1. The New Evangelization and the Emergence of the Kerygma (basic Gospel)

- Elements from Vatican Two favouring the later focus on evangelization:
  - The role of the Word of God
  - Faith as a free act
  - Mission of the laity grounded in baptism
- Rite of Christian Initiation for Adults (1972)
- Synod of Bishops on Evangelization (1974)
- Paul VI's *Evangelii Nuntiandi* on Evangelization (1975)
- John Paul II's call for a New Evangelization (from 1979)
- Catholics are using Alpha course on a large scale
- Benedict XVI establishes Pontifical Council for the New Evangelization (2009)
- Synod of Bishops on New Evangelization (2012) with a proposition calling for a Directory on the Kerygma

## 2. New Ecclesial Movements

- Popes sees the movements as a fruit of the Council: “It is from this providential rediscovery of the Church's charismatic dimension that, before and after the Council, a remarkable pattern of growth has been established for ecclesial movements and new communities.” (John Paul II, 1998)
- Movements shaped by the theology and the orientation of the Council
- More biblically formed, new cooperation between priests and laity, more evangelistic

## 3. Catholic Charismatic Renewal and New Communities

- CCR different from other new movements: no human founder, arises from distinctive experiential event of baptism in the Holy Spirit, no membership, ecumenical dimension
- CCR people read the Bible, they desire to share their faith
- Mass grass-roots movement
- CCR communities often leading the way in evangelization and biblical formation.

## 4. Rediscovery of Charismatic Dimension of the Church and the Place of Charisms

- Church needs institutional and charismatic dimensions (John Paul II, Pentecost 1998)

Institutional is what always has to be present; charismatic comes and goes as the Spirit decides; but the two need each other

- Responsibility of pastors of Church to discern new currents of the Spirit
- Charisms manifest the diversity produced by the Holy Spirit
- World Youth Days as a charismatic initiative of John Paul II

## 5. New Doctrinal Synthesis of John Paul II and Benedict XVI

- John Paul II brings together in a profound synthesis all the different disciplines in Catholic teaching: dogmatic-systematic, moral, social, ascetical-spiritual
- Synthesis made possible by biblical and philosophical depth, uniting the biblical revelation on the person and mission of Jesus Christ with the personalist philosophy developed by John Paul II to counter atheistic Communism: Jesus as the revelation of God's plan for humanity and the revelation of man to man (see *Redemptor Hominis*, 8 citing *Gaudium et Spes*, 22); "The Second Vatican Council, by presenting Mary in the mystery of Christ, also finds the path to a deeper understanding of the mystery of the Church." (*Redemptoris Mater*, 5).
- Examples from encyclicals of John Paul II: *Dominum et Vivificantem* (1986): I: The Spirit of the Father and of the Son Given to the Church; II: The Spirit who Convinces the World of Sin; III: The Spirit Who Gives Life. *Redemptoris Mater* (1987): I: Mary in the Mystery of Christ; II: The Mother of God at the Centre of the Pilgrim Church; III: Maternal Mediation. *Veritatis Splendor* (1993): I: Teacher, what Good must I do? II: Do Not Be Conformed to this World; III: Lest the Cross of Christ be Emptied of its Power. *Evangelium Vitae* (1995): I: The Voice of Your Brother's Blood Cries Out to Me from the Ground - Present-Day Threats to Human Life; II: I Came that they may have Life - The Christian Message Concerning Life; III: You Shall Not Kill God's Holy Law; IV: You Did It to Me - For a New Culture of Human Life.
- Benedict XVI continued and deepened this teaching as a theologian (integration of charity and justice; faith as personal and ecclesial): evident in Francis's encyclical *Lumen Fidei* (faith as ecclesial and personal; faith as hearing and seeing; faith centred on Jesus, God's one Word; faith is of the heart, faith and love inseparable; seeing everything as Jesus sees).

## 6. John Paul II's Call to Confess the Sins of the Past

- *Tertio Millennio Adveniente* (1994) preparing for Great Jubilee of Year 2000, 33 - 35
- Repeated in *Ut Unum Sint* (1995), 34 - 35
- Penitential liturgy in Rome in Lent 2000

- Child Abuse scandals “the shame of the Church” (Francis)

## 7. Growing awareness of the eschatological hope of the Church

- Fruit of liturgical renewal
- Catechism of the Catholic Church (1994), especially the section on Prayer

## 8. Growing awareness of the need to rediscover the Jewish roots of Christian faith

- “Whoever meets Jesus Christ, meets Judaism” (German bishops cited by John Paul II, 1980)
- Document of Pontifical Biblical Commission *The Jewish People and their Sacred Scriptures in the Christian Bible* (2002)

## 9. The Distinctive Contribution of Pope Francis

- Total Christ-centredness
- Openness to the creativity of the Holy Spirit: the Spirit creates an incredible diversity and then fashions the diversity into harmony (EG 131, 230)
- Call of whole Church to pastoral and missionary conversion (EG 25 - 30)
- Ministry as humble service
- Collegiality and Synodality (EG 32, 246)
- Go first to the poor, the suffering and the marginalized (EG 186 - 201)
- Simple honesty and transparency
- No fears