

Acknowledgments

Quotations from Pope John XXIII's Opening Speech at the Second Vatican Council are taken from *Documents of Vatican II*, Walter Abbott, ed. New York: Crossroad Publishing, 1989.

All quotations from the Documents of Vatican II are taken from *Vatican Council II: Constitutions, Decrees, Declarations*, Austin Flannery, general ed. Dublin: Dominican Publications, 1996.

The quotation from *Ecclesiam Suam* by Pope Paul VI was taken from the Vatican Web site, www.vatican.va

Psalm 105 is from the *New Revised Standard Version, Catholic Edition*. New York: Oxford University Press, 2000.

Quotation from the Documents of Medellin is from *The Gospel of Peace and Justice*, presented by Joseph Gremillion. Maryknoll, NY: Orbis Books, 1976.

The prayer "A Step Along the Way" was taken from http://www.usccb.org/prayer-and-worship/prayers/archbishop_romero_prayer.cfm.

The Mass prayer "Glory to God" is taken from the *Roman Missal, Third Edition*, © 2010 International Commission on English in the Liturgy Corporation. All rights reserved.

The Opening Prayer from the Second Vatican Council is taken from *Catholic Household Blessings and Prayers*. Washington, DC: United States Catholic Conference of Bishops, 2007.

The Prayer of Commitment to Christian Unity is taken from the USCCB Web site. It is among the 2014 resources in the document "Resources for The Week of Prayer for Christian Unity and Throughout the Year" that can be found at: <http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/events/upload/Week-of-Prayer-for-CU-2014.pdf>.

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SEQUENCE OF RESOURCES

Acknowledgments

Introduction

Facilitator Plans

Session 1: The Call of the Council

Session 2: The Liturgical Reforms of Vatican II

Session 3: That All May Be One

Session 4: Justice for All

Session 5: A Mission for All

Session 6: In the Image of God

Session 7: War and Peace

Session 8: Preferential Option for the Poor

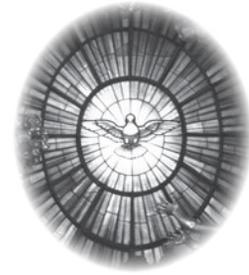
Handouts

Annotated Bibliography

Endnotes

The Faithful Revolution: Vatican II

STUDY GUIDE



Introduction

On April 16, 2013, Pope Francis offered his support to the work of the Second Vatican Council, saying it was “a beautiful work of the Holy Spirit.” He made his remarks in a homily at a Mass celebrated at the Santa Marta residence inside the Vatican. He criticized those who resist change and “wish to turn back the clock” and “to tame the Holy Spirit,” asking, 50 years after the council, “Have we done everything the Holy Spirit was asking us to do during the Council?” The answer is “no,” Francis said, according to a Vatican radio report. He continued that, as we now observe the 50th anniversary of the Council, we tend to make the Council into a monument, something to look at like a historical event, but we don’t want it to upset us or change us today. “. . . {A}nd what’s more there are those who wish to turn the clock back.” This, he went on, “is called stubbornness and wanting to tame the Holy Spirit.”

Following the leadership of Pope Francis, we present to you a new guide for examining the Council itself as well as its key outcomes. A major goal of *The Faithful Revolution: Vatican II* DVD series is to keep alive the vision and spirit of Vatican II. The material is versatile and has many direct applications for adult education, catechist training, college courses on Vatican II, parish renewal, Catholic identity, and continuing education for specific areas of parish ministry and leadership.

About the Films

The Faithful Revolution: Vatican II consists of five 60-minute DVDs. The documentary was originally filmed for broadcast, and was shown on PBS soon after its completion in 1998. However, the documentary contains so many themes and so much content that watching the entire documentary in a catechetical setting can be quite cumbersome. This unique series can be easily divided into a dynamic discussion series consisting of shorter clips shown in a series of manageable sessions. In this guide, we suggest a way for individuals, small groups, or larger classes to view and discuss segments of the DVDs in a prayerful and conversational setting.

About This Guide

This electronic guide includes full facilitator plans for eight sessions.

- Most sessions include a plan for some optional DVD segments that are not part of the core plans.
- Following the session plans, you will find numbered participant handouts for each session. The handouts are placed at the end for your ease of use, as some of them are used in multiple sessions.
- Following the Handouts, you will find a Cumulative Glossary, Footnotes, and a short Bibliography.

The five DVDs are:

1 DVD One: *Genius of the Heart*
Major themes: Change and Tradition, The World of the 60s, Pope John XXIII, The Goals of Vatican II, Liturgical Reform, Changes in the Mass, and the Death and Legacy of Pope John XXIII

2 DVD Two: *Inspired Awakening*
Major Themes: Pope Paul VI, The Council Continues, The Role of Women in the Church, Religious Vocations, Ecumenism, and the Lefebvre Movement

3 DVD Three: *Human Dignity*
Major Themes: Human Rights, Religious Freedom, Father Luis Olivares, the Sanctuary Movement, the Church in Latin America, Identification with the Poor, the Church in Poland, the Solidarity Movement, the Collapse of Communism, Pope John Paul II, the Church Universal, the Church in Africa, Making the Liturgy Come Alive, Inter-Religious Dialogue, Christian/Jewish Relations, and the Holocaust

4 DVD Four: *A World Transformed*
Major Themes: The Emerging Laity, Lay Leadership, Marriage, Birth Control, *Humanae Vitae*, the St. Egidio Community, Vatican II Values, Lay Movements, Polarization in the Church, the Tumultuous 60s, War and Peace, the Vietnam War, Peace Movement, the Church and Nuclear Weapons, and the Civil Rights Movement

5 DVD Five: *The Dynamics of Hope*
Major Themes: The Implementation of Vatican II, Tension within the Church, John Paul II, the Church in Chiapas, Bishop Samuel Ruiz, the Medellin Conference, the Church in Latin America, Liberation Theology, Social Justice, Collegiality, Bishop Jacques Gaillot, Dialogue in the Church

How to Use This Guide

The goals of the DVD series are:

- to acquaint (or re-acquaint) the participants with some of the core insights of the Second Vatican Council,
- to explore the context in which it occurred, and
- to explore implications for the Church today.

Rather than suggesting a complete viewing of the entire documentary, some parts of which have become somewhat dated, we suggest a path for presenting key portions of the series in eight one- to one and a half-hour sessions, each built upon a fifteen- to twenty-minute DVD clip. The Guide provides a full session plan for each of the eight suggested sessions. Each session includes opening and closing prayer experiences, discussion questions, and handouts for participants.

For those groups with a longer session time, most sessions include an Extending the Session plan that includes a reflection. These materials appear at the end of each regular session plan. In this way, facilitators may either extend the core session or add a second session, as the group wishes, to address additional material on the DVD.

The following chart offers a brief outline of the core and the optional sessions. **NOTE:** The time codes in the first column are visible on most computer media players, usually below the DVD screen. They will assist you in finding the location of the segment of the DVD clip to be shown in each session. You can navigate to the appropriate starting spot by using the directional arrows on your media player, or by dragging the tracking device that shows the status of the DVD being played.

SESSION 1: THE CALL OF THE COUNCIL

SELECTIONS	THEMES	OVERVIEW
<p>DVD 1: Genius of the Heart</p> <p>Part 1: 0:00 to 22:07</p>	<p>Political and social context of the Council</p> <p>Pope John XXIII</p> <p>Calling of the Council and the Pope’s opening speech</p>	<p>Focus Question What does it mean to be a person with “heart?”</p> <p>Words to Know <i>aggiornamento</i> <i>ressourcement</i></p> <p>Handouts #1: Opening Prayer #2a: Quiz: Vatican II #2b: Quiz: Vatican II Answer Key #3: An Overview of Vatican II #4: Conversation Log for Session 1 #5: Vatican II: A Cumulative Glossary #6: Pope John XXIII: Excerpts from His Opening Speech at the Council</p>
<p>Optional Part 2: 22:07 to 25:52</p>	<p>Liberal/conservative views among the bishops at the outset of the Council</p>	

SESSION 2: THE LITURGICAL REFORMS OF VATICAN II

SELECTIONS	THEMES	OVERVIEW
<p>DVD 1: Genius of the Heart</p> <p>Part 1: 26:37 to 40:41</p>	<p>The Constitution on the Sacred Liturgy</p>	<p>Focus Question What role does the celebration of the Mass play in your life?</p> <p>Words to Know vernacular liturgy</p> <p>Handouts #1: Opening Prayer #5: Vatican II: A Cumulative Glossary #7: Responding to Change #8: Conversation Log for Session 2 #9: Excerpts from <i>The Constitution on the Sacred Liturgy</i></p>
<p>Optional Part 2: 48:10 to 55:45</p>	<p>The Death and Legacy of Pope John XXIII</p>	

SESSION 3: THAT ALL MAY BE ONE

SELECTIONS	THEMES	OVERVIEW
<p>DVD 2: Inspired Awakening</p> <p>Part 1: 1:00 to 7:14</p> <p>Part 2: 27:56 to 42:35</p>	<p>Comparison of Pope John XXIII and Pope Paul VI</p> <p>Ecumenism</p>	<p>Focus Question Who are some Christians outside the Roman Catholic tradition whom I know and love?</p> <p>Words to Know ecumenism Eastern Churches Orthodox Churches</p> <p>Handouts #1: Opening Prayer #5: Vatican II: A Cumulative Glossary #10: Conversation Log for Session 2 #11: Selections from Church Documents for Session 3 #12: Prayer of Commitment to Christian Unity</p>
<p>Optional Part 3 (no video)</p>	<p>Reflections on Church documents related to ecumenism</p>	

SESSION 4: JUSTICE FOR ALL

SELECTIONS	THEMES	OVERVIEW
<p>DVD 3: Human Dignity</p> <p>Part 1: 1:00 to 11:08</p> <p>Part 2: 11:09 to 26:27</p>	<p>Social Justice</p> <p>Human Dignity</p>	<p>Focus Question Where have I experienced or observed social injustices in my own life or in the lives of others?</p> <p>Words to Know social justice <i>Gaudium et Spes</i> <i>Lumen Gentium</i> <i>Dignitatis Humanae</i></p> <p>Handouts #1: Opening Prayer #5: Vatican II: A Cumulative Glossary #13: Conversation Log for Session 4 #14: Selections from the Documents of Vatican II for Session 4 #15: A Step Along the Way (Closing Prayer)</p>
<p>Optional Part 3:</p> <p>DVD 2: Inspired Awakening 7:15 to 25:27</p>	<p>Adaptations in Women’s Religious Communities after Vatican II</p>	

SESSION 5: A MISSION FOR ALL

SELECTIONS	THEMES	OVERVIEW
<p>DVD 3: Human Dignity</p> <p>Part 1: 26:28 to 42:21</p> <p>Part 2: 11:09 to 26:27</p>	<p>Enculturation</p> <p>Relationship with the Jewish People</p>	<p>Focus Question Against whom do I hold a lingering prejudice?</p> <p>Words to Know enculturation <i>Ad Gentes</i> anti-Semitism <i>Nostra Aetate</i></p> <p>Handouts #1: Opening Prayer #5: Vatican II: A Cumulative Glossary #16: Conversation Log for Session 5 #17: Jewish Religious Symbols #18: Selections from the Documents of Vatican II for Session 5 #19: Prayer: Psalm 105 (God’s Faithfulness to Israel)</p>
<p>Optional Part 3: (no video)</p>	<p>Reflection on Symbols of the Jewish Faith</p>	

SESSION 6: IN THE IMAGE OF GOD

SELECTIONS	THEMES	OVERVIEW
<p>DVD 4: A World Transformed</p> <p>Part 1: 1:00 to 18:45</p> <p>Part 2: 18:46 to 28:35</p>	<p>The laity, marriage, and birth control</p> <p>The laity and social action</p>	<p>Focus Question How do I exercise my role as a lay person in the Church?</p> <p>Words to Know conscience natural family planning <i>Humanae Vitae</i></p> <p>Handouts #1: Opening Prayer #5: Vatican II: A Cumulative Glossary #20: Conversation Log for Session 6 #21: Selections from the Documents of Vatican II for Session 6 #22: Come, Holy Spirit (Closing Prayer)</p>

SESSION 7: WAR AND PEACE

SELECTIONS	THEMES	OVERVIEW
<p>DVD 4: A World Transformed</p> <p>Part 1: 33:02 to 48:30</p> <p>Part 2: 48:51 to end</p>	<p>War and peace</p> <p>Civil rights</p>	<p>Focus Question In what ways am I a peacemaker in the world in which I live?</p> <p>Words to Know <i>Pacem in Terris</i></p> <p>Handouts #1: Opening Prayer #5: Vatican II: A Cumulative Glossary #23: Conversation Log for Session 7 #24: Selections from <i>Gaudium et Spes</i> #25: Prayer of Saint Francis</p>

SESSION 8: PREFERENTIAL OPTION FOR THE POOR

SELECTIONS	THEMES	OVERVIEW
<p>DVD 5: The Dynamics of Hope</p> <p>Part 1: 17:48 to 35:31</p> <p>Part 2: 1:00 to 17:47</p> <p>Closing: 47:41 to end</p>	<p>Poverty and liberation theology</p> <p>Popes from John XXIII to John Paul II; priests in politics</p>	<p>Focus Question Where have I encountered material or spiritual poverty?</p> <p>Words to Know Liberation theology Medellin Conference of Latin American Bishops</p> <p>Handouts #1: Opening Prayer #5: Vatican II: A Cumulative Glossary #26: Conversation Log for Session 8 #27: Selections from Church Documents for Session 8 #28: Closing Prayer: Glory to God</p>

Session One: The Call of the Council

PLAN FOR FACILITATORS

This opening plan suggests a slightly longer opening session of 1 hour and 45 minutes that includes prayer, DVD viewing, personal reflection, and group dialogue.

Goal: To better understand Pope John XXIII's motivation in convening the Council and to reflect on the secular and religious context in which the Council occurred.

Words to Know

aggiornamento
ressourcement

Focus Question

What does it mean to be a person with "heart?"

Session Materials

- Nametags and pens
- *The Faithful Revolution: DVD 1—Genius of the Heart*
 - ❖ **Part 1**—0:00 to 22:07
 - ❖ **Extending the Session**—22:08 to 25:52
- Computer or DVD player and appropriately-sized screen
- Handouts
 - #1: Opening Prayer
 - #2A: Quiz: Vatican II
 - #2B: Quiz: Vatican II Answer Key
 - #3: An Overview of Vatican II
 - #4: Conversation Log
 - #5: Vatican II: A Cumulative Glossary
 - #6: Pope John XXIII: Excerpts from His Opening Speech at the Council

Session Environment

A spirit of welcome is so much at the heart of Vatican II that you will want to take special care to model this in your learning sessions. If you do not have a gift for creating a welcoming environment, invite others who will enjoy it to assist you. Simply advise them of the session theme and goal a week or so in advance and unleash their imaginations. Here are the key elements for your session environment:

Prayer Space. This can be a prayer center to which all can move to open or close the session. As an alternative, create a prayer space in the center with a round table that contains a small piece of cloth in a liturgical color, a small Bible and a candle.

Refreshments. Food and beverages help to establish the relaxed, dialogic atmosphere you seek. They do not need to be elaborate, but they should be attractively arranged. Adults who may attend straight from work will thank you. If your parish budget is tight, invite donations of homemade items from participants. They'll taste the best anyway.

Lighting and Temperature. Make sure that you can adjust lighting and room temperature as needed.

You. Never forget that the most important factor in establishing a welcoming environment is the quality of your presence. The manner in which you greet people, the respectful way in which you listen to their conversations, and the thoughtfulness of your manner of facilitation all serve to remind them that they are irreplaceable members of the People of God.

SESSION PROCESS

INTRODUCTION

Welcome. Greet participants as they arrive and distribute nametags and packets of the session handouts. Invite them to visit the refreshment table if they wish before joining a table group.

Getting acquainted. Since this is the first session, take a few moments to allow participants to introduce themselves to one another. You might suggest that they share one well-known and one little-known fact about themselves. When they have done so, introduce yourself to the group, even if you think you are well-known to them already. Share with them especially your experience of the Second Vatican Council and how its teachings may have touched your own life.

Pray. Explain that the Prayer to the Holy Spirit that will open each session is the same one that opened each daily session of the Second Vatican Council. Ask the group to find the prayer in their handouts (Handout #1) and then pray it together, beginning and ending with the Sign of the Cross.

Background.

- Ask the participants to take out Handout #2A, Quiz: Vatican II. Ask them to fill in the answers quietly, and assure them that their answers will not be shared. Distribute Handout #2B, the Answer Key, and invite them to check their answers. Invite volunteers to share their answers to the questions on the second page, but do not comment on them. Tell them that all the topics mentioned in the quiz will be treated in the weeks ahead.
- Determine by a show of hands how many participants were born after the close of the Second Vatican Council. For older participants, ask what if any memories they have of it. Share some brief background about the Council similar to what is found on Handout #3, An Overview of Vatican II.

Ask participants to complete this sentence: “If it weren’t for Vatican II...” Invite them to share their responses in their table groups. Then add your own response.

LESSON PROCESS:

The Call of the Council, Part 1

- **Focus Question:** Ask, What does it mean to be a person with “heart?” Invite responses from the group, or discuss at tables if your group is a large one.
- Comment that Pope John XXIII was a person with heart—heart for the needs of a Church that was losing relevance in the modern world.
- Explain that today’s/tonight’s DVD presentation will focus on this remarkable man and his calling of the Second Vatican Council. Ask the group to take out the Conversation Log (Handout #4) from their packets. Tell them that they may jot any comments and questions on this as they view the opening segment of the DVD.

Viewing and Discussing the DVD Clip:

Part 1. Show the DVD clip, Genius of the Heart, Part 1. At the conclusion, use the following process to guide the discussion:

- First ask if anyone would like to share any comments or questions from their logs.
- Ask the group to find the following two words in the Cumulative Glossary (Handout #5): *aggiornamento* and *ressourcement*. It is the last handout in their packets, and will be used each week. Point out that these two terms are key to an understanding of the Council. The significance of *ressourcement* will become even more important in the second session.

- The DVD clip mentioned various world events that occurred around the time of the Council. *In what ways did world events impact the Council? In what ways did the Council impact world events?*
- Refer again to the Conversation Log for this session (Handout #4) and ask the participants to respond to one or more of the first set of questions.

EXTENDING THE SESSION

If you wish to watch the second segment of the DVD as described in the Introduction, take a 15-minute break before continuing. The clip is approximately 3 ½ minutes in length. It deals with liberal and conservative views among the bishops at the beginning of Vatican II. Introduce the clip by explaining that at the time of the Council there was a procedural vote that deeply affected the way in which its work would proceed. It had to do with who would make up the various committees that would do the hard work of the Council.

Discussing the Optional DVD Clip, Part 2.

- One of the key issues the bishops confronted at the outset of the Council was a difference between “far left” and “far right” opinions. One difference involved a disagreement over whether membership of standing committees of the Council should be reformed to truly represent the worldwide nature of the Council participants.
- Use the last set of questions on the second page of Handout #4 to discuss this DVD clip.

CONCLUDING THE SESSION

- **Words of Pope John XXIII.** Distribute Handout #6: Pope John XXIII: Excerpts from His Opening Speech at the Council. Point out that this handout includes quotations from the pope’s speech at the opening of the first Council session. Suggest that they take one of the quotes each day in the coming week and then reflect upon the question that follows it. They may wish to write their reflections in a journal, or write them on the back of the Conversation Log they have used during this session.
- **Closing Prayer.** Remind the group that Pope John XXIII, a man whom many expected to be a caretaker pope, emerged as a great leader with a great heart filled with love for the People of God. Gather the group for prayer and lead them in this closing prayer:

Spirit of God, you filled the great heart of your servant, Pope John, with the fire of your love. You helped him to find within himself the ability to marshal the energies of the Church’s leaders so they could serve the needs of your pilgrim people, and could better know you, love you, and serve your mission on Earth. Kindle in us that same spirit of renewal in our own time, that we will allow your powerful Spirit to empower us to serve you in every time and place. We ask this in the name of your Son and our Savior, Jesus Christ. Amen.

Session Two: The Liturgical Reforms of Vatican II

PLAN FOR FACILITATORS

This opening plan suggests a one- to one and a half-hour session that includes prayer, DVD viewing, personal reflection, and group dialogue.

Goal: To better understand the intent of the Council in instituting the liturgical reforms announced by the *Constitution on the Sacred Liturgy*.

Words to Know

vernacular
liturgy
ut unum sint

Focus Question

What role does the celebration of the Mass play your Catholic faith?

Session Materials

- Nametags and pens
- *The Faithful Revolution: DVD 1—Genius of the Heart*
 - ❖ **Part 1**—25:48 to 40:41
(Changes in the Mass)
 - ❖ **Extending the Session**—48:10 to 55:45
(The Death and Legacy of Pope John XXIII)
- Computer or DVD player and appropriately-sized screen
- Handouts
 - #1: Opening Prayer
(as needed)
 - #5: Vatican II: A Cumulative Glossary
 - #7: Responding to Change
 - #8: Conversation Log for Session 2
 - #9: Excerpts from *The Constitution on the Sacred Liturgy*

Session Environment

Here are the key elements for your session environment:

Prayer Space. In this particular session, the prayer space is more important than ever. Bear in mind the symbols used in liturgy as you prepare this space and the prayer that could take place there: the use of an appropriate liturgical color, candles, flowers, a Bible enthroned, song, gestures in prayer, the use of incense.

Refreshments. The breaking of bread and pouring of wine are an integral part of the Eucharistic liturgy. You may wish to invite participants to bring their favorite breads to share at this session. Provide wine and grape juice or sparkling grape juice.

Lighting and Temperature. Make sure that you can adjust lighting and room temperature as needed.

You. Remind your team members that the most important factor in establishing a welcoming environment is the quality of yours and their presence. The manner in which you greet people, listen to their conversations, and facilitate the lesson process all serve to remind them of the communitarian aspect of liturgy.

SESSION PROCESS

INTRODUCTION

Welcome. Greet participants as they arrive and distribute nametags and the session handouts. Invite them to visit the refreshment table if they wish before joining a table group.

Getting acquainted. If participants are sitting in random groups, take a few moments to allow participants to introduce themselves to those at their table whom they may not know. Distribute Handout #7, Responding to Change. Ask the group to look at the three diagrams of responses to sudden change. Ask them to check the diagram that represents their preferred response. Invite them to share their choices with their table groups. In conclusion, point out that this session will address a time in the Church of great liturgical changes that led to a wide variety of responses among the faithful.

Pray. Remind the participants that the Prayer to the Holy Spirit that will open each session is the same one that opened each daily session of the Second Vatican Council. Ask the group to find the prayer in their handouts (Handout #1) and then pray it together, beginning and ending with the Sign of the Cross.

Background. Determine by a show of hands how many participants attended Mass before the liturgical reforms of the Second Vatican Council. Ask a few to share their memories of the Mass as celebrated at that time. If you have such memories, share them with the group.

LESSON PROCESS:

Presentation on Genius of the Heart: The Liturgical Reforms

- Ask the Focus Question: *What role does the celebration of the Mass play in your Catholic faith?*
- Comment that the liturgical reforms of the Second Vatican Council engendered strong feelings, both positive and negative, that have continued into the present day.
- Explain that this DVD presentation will focus on several of these reforms. Ask the group to take out the Conversation Log (Handout #8) from their packets. Tell them that they may jot any comments and questions on this as they view the opening segment of the DVD.

Viewing and Discussing the DVD Clip: Genius of the Heart: The Liturgical Reforms

- Ask the group to find the following two words in the Cumulative Glossary (Handout #5): *vernacular* and *liturgy*. Point out that these two terms will be used in the clip that they are about to see.
- Show the DVD clip, Genius of the Heart: The Liturgical Reforms. At the conclusion, use the following process to guide the discussion:
 - ❖ First, ask if anyone would like to share any comments or questions from their logs.

- ❖ Ask the group to look at the back of their Conversation Logs and to respond to questions about the different liturgical reforms of Vatican II that are listed there. Invite their responses.
- ❖ Distribute Handout #9, Excerpts from *The Constitution on the Sacred Liturgy*. After giving the participants time to read the selections, invite table groups to discuss one or more of the questions on the page. Ask for feedback from the groups as time allows.

EXTENDING THE SESSION

If you wish to watch the optional segment of the video on the death of Pope John XXIII, cue your DVD to the time code 48:12. This segment is 7 ½ minutes in length. Introduce the clip by reminding the group that the pope was discovered to have cancer in September of 1962, three months before the council convened, and he died in June of 1963, after only one session of the Council. This clip describes his last days.

Discussing the Optional Video Clip: The Death and Legacy of Pope John XXIII

Here are several reflection questions with which to end the session:

- *The prayer of Pope John XXIII was “ut unum sint—that all may be one.” In what ways do you feel that this vision has been advanced in the world in the years since Vatican II? What can you do to advance this vision?*
- *Dr. Fredrick Franck called Pope John XXIII “the genius of the heart” and a “manifestation of the Spirit” in our world. How does the expression “genius of the heart” apply to Pope John as you reflect on his life and legacy? How do you see his vision continuing today?*

CONCLUDING THE SESSION

- **Closing Reflection.** Direct attention to the last question on Handout #8: *Genius of Heart: Liturgical Reforms: More than half of all American Catholics today do not choose to attend Mass regularly. Why do you think this is so? What could you say to these Catholics to make the Sunday Mass more meaningful for them?* Ask the group to reflect on these questions over the next week and to reflect on them in their journals.
- **Closing Prayer.** Gather the participants in a circle in the prayer space. Ask them to follow your gestures and repeat after you the following prayer:

(With hands extended upward)

Lord Jesus Christ, you have revealed to us the mystery of your Father through your life and saving work.

(With hands extended downward)

Spirit of Christ, you live today through the mysteries of the Church’s sacramental life.

(With hands joined with one another)

Body of Christ, open us to your whole Body, the People of God.

Blood of Christ, cleanse us from all sin and wrongdoing.

Your presence in the Eucharist is a sign to us of your covenant love.

May the Eucharist inspire us to become signs of your presence in the world as we do your will and help your kingdom come throughout the earth. Amen.

Session Three: That All May Be One PLAN FOR FACILITATORS

This opening plan suggests a one- to one and a half-hour session that includes prayer, DVD viewing, personal reflection, and group dialogue.

Goal: To reflect upon the papacy of Pope Paul VI and on the rise of ecumenism

Words to Know

ecumenism
Eastern Churches
Orthodox Churches

Focus Question

Who are some Christians outside the Roman Catholic tradition whom I know and love?

Session Materials

- Nametags and pens
- *The Faithful Revolution: DVD 2—Inspired Awakening*
 - ❖ **Part 1**—1:00 to 7:14 (Pope Paul VI)
 - ❖ **Part 2**—27:56 to 42:35 (Ecumenism)
 - ❖ **Extending the Session**—(discussion of Handout #11)
- Computer or DVD player and appropriately-sized screen
- Handouts
 - #1: Opening Prayer (as needed)
 - #5: Vatican II: A Cumulative Glossary
 - #10: Conversation Log for Session 3
 - #11: Selections from Church Documents for Session 3
 - #12: Prayer of Commitment to Christian Unity

Session Environment

Refer to the tips given for Session 1. In addition, please note the following suggestions.

Prayer Space. You may wish to include one or more icons of Jesus or his mother Mary from the Eastern Churches for this session. You might also include images of Pope Paul VI and of the founders of other Christian denominations, such as Martin Luther, or of a leader of one of the Eastern or Orthodox Churches.

SESSION PROCESS

INTRODUCTION

Welcome. Greet participants as they arrive and distribute nametags and the session handouts. Invite them to visit the refreshment table if they wish before joining a table group.

Getting acquainted. If participants are sitting in random groups, take a few moments to allow participants to introduce themselves to those at their table whom they may not know. After a few minutes, re-gather the group and point out that tonight's session will address a time in the Church of great liturgical changes that led to a wide variety of responses among the faithful.

Pray. Distribute the Opening Prayer (Handout #1) to any participants who have not attended earlier sessions. Ask the rest of the group to take out the same handout and then pray the prayer together, beginning and ending with the Sign of the Cross.

Background. Explain that this session will begin with an introduction to the papacy of Pope Paul VI, the pope who succeeded Pope John XXIII. Born Giovanni Battista Montini, he was Archbishop of Milan from 1954 until his election in 1963 to succeed Pope John. He took the name of Paul to emphasize the Church's mission to the entire world.

LESSON PROCESS:

Viewing and Discussing the DVD Clip for Part 1

- Ask the participants to respond to the Focus Question: *Who are some Christians outside the Roman Catholic tradition whom I know and love?* Explain that Pope Paul VI is closely associated with the issue of ecumenism that emerged at Vatican II.
- Point out that Pope Paul VI was the man Pope John hoped would succeed him.
- Distribute the Conversation Log (Handout #10) and then show the DVD clip for Part 1.
- Ask the group to turn to the second page of the Conversation Log and reflect silently on the first set of questions related to Pope Paul VI. Then ask them to share their thoughts about one or more of these questions with their table groups.
- Conclude the opening segment by pointing out that Pope Paul VI played a highly influential role in the continuation of Vatican II after the death of Pope John XXIII. He also issued several important encyclicals: *Ecclesiam Suam*, which dealt with the relationship of the Church to non-believers, to the other monotheistic world religions, and to the separated Christian Churches; and the controversial *Humanae Vitae*, which upheld the Church's traditional teaching opposing artificial contraception.

Viewing and Discussing the DVD Clip for Part 2

- Ask the group to find the following three words in the Cumulative Glossary (Handout #5): ecumenism, Eastern Churches, and Orthodox Churches. Point out that these three terms will be used in the clip that they are about to see. Point out that ecumenism refers specifically to the dialogue with other Christian Churches. Inter-religious dialogue with non-Christian religions will be addressed in a later session.
- Show the DVD clip for Part 2 from Disk 2: Inspired Awakening. At the conclusion, use the following process to guide the discussion:
 - ❖ First, ask if anyone would like to share any comments or questions from their logs.
 - ❖ Ask the group to look at the back of their Conversation Logs and to reflect on the second set of questions related to the DVD treatment of ecumenism. As time allows, invite them to discuss one or more of these questions with a partner.

EXTENDING THE SESSION

- ❖ Distribute Handout #11, Selections from Church Documents, for Session 3. Ask the participants to look first at the quotation from *Ecclesiam Suam*. Point out that Pope Paul VI issued this encyclical, the English name of which is *Paths of the Church*, in August, 1964. He wrote in it of the spirit of dialogue that must permeate the Church after the conclusion of Vatican II. After giving the participants time to read the selection, ask them to discuss the question related to it in their table groups. Ask for feedback from the groups as time allows.

- ❖ Next, ask them to turn to the passages from the *Decree on Ecumenism*. Explain that this decree was issued in November, 1964, several months after the pope's encyclical. After the group has read the selections from it, invite them to discuss one or more of the remaining questions in their table groups, then invite large group feedback as time allows.

CONCLUDING THE SESSION

- **Closing Reflection.** Share with the group that Pope Paul VI makes clear in *Ecclesiam Suam* that renewal in the Church and dialogue with the world must be grounded in a deep faith and in a spirit of charity. Ask the members of your group to reflect on these questions silently or in their journals:
 - ❖ Describe a person of deep faith. What can help to draw you closer to this ideal of a faithful Christian?
 - ❖ How can you share your own faith most effectively with others?
- **Closing Prayer.** Gather the participants in a circle in the prayer space. Distribute Handout #12, a Prayer of Commitment to Christian Unity. Pray it together to conclude your session.

Session Four: Justice for All

PLAN FOR FACILITATORS

This opening plan suggests a one- to one and a half-hour session that includes prayer, DVD viewing, personal reflection, and group dialogue.

Goal: To reflect upon a core social justice teaching of Vatican II

Words to Know

social justice

Gaudium et Spes

Lumen Gentium

Dignitatis Humanae

Focus Question

Where have I experienced or observed social injustices, in my own life or in the lives of others?

Session Materials

- Nametags and pens
- *The Faithful Revolution: DVD 3*—
Human Dignity
 - ❖ **Part 1**—1:00 to 11:08 (Social Justice)
 - ❖ **Part 2**—11:09 to 26:27 (Religious Liberty)
- *The Faithful Revolution: DVD 2*—
Inspired Awakening
 - ❖ **Optional Segment**—7:15 to 25:12
(Women Religious after Vatican II)
- Computer or DVD player and
appropriately-sized screen
- Handouts
 - #1: Opening Prayer
(as needed)
 - #5: Vatican II: A Cumulative Glossary
 - #13: Conversation Log for Session 4
 - #14: Selections from the Documents of
Vatican II for Session 4
 - #15: A Step Along the Way
(Closing Prayer)

Session Environment

Refer to the tips given for Session 1. In addition, please note the following suggestions.

Prayer Space. You may wish to include in your prayer space photos of the four women murdered in El Salvador in December, 1980—Jean Donovan and Srs. Dorothy Kozol, Ita Ford, and Maura Clarke— or of Archbishop Óscar Romero, who was also murdered for his active support of the marginalized.

SESSION PROCESS

INTRODUCTION

Welcome. Greet participants as they arrive and distribute nametags and the session handouts. Invite them to visit the refreshment table if they wish before joining a table group.

Getting acquainted. If participants are sitting in random groups, take a few moments to allow participants to introduce themselves to those at their table whom they may not know. After a few minutes, re-gather the group and point out that today's session will address issues of human dignity and religious liberty that were addressed by several of the documents of the Second Vatican Council.

Pray. Distribute the Opening Prayer (Handout #1) to any participants who have not attended earlier sessions. Ask the rest of the group to take out the same handout and then pray it together, beginning and ending with the Sign of the Cross.

Background. Explain that this session will focus first on an exploration of the conversion and commitment of a particular Catholic priest who was unable to turn his back on issues of widespread injustice with which he was confronted—Fr. Luis Olivares, pastor of Our Lady Queen of Angels Church (La Placita) in Los Angeles during the 1970s and early 1980s. This story will form a context within which larger issues related to some key documents of Vatican II can be discussed.

LESSON PROCESS

Viewing and Discussing the DVD Clip for Part 1

- Ask the Focus Question:
Where have I experienced social injustices in my own life or in the lives of others? Allow a short time for personal reflection.
- Ask the participants to take out their Cumulative Glossary (Handout #5) and to read the descriptions for these terms: social justice, *Gaudium et Spes*, and *Lumen Gentium*. Point out that *Gaudium et Spes* is a primary source for the teaching on social justice of the Second Vatican Council, and that *Lumen Gentium* is the key source for the Vatican II understanding of the Church as the People of God. *Dignitatis Humanae* (*The Decree on Religious Freedom*) flows from the principle of the dignity of the human person that demands the free expression of religious belief.
- Distribute the Conversation Log for Session 4 (Handout #13) and then show the DVD clip for Part 1.
- At the conclusion of the viewing, ask participants to share any comments or questions they may have jotted in their Conversation Logs. Then ask them to reflect silently on the first set of questions on the back of the Conversation Log. After a few minutes, invite them to discuss one or more of the questions within their table groups, then invite feedback from each table to the large group.

Viewing and Discussing the DVD Clip for Part 2

- The DVD clip for Part 2 addresses the issue of religious liberty. The situation of the Church in Poland in the years following Vatican II is used as an example of how the teachings of *Dignitatis Humanae* began to influence political debate.
- Show the DVD clip for Part 2 from Disk 3 on religious liberty. At the conclusion, use the following process to guide the discussion:
 - ❖ First, ask if anyone would like to share any comments or questions from their logs.
 - ❖ Ask the group to look at the back of their Conversation Logs and to reflect on the second set of questions related to the video treatment of ecumenism. As time allows, invite them to discuss one or more of these questions with a partner.
 - ❖ Distribute Handout #14. It contains some quotations from the documents of Vatican II referenced at the beginning of today's session. Invite the participants to reflect on the quotations given and to write responses to the questions following the selections during the coming week.

EXTENDING THE SESSION: Adaptations in Women's Religious Communities After Vatican II

If time allows, you may wish to include the earlier section on women religious from Disk 2. While the issues presented occurred more than thirty years ago, they do illustrate important ways in which communities of women religious attempted to respond to the mandates of the Second Vatican Council and to renew their communities in order to serve better the needs of the poor and marginalized. Here is a process to guide this segment.

- Point out that the role of women religious changed in dramatic ways in the years following Vatican II. Explain that this DVD clip contains historical footage: the reflections of women who attended the Council, of women who remained in religious life after the Council, and of others who left their communities and continued to serve in various ministries.
- Show the DVD clip and then invite reflection on the optional questions included on the back of the Conversation Log for Segment 4 (Handout #14).

CONCLUDING THE SESSION

- **The Importance of *Gaudium et Spes*.** Encourage the participants to read *Gaudium et Spes* in the weeks ahead. Point out that this particular document provides important guidance on the role of the Church and its members in relation to the modern world.
- **Closing Prayer.** Distribute Handout #15, the prayer entitled A Step along the Way. Remind the group that Archbishop Óscar Romero, who was martyred in El Salvador in the 1980s as he celebrated Mass, was targeted as a consequence of his commitment to the poor of his country and his challenge to the powerful. While it was not written by him, it mysteriously is often attributed to him, because it expresses so clearly his own priestly commitment to the oppressed and marginalized.

Session Five: A Mission for All

PLAN FOR FACILITATORS

This opening plan suggests a one- to one and a half-hour session that includes prayer, DVD viewing, personal reflection, and group dialogue.

Goal: To reflect on the call of the Council to dialogue with all cultures and all religions

Words to Know

enculturation

Ad Gentes

anti-Semitism

Nostra Aetate

Focus Question

Against whom do I hold a lingering prejudice?

Session Materials

- Nametags and pens
- *The Faithful Revolution*: DVD 3—
Human Dignity
 - ❖ **Part 1**—26:28 to 42:21 (Enculturation)
 - ❖ **Part 2**—11:09 to 26:27
(Relationship with the Jewish People)
 - ❖ **Extending the Session**—
(Discussion of Handout #17)
- Computer or DVD player and appropriately-sized screen
- Handouts
 - #1: Opening Prayer
(as needed)
 - #5: Vatican II: A Cumulative Glossary
 - #16: Conversation Log for Session 5
 - #17: Jewish Religious Symbols
 - #18: Selections from the Documents of
Vatican II for Session 5
 - #19: Closing Prayer: Psalm 105

Session Environment

Refer to the tips given for Session 1. In addition, please note the following suggestions.

Prayer Space. You may wish to include religious symbols in the prayer space that represent the expressions of various cultures. If your group is multi-ethnic, they may be able to contribute some of these items. Special Note: The second half of today's session addresses the Church's relationship to the Jewish people. However, it would be inappropriate to place Jewish symbols or a Tanach (the Hebrew Scriptures) on the prayer table alongside Christian symbols. You might, however, display them on a separate table in the room, and invite the group to examine them during the optional session, using Handout #19 to explain the meaning of some common ones found in many observant Jewish homes.

SESSION PROCESS

INTRODUCTION

Welcome. Greet participants as they arrive and distribute nametags and the session handouts. Invite them to visit the refreshment table if they wish before joining a table group.

Getting acquainted. If participants are sitting in random groups, take a few moments to allow participants to introduce themselves to those at their table whom they may not know. After a few minutes, re-gather the group and point out that today's session will address issues of enculturation and inter-religious understanding that were addressed by several documents of the Second Vatican Council.

Pray. Distribute the Opening Prayer (Handout #1) to any participants who have not attended earlier sessions. Ask the rest of the group to take out the same handout and then pray it together, beginning and ending with the Sign of the Cross.

Background. Explain that tonight's session will focus first on an exploration of the topic of enculturation in the Catholic Church. The focus for this conversation will be the Church in Africa in the post-Vatican II era.

LESSON PROCESS:

Viewing and Discussing the DVD Clip for Part 1

- Ask the participants to take out their Cumulative Glossary (Handout #5) and to read the descriptions for these terms: enculturation, *Ad Gentes*, anti-Semitism, and *Nostra Aetate*.
- Pose the Focus Question for this week. Mention that this topic will be addressed especially in the second part of today's session.
- Distribute the Conversation Log for Session 5 (Handout #16) and then show the DVD clip for Part 1. This clip is a further exploration of the ways in which the Church's basic understanding of human dignity has led to a renewed understanding of missionary activity and a renewed respect for the existing traditions and customs of other cultures.
- At the conclusion of the viewing, ask participants to share any comments or questions they may have jotted in their Conversation Logs. Then ask them to reflect silently on the first set of questions on the back of the Conversation Log. After a few minutes, invite them to discuss one or more of the questions within their table groups, then invite feedback from each table to the large group.

Viewing and Discussing the DVD Clip for Part 2

- The DVD clip for Part 2 addresses the issue of religious tolerance, viewed through the prism of Jewish-Catholic relations and the Vatican II declaration, *Nostra Aetate*.
- Show the DVD clip for Part 2 from Disk 3 on the relationship of the Church to Jews. At the conclusion, use the following process to guide the discussion:
 - ❖ First, ask if anyone would like to share any comments or questions from their logs.
 - ❖ Ask the group to look at the back of their Conversation Logs and to reflect on the second set of questions related to the video treatment of ecumenism. As time allows, invite them to discuss one or more of these questions with a partner.

EXTENDING THE SESSION

Reflection on Religious Symbols

There is no video content for this extended session. Here is a suggested process to extend this session:

- Christianity was born out of Judaism, and as a consequence many of our symbols of faith and worship derive from this earlier history. Invite the group to examine symbols of the Jewish faith that you may have displayed in the learning space. Alternately, invite them to observe the drawings of the symbols and read their description on Handout #17.
- Ask the participants to describe other symbols of faith that exist in their own homes and places of worship. Invite them to discuss what these symbols express about their own faith.

- Conclude by reminding the group that we and our Jewish brothers and sisters share the same ancient heritage of faith. That is why any prejudices toward Jews by Christians are such a violation of what should be an intimate bond.

CONCLUDING THE SESSION

• Reflecting on the Council documents.

Distribute Handout #18 that contains quotations from the Council documents discussed today. There is also one quotation from *Sacrosanctum Concilium*, the *Constitution on the Sacred Liturgy* that relates to enculturation in the liturgy. Invite the participants to reflect on them and then to share their thoughts about at least one of the quotes in their table groups. Remind them that the link between the two themes discussed today—enculturation and anti-Semitism—is the foundational Christian principle of the dignity of the human person. This principle is the basis for all the social teaching of the Church.

- **Closing Prayer.** Distribute Handout #19, Psalm 105. Gather the group in the prayer space. Explain that Psalm 105 recounts the mighty deeds that God did for the Hebrew people, our ancestors in faith. Choose seven readers to proclaim the various parts of the psalm and pray it together. Close by inviting the group to pray silently for a few moments for tolerance and understanding among all religions of the world.

Session Six: In the Image of God

PLAN FOR FACILITATORS

This opening plan suggests a one- to one and a half-hour session that includes prayer, DVD viewing, personal reflection, and group dialogue.

Goal: To reflect on the role of the laity in the post-Vatican II Church

Words to Know

conscience
natural family planning
Humanae Vitae

Focus Question

How do I exercise my role as a lay person in the Church?

Session Materials

- Nametags and pens
- *The Faithful Revolution: DVD 4—A World Transformed*
 - ❖ **Part 1**—1:00 to 18:45 (The role of the laity; issues in Christian marriage)
 - ❖ **Part 2**—18:46 to 28:35 (The laity and social action)
- Computer or DVD player and appropriately-sized screen
- Handouts
 - #1: Opening Prayer (as needed)
 - #5: Vatican II: A Cumulative Glossary
 - #20: Conversation Log for Session 6
 - #21: Selections from the Documents of Vatican II for Session 6
 - #22: Come, Holy Spirit (Closing Prayer)

Session Environment

Refer to the tips given for Session 1. In addition, please note the following suggestions.

Prayer Space. In addition to appropriate liturgical symbols of the season, you may wish to include images of lay people who have made a difference in the life of the Church, such as Dorothy Day, Saint Thomas More, Saint Kateri Tekakwitha, or Saint Charles Lwanga. Images are readily available online using your computer's search engine. You might also include snapshots of lay ministers in your own parish.

SESSION PROCESS

INTRODUCTION

Welcome. Greet participants as they arrive and distribute nametags and the session handouts. Invite them to visit the refreshment table if they wish before joining a table group.

Getting acquainted. If participants are sitting in random groups, take a few moments to allow participants to introduce themselves to those at their table whom they may not know. After a few minutes, re-gather the group and point out that today's session will address issues involving the laity that were addressed in several conciliar and post-conciliar documents.

Pray. Distribute the Opening Prayer (Handout #1) to any participants who have not attended earlier sessions. Ask the rest of the group to take out the same handout and then pray it together, beginning and ending with the Sign of the Cross.

Background. Explain that tonight's session will focus first on the changing role of the laity after Vatican II. One focus in the first part will be the particular issue of birth control in Catholic marriage as it was addressed by *Humanae Vitae*. The second segment offers the example of the social action of the San Egidio Community in Rome that began after Vatican II and today has 60,000 members in 73 countries. The San Egidio Community is dedicated to the needs of the poor and the work of peacemaking.

LESSON PROCESS:

Viewing and Discussing the DVD Clip for Part 1

- Ask the participants to take out their Cumulative Glossary (Handout #5) and to read the descriptions for these terms: conscience, natural family planning, and *Humanae Vitae*.
- Pose the Focus Question for this week. After a few moments for reflection, invite responses to the question in the table groups.
- Distribute the Conversation Log for Session 6 (Handout #20) and then show the DVD clip for Part 1. This clip offers reflections by a variety of lay participants, observers, theologians, and lay leaders who reflect on the changes in the laity's understanding of its role following Vatican II. The video then focuses on the most controversial lay issue in the post-Vatican II Church—its teaching on birth control. The video describes the positions both for and against the Church's teaching on this topic. The Church's conclusions are found in Pope Paul VI's encyclical, *Humanae Vitae*, written in response to the report of the pontifical commission charged with reviewing the Church's teaching on birth control.
- At the conclusion of the viewing, ask participants to share any comments or questions they may have jotted in their Conversation logs. Then ask them to reflect silently on the first set of questions on the back of the Conversation log. After a few minutes, invite them to discuss one or more of the questions within their table groups, then invite feedback from each table to the large group.
- Birth control remains a controversial issue in the Church today. Your role as facilitator is to help the participants to understand the rationale behind the Church's teaching and to understand the relationship among this teaching, the Church's teaching on freedom of conscience, and the importance of Church teaching in informing one's conscience. Your role is not to draw conclusions for the members of the group.

Viewing and Discussing the DVD Clip for Part 2

- The DVD clip for Part 2 explores another important aspect of lay involvement in the Church—attention to the Church’s mission to the poor. You may wish to point out the importance that both the Council and our current pope have placed on this social mission.
- Show the DVD clip for Part 2 from Disk 4 on the work of the San Egidio Community established in Rome in the years following the Council. At the conclusion, use the following process to guide the discussion:
 - ❖ First, ask if anyone would like to share any comments or questions from their logs.
 - ❖ Ask the group to look at the back of their Conversation Logs and to reflect on the second set of questions related to the video treatment on ecumenism. As time allows, invite them to discuss one or more of these questions with a partner.

EXTENDING THE SESSION

Since the discussion related to Part 1 of today’s session may require a longer period for discussion, no material is suggested for an extended session.

CONCLUDING THE SESSION

- **The Teaching of the Church.** Distribute Handout #21, Selections from the Documents of Vatican II for Session 6. Ask the participants to read the quotations silently and to reflect on the question following each one. Then ask them to share in their table groups how the passages affirm or challenge any responses they made earlier in the session.
- **Closing Prayer.** Distribute Handout #22, Come, Holy Spirit. This prayer service emphasizes the importance of prayer to the Holy Spirit in deciding matters of conscience. Gather the group in the prayer space. You may wish to choose readers for the different verses of Psalm 139 included as part of this prayer. Serve as the leader yourself or ask a member of the group to fill this role.
- Conclude by suggesting that the participants extend their reflection by consulting the *Catechism of the Catholic Church* or the *United States Catholic Catechism for Adults* for further reflection on Church teaching related to tonight’s topics. Remind them that next week’s session will focus on two other important public issues related to Vatican II teaching, the topics of civil rights and war and peace.

Session Seven: War and Peace

PLAN FOR FACILITATORS

This opening plan suggests a one- to one and a half-hour session that includes prayer, DVD viewing, personal reflection, and group dialogue.

Goal: To explore the impact of Vatican II on global conflict and civil rights issues at the time of the Council and beyond

Words to Know

Pacem in Terris

Focus Question

In what ways am I a peacemaker in the world in which I live?

Session Materials

- Nametags and pens
- *The Faithful Revolution*: DVD 4—A World Transformed
 - ❖ **Part 1**—33:02 to 49:50 (War and peace)
 - ❖ **Part 2**—49:51 to the end (Civil rights in the U.S.)
- Computer or DVD player and appropriately-sized screen
- Handouts
 - #1: Opening Prayer
 - #5: Vatican II: A Cumulative Glossary
 - #23: Conversation Log for Session 7
 - #24: Selections from *Gaudium et Spes*
 - #25: Prayer of Saint Francis

Session Environment

Refer to the tips given for Session 1. In addition, please note the following suggestions.

Prayer Space. In addition to appropriate liturgical symbols of the season, you may wish to include images of Catholics who spoke out publicly on issues of war and peace or civil rights during the Vatican II era, as well as images of U.S. civil rights leaders such as Dr. Martin Luther King, Jr. In addition to Daniel Berrigan, S.J., and Philip Berrigan, profiled in the video, you might include an image of Father Albert Foley, S.J., who was an outspoken civil rights advocate in Alabama in the 1950s and 1960s. You could also include images of more current civil rights and peace advocates such as Nelson Mandela, or of Betty Williams and Mairead Maguire, who started the Peace People movement during the conflict in Northern Ireland and were awarded the Nobel Peace Prize in 1976. Images of these individuals could be found through your Web browser.

SESSION PROCESS

INTRODUCTION

Welcome. Greet participants as they arrive and distribute nametags and the session handouts. Invite them to visit the refreshment table if they wish before joining a table group.

Getting acquainted. If participants are sitting in random groups, take a few moments to allow participants to introduce themselves to those at their table whom they may not know. After a few minutes, re-gather the group and point out that today's session will address issues involving the laity that were addressed in several conciliar and post-conciliar documents.

Pray. Distribute the Opening Prayer (Handout #1) to any participants who have not attended earlier sessions. Ask the rest of the group to take out the same handout and then pray it together, beginning and ending with the Sign of the Cross.

Background. Explain that tonight's session will focus first on two themes: issues of war and peace and of civil rights in the years during and after Vatican II. These world events created controversy in their own time, and people continue to struggle with them. As the DVD clip reveals, the Second Vatican Council did not respond in its documents as strongly as it might have to the issues of war and peace that confronted the world at that time. This may have led Pope John XXIII to write his visionary encyclical, *Pacem in Terris*. This document has had influence in our Church down to the present day.

LESSON PROCESS

Viewing and Discussing the DVD Clip for Part 1

- Pose the Focus Question for this week. After a few moments for reflection, invite responses to the question in the table groups.
- Ask the participants to take out their Cumulative Glossary (Handout #5) and to read a brief description of *Pacem in Terris*.
- Distribute the Conversation Log for Session 7 (Handout #23) and then show the DVD clip for Part 1. This clip describes the world that existed at the time of the Council: The war in Vietnam, the Cold War with the Soviet Union, and the threats posed by atmospheric nuclear testing. The clip also includes an analysis of the response of the Church to these urgent issues of that time.
- At the conclusion of the viewing, ask participants to share any comments or questions they may have jotted in their Conversation Logs. Then ask them to reflect silently on the first set of questions on the back of the Conversation Log. After a few minutes, invite them to discuss one or more of the questions within their table groups, then invite feedback from each table to the large group.
- The actions of some Catholics during that time, especially those of anti-war protesters, engendered strong feelings among Americans, including Catholics, that continue to this day. You may find strong feelings within your group. Remember that your task is to remind members of your group that every Catholic is called to respond to the mandates of the Scriptures and Tradition in the Church as their conscience leads them, and that it is always problematic to judge the actions and motivations of others. The question is more one of what each of us would do in the same circumstances, and why that is so.

Viewing and Discussing the DVD Clip for Part 2

- The DVD clip for Part 2 explores another important issue of the Vatican II era, that of civil rights.
- Show the DVD clip for Part 2 from Disk 4 on the description of the civil rights movement in the United States that occurred during and following Vatican II. At the conclusion, use the following process to guide the discussion:
 - ❖ First, ask if anyone would like to share any comments or questions from their logs.
 - ❖ Ask the group to look at the back of their Conversation Logs and to reflect on the second set of questions related to the video treatment of civil rights. As time allows, invite them to discuss one or more of these questions with a partner.

EXTENDING THE SESSION

Since the discussion related to Part 1 of today's session may require a longer period for discussion, no material is suggested for an extended session.

CONCLUDING THE SESSION

- **The Teaching of the Church.** Distribute Handout #24, Selections from *Gaudium et Spes*. Ask the participants to read the quotations silently and to reflect on the question following each one. Then ask them to share in their table groups how the passages affirm or challenge any responses they made earlier in the session.
- **Closing Prayer.** Distribute Handout #25, the Prayer of Saint Francis. This prayer emphasizes that the Beatitudes' call to be peacemakers is given to individuals as well as to the Church as a whole. Gather the group in the prayer space. You may wish to provide copies of your parish hymnal to include a singing of Sebastian Temple's "Make Me a Channel of Your Peace" ("Prayer of Saint Francis"), Copyright © 1967, Oregon Catholic Press.
- Conclude by suggesting that the participants extend their reflection by consulting the *Catechism of the Catholic Church* or the *United States Catholic Catechism for Adults* for further reflection on Church teaching related to this session's topics. Remind them that next week's final session will focus on two other important public issues related to Vatican II teaching, the poor in the modern world and the response of liberation theology.

Session Eight: Preferential Option for the Poor

PLAN FOR FACILITATORS

This opening plan suggests a one- to one and a half-hour session that includes prayer, DVD viewing, personal reflection, and group dialogue.

Goal: To explore the Church's preferential option for the poor through the lens of the indigenous people of Mexico

Words to Know

liberation theology

Medellin Conference of Latin American Bishops

Focus Question

Where have I encountered material or spiritual poverty?

Session Materials

- Nametags and pens
- *The Faithful Revolution: DVD 5—The Dynamics of Hope*
 - ❖ **Part 1**—17:48 to 35:31
(Poverty and liberation theology)
 - ❖ **Extending the Session**—1:00 to 17:47
(Characteristics of popes from Pope John XXIII to John Paul II; priests in politics)
 - ❖ **Closing and video montage:** 47:41 to end
- Computer or DVD player and appropriately-sized screen
- Handouts
 - #1: Opening Prayer
(as needed)
 - #5: Vatican II: A Cumulative Glossary
 - #26: Conversation Log for Session 8
 - #27: Selections from Church Documents for Session 8
 - #28: Glory to God (Closing Prayer)

Session Environment

Refer to the tips given for Session 1. In addition, please note the following suggestions.

Prayer Space. In addition to appropriate liturgical symbols of the season, you may wish to include an image of some of the indigenous peoples of Latin America, and of Bishop Samuel Ruiz of Chiapas, Mexico, who is featured in today's session. You might also include a photo of Pope Francis, the first Latin American pope, who in his early days as pope has re-emphasized the Church's preferential option for the poor.

SESSION PROCESS

INTRODUCTION

Welcome. Greet participants as they arrive and distribute nametags and the session handouts. Invite them to visit the refreshment table if they wish before joining a table group.

Getting acquainted. If participants are sitting in random groups, take a few moments to allow participants to introduce themselves to those at their table whom they may not know. After a few minutes, re-gather the group and point out that today's session will address issues involving the laity that were addressed in several conciliar and post-conciliar documents.

Pray. Distribute the Opening Prayer (Handout #1) to any participants who have not attended earlier sessions. Ask the rest of the group to take out the same handout and then pray it together, beginning and ending with the Sign of the Cross.

Background. Explain that today's session will focus on the poor of the world, the response of Vatican II, and the rise of liberation theology in Latin America as a means of actualizing the teachings of the Council. Some who advocated this theology embraced Marxist methods. This, along with the political activism of some of the Latin American clergy, led to Vatican disapproval of this style of liberation theology, although Pope John Paul II affirmed its basic principle of solidarity with the poor.

This DVD clip chooses to emphasize the work of one Latin American bishop, Samuel Ruiz, who chose to stand with the poor of his diocese of Chiapas, Mexico. He overcame initial Vatican disapproval by serving as a mediator during a political uprising in Chiapas in the mid-1990s, and by rising above politics to stand with the poor.

Bishop Ruiz, who served as bishop until his retirement in 1999, died in 2001. He was awarded the *Pacem in Terris* Award for Peace and Freedom in 1996 for his work for the poor and oppressed, and was nominated three times for the Nobel Peace Prize.

LESSON PROCESS:

Viewing and Discussing the DVD Clip for Part 1

- Pose the Focus Question for this week. After a few moments for reflection, invite responses to the question in the table groups.
- Ask the participants to take out their Cumulative Glossary (Handout #6) and to read brief descriptions of liberation theology and of the Medellin Conference.
- Distribute the Conversation Log for Session 8 (Handout #26) and then show the DVD clip for Part 1. This clip explores the situation of poverty in Latin American during and following the Second Vatican Council. It focuses on the work of one Mexican bishop, Samuel Ruiz, who was also the President of the Department of Missions of the Latin American Conference of Bishops at the time of the Medellin Conference in 1968.
- At the conclusion of the viewing, ask participants to share any comments or questions they may have jotted in their Conversation Logs. Then ask them to reflect silently on the first set of questions on the back of the Conversation Log. After a few minutes, invite them to discuss one or more of the questions within their table groups, then invite feedback from each table to the large group.

- Remind the participants that the situation of poverty in Latin America and in many other parts of the world continues today. The call of each Christian to have a preferential option for the poor must be addressed in each of our hearts daily. Invite the group to continue their exploration of these needs online and to consider their own prayerful response.

VIEWING AND DISCUSSING THE DVD CLIP FOR PART 2

- The beginning of Disk 5 explores the papacies of Pope Paul VI, Pope John Paul I, and Pope John Paul II in a cursory way. The segment ends with some references to priests in politics, an issue that may not be as relevant today. However, it is certainly of historical interest.
- Show the DVD clip for Part II from Disk 5.
- At the conclusion, use the following questions to guide the discussion:
 - ❖ What is the role of the Church in politics?
 - ❖ What do you see as the relative roles of clergy and lay people?

EXTENDING THE SESSION

Since the discussion related to Parts 1 and 2 of today's session may require a longer period for discussion, no material is suggested for an extended session.

CONCLUDING THE SESSION

- **The Teaching of the Church.** Distribute Handout #27, Selections from Church Documents for Session 8. Ask the participants to read the quotations silently and to reflect on the question following each one. Then ask them to share in their table groups how the passages affirm or challenge any responses they made earlier in the session.
- **Closing DVD Segment.** This final section summarizes the significance of Vatican II through the words of a number of individuals who provided interviews for the documentary. It concludes with a montage of scenes from liturgies around the world.
- **Closing Prayer.** Before gathering for prayer, ask each member of the group to respond to one of the questions for the Closing Segment on their Conversation Log. Then ask them to complete in writing the refrain heard throughout the documentary: "If it weren't for Vatican II, I would...." Invite volunteers to share their responses.
- Distribute Handout #28, Glory to God. This sheet includes the words to the Glory to God that we recite or sing at Mass. Gather the group, and sing the prayer if possible, using a Mass setting that is familiar to your group. Ask each member of the group to add a brief prayer of praise for a way in which they see the Spirit of God alive in the world today. After each individual's prayer of praise, all respond: *We give you thanks for your great glory. Close with these words: Gracious God, we praise you today for the gift of the Church and its great Council that we have studied. It is leaven for our world. We thank you for the gift that has made us members of the Catholic family. We ask your blessing on us as we continue the work of the Gospel. We ask this in the name of your Son, our Lord Jesus Christ. Amen.*

SESSION 1 • HANDOUT 1

Opening Prayer

We stand before you, Holy Spirit,
conscious of our sinfulness,
but aware that we gather in your name.

Come to us, remain with us,
and enlighten our hearts.

Give us light and strength
to know your will,
to make it our own,
and to live it in our lives.

Guide us by your wisdom,
support us by your power,
for you are God, sharing the glory of the Father and Son.

You desire justice for all;
enable us to uphold the rights of others,
do not allow us to be misled by ignorance
or corrupted by fear or favor.

Unite us to yourself in the bond of love
and keep us faithful to all that is true.

As we gather in your name, may we temper justice with love,
so that all our discussions and reflections
may be pleasing to you, and earn the reward
promised to good and faithful servants.

We ask this of You who live and reign with the
Father and the Son, one God, for ever and ever. Amen.

(This prayer was used before every session of the Second Vatican Council.)

SESSION 1 • HANDOUT 2A

Quiz: Vatican II

Name _____ Date _____

Match the terms with the definitions.

- | | | |
|---------------------------|-------------------------|--------------------------|
| 1. ecumenism | 9. sanctuary | 17. anti-Semitism |
| 2. <i>aggiornamento</i> | 10. political refugees | 18. annulment |
| 3. vernacular | 11. papal primacy | 19. <i>Humanae Vitae</i> |
| 4. liturgical reform | 12. Magisterium | 20. civil disobedience |
| 5. schism | 13. religious freedom | 21. collegiality |
| 6. Protestant Reformation | 14. Medellin Conference | 22. Pope John XXIII |
| 7. Spanish Inquisition | 15. liberation theology | 23. Pope Paul VI |
| 8. <i>Pacem in Terris</i> | 16. enculturation | 24. ressourcement |

- _____ “updating”—the intention of the Second Vatican Council
- _____ a word used to describe a return to sources, symbols, and traditions of the early Church
- _____ a serious split or division within the Church
- _____ prejudice against the Jewish people
- _____ people fleeing their country for political safety
- _____ a meeting of Latin American bishops shortly after Vatican II to decide how to implement its changes
- _____ the Church document explaining the Catholic teaching on birth control
- _____ a desire for unity among the different Christian denominations
- _____ a bloody attempt to censor all who taught a doctrine not in line with Church teachings
- _____ the language of the local people
- _____ a shared leadership style that sees the opinions of others not necessarily in power
- _____ changes made in the Church’s various forms of worship
- _____ providing a safe place for refugees—even if it illegal for them to be in this country
- _____ the Church document explaining the Catholic teaching regarding peace on Earth

SESSION 1 • HANDOUT 2A

Quiz: Vatican II

- _____ the way a particular culture brings its own experience to Catholic worship
- _____ the official teaching office of the Church
- _____ when those who disagreed with Church teachings and practices broke away and started different Christian denominations
- _____ the pope who started the Second Vatican Council
- _____ the Church's teaching that no one should be forced to choose a particular religion
- _____ the belief that we are called by the Gospel to get involved in political issues when people are being oppressed
- _____ the belief that the pope succeeds Peter as the head of Christ's followers
- _____ the pope who worked hard at making sure all the different views were heard during Vatican II
- _____ the Church's process for dissolving a marriage
- _____ the practice of going against the law when it is against your conscience and Church teaching

What do you believe are the greatest contributions of the Second Vatican Council?

In what ways does Vatican II challenge us today?

SESSION 1 • HANDOUT 2B

Quiz: Vatican II Answer Key

Name _____ Date _____

Match the terms with the definitions.

- | | | |
|---------------------------|-------------------------|--------------------------|
| 1. ecumenism | 9. sanctuary | 17. anti-Semitism |
| 2. <i>aggiornamento</i> | 10. political refugees | 18. annulment |
| 3. vernacular | 11. papal primacy | 19. <i>Humanae Vitae</i> |
| 4. liturgical reform | 12. <i>Magisterium</i> | 20. civil disobedience |
| 5. schism | 13. religious freedom | 21. collegiality |
| 6. Protestant Reformation | 14. Medellin Conference | 22. Pope John XXIII |
| 7. Spanish Inquisition | 15. liberation theology | 23. Pope Paul VI |
| 8. <i>Pacem in Terris</i> | 16. enculturation | 24. <i>ressourcement</i> |

- 2 “updating”—the intention of the Second Vatican Council
- 24 A word used to describe a return to sources, symbols, and traditions of the early Church
- 5 a serious split or division within the Church
- 17 prejudice against the Jewish people
- 10 people fleeing their country for political safety
- 14 a meeting of Latin American bishops shortly after Vatican II to decide how to implement its changes
- 19 the Church document explaining the Catholic teaching in birth control
- 1 a desire for unity among the different Christian denominations
- 7 a bloody attempt to censor all who taught a doctrine not in line with Church teachings
- 3 the language of the local people
- 21 a shared leadership style that sees the opinions of others not necessarily in power
- 4 changes made in the Church’s various forms of worship
- 9 providing a safe place for refugees—even if it illegal for them to be in this country
- 8 the Church document explaining the Catholic teaching regarding peace on Earth

SESSION 1 • HANDOUT 2B

Quiz: Vatican II Answer Key

- 16 the way a particular culture brings its own experience to Catholic worship
- 12 the official teaching office of the Church
- 6 when those who disagreed with Church teachings and practices broke away and started different Christian denominations
- 22 the pope who started the Second Vatican Council
- 13 the Church's teaching that no one should be forced to choose a particular religion
- 15 the belief that we are called by the Gospel to get involved in political issues when people are being oppressed
- 11 the belief that the pope succeeds Peter as the head of Christ's followers
- 23 the pope who worked hard at making sure all the different views were heard during Vatican II
- 18 the Church's process for dissolving a marriage
- 20 the practice of going against the law when it is against your conscience and Church teaching

What do you believe are the greatest contributions of the Second Vatican Council?
(Answers will vary.)

In what ways does Vatican II challenge us today?
(Answers will vary.)

SESSION 1 • HANDOUT 3

An Overview of Vatican II

Vatican II is the worldwide council of the Roman Catholic Church that met from 1962 through 1965 in Rome. Pope John XXIII announced this worldwide council dedicated to reform in a speech to seventeen cardinals at the Basilica of Saint Paul Outside-the-Walls in Rome on January 25, 1959.



Three of the constitutions address the Church, Revelation, liturgy. The fourth is a pastoral constitution on the Church in the modern world. The nine decrees address social communication, ecumenism, Eastern Catholic Churches, the Bishops' pastoral office, priestly formation, the renewal of religious life, the apostolate of the laity, priestly life and ministry, and the Church's missionary activity. The three declarations deal with Christian Education, the relationship of the Church to non-Christian religions, and religious freedom.

The Council meetings began on October 11, 1962 with more than 2,500 prelates—including bishops, patriarchs, archbishops, abbots, and cardinals—in attendance. The meetings were held at the Vatican in St. Peter's Basilica. Latin was the language prescribed for public sessions and most other public meetings.

Vatican II was the largest such gathering ever in the history of the Church, with a truly international flavor. It was the first ecumenical council to have electricity, telephones, motorized transportation, typewriters, and computerized voting. In addition, for the first time, an ecumenical council included non-Catholic leaders as observers and guests, and the attendance of Catholic lay men and women as auditors.

Many consider the four constitutions and the Decree on Ecumenism as the most significant achievements of Vatican II. However, all the documents of Vatican II were instrumental in setting the direction for the Church into our own time and beyond.

The Second Vatican Council issued four constitutions, nine decrees, and three declarations. The constitutions hold the highest rank because they provide the framework within which the decrees and declarations are to be interpreted.

SESSION 1 • HANDOUT 4

Conversation Log

WHAT I HEARD

WHAT I'D LIKE TO ASK

SESSION 1 • HANDOUT 4

The Call of the Council

The following questions were raised by your session facilitator. Use the space below during the session to jot your thoughts and further questions you have.

Focus Question: *What does it mean to be a person with “heart?”*

What other world events occurred around the time of the Second Vatican Council?

What did it mean to be a practicing Catholic in the 1960s? What does it mean today?

What changes have taken place in the past 50 years that have a direct bearing on how you live out your faith in the Catholic Church?

EXTENDING THE SESSION

Do you see “left/right” issues in the Church today similar to those that existed at the time of the Council? Explain.

What are the advantages and disadvantages to a highly centralized approach to Church leadership?

What impact, positive or negative, did the rapid change brought about by the Council have on the Church?

If you could not see the rest of this documentary, what would be your opinion of Vatican II at this point?

SESSION 1 • HANDOUT 5

Vatican II: A Cumulative Glossary

Ad Gentes (Session 5)

This is the Latin name for the Vatican II document, The Decree on the Church's Missionary Activity. Along with *Lumen Gentium*, The Dogmatic Constitution on the Church, it put back in focus the true biblical mandate of Jesus to his disciples to "go and make disciples of all nations" (see Mt 28:19). The decree makes clear that this mission of the Church is given to all believers, without exception.

Aggiornamento (Session 1)

Aggiornamento is an Italian word that means to bring the Church up to date. It was one of the key words used during the Second Vatican Council both by bishops and the clergy attending the sessions. It has since come to symbolize the reforms of the Council. It was used to convey a spirit of change and open-mindedness. Pope John XXIII used this word in his opening speech to set the stage for what would follow.

Anti-Semitism (Session 6)

Anti-Semitism is prejudice, hatred of, or discrimination against Jews for reasons connected to their Jewish heritage. A person who holds such positions is called an "anti-Semite." It is considered by most people to be a form of racism.

Conscience (Session 7)

Conscience is that part of every human person that helps us to judge whether a moral act is in harmony with God's Law. Our conscience moves us to do good and avoid evil.

Dignitatis Humanae (Session 4)

This is the Latin name for the Vatican II document, the Declaration on Human Freedom. It was the final document of Vatican II. It was the most controversial document of Vatican II, not because of its affirmation of one's right to practice one's religion, but because it affirmed the concept that doctrine develops throughout history. In spite of the conflicts among the Council Fathers on this subject, Pope Paul VI called the document one of the major texts of the Council.

Eastern Churches (Session 4)

Eastern churches in union with Rome are made up of some sixteen Rites having their own liturgical, theological, and administrative traditions, including the Byzantine, Coptic, Syriac, Maronite, and Chaldean, among others.

Enculturation (Session 5)

Enculturation, in a religious sense, refers to the manner in which the Church acknowledges and allows the assimilation of the traditions and practices of another culture into its own life and liturgy. Enculturation was seen by Vatican II as a means by which the life of the Church would be enriched and deepened.

Ecumenism (Session 4)

Ecumenism is used by the Council to refer to the promotion of unity among all the Christian churches. The charter for this was given in the Decree on Ecumenism at the Council.

SESSION 1 • HANDOUT 5

Gaudium et Spes (Session 5)

Gaudium et Spes is the Latin name of the Pastoral Constitution on the Church in the Modern World. The Latin term is often used because of the length of the name in English. It is sometimes abbreviated as GS in citations.

Humanae Vitae (Session 7)

Humanae Vitae is an encyclical letter of Pope Paul VI published in 1968 in which the ban on contraceptive birth control was upheld despite pressure from a papal commission to make changes in the regulation.

Liberation Theology (Session 9)

Liberation theology is a movement in Catholic theology that interprets the teachings of Jesus Christ in relation to liberation from unjust economic, political, or social conditions. Some see this as a way of seeing the Christian faith through the suffering of the poor, their struggle and hope. Others see it as a form of Christianized Marxism.

Liturgy (Session 2)

Liturgy is, literally, “the work of the people.” It is the gathering of the Church for prayer. In liturgy, Christ is present in many ways and acts through the ministry of the Church to unite us, nourish us, celebrate forgiveness and healing, or send us out to love and serve others.

Lumen Gentium (Session 5)

Lumen Gentium is the Latin name for the Dogmatic Constitution on the Church. It is often abbreviated in citations as LG.

Orthodox Churches (Session 4)

Orthodox Churches are not in union with Rome but share a deep communion with the Catholic Church. They share one baptism, one creed, and they possess the true sacraments.

Medellin Conference (Session 9)

The Medellin Conference was a meeting in 1968 of the bishops of all Latin American nations. It met in Medellin, Colombia, and published a final paper on September 6 of that year. The conference marked a sea change in the Latin American Church, denouncing unjust social structures and embracing the concept of the “preferential option for the poor.”

Natural Family Planning (Session 7)

Natural family planning is a natural method of regulating conception. It does not involve the use of contraceptive birth control. It requires couples to carefully monitor the biological rhythms of the woman.

Nostra Aetate (Session 6)

Nostra Aetate is the Latin name for the Vatican II document, The Declaration on the Relationship of the Church to non-Christian Religions.

Pacem in Terris (Session 8)

Pacem in Terris is an encyclical written by Pope John XXIII in the year of his death. In it, he defined peace as more than the absence of war. Peace, he said, is the presence of mutual respect and love. It is won by establishing justice.

SESSION 1 • HANDOUT 5

Ressourcement (Session 1)

Ressourcement is a French word that means to return to sources, traditions, and symbols of the early Church. The Council theologians looked to the earliest centuries of Church history and Scripture for a simpler liturgy and less Rome-oriented leadership style. They based their reforms on what they discovered there that could guide the renewal of the Church.

Social Justice (Session 5)

Social justice refers to the actions of Christians on behalf of the poor, vulnerable, and others in the world who have had their rights, their lands, and their ability to have enough food, clothing, and shelter taken away from them by the actions and policies of the wealthy.

Ut unum sint (Session 3)

This is a Latin phrase that comes from the Gospel of John 17:21, in Jesus' prayer to his Father before his death. It literally means "that all may be one." It also became a prayer of Pope John XXIII regarding Church unity, a goal dear to his heart.

Vernacular (Session 2)

Vernacular is the language spoken in everyday life by most people living in the same region. The vernacular language of Spain is Spanish, for example, even though some people living there do speak other languages.

SESSION 1 • HANDOUT 6

Pope John XXIII: Excerpts from His Opening Speech at the Council

Reflect on the following excerpts from Pope John XXIII's opening speech at the Second Vatican Council. If you wish, use the question beneath each quote to frame a reflection about each topic.

As regards the initiative for the great event which gathers us here, it will suffice to repeat as historical documentation our personal account of the first sudden bringing up in our heart and lips of the simple words, "Ecumenical Council." We uttered those words in the presence of the Sacred College of Cardinals on that memorable January 25, 1959, the feast of the Conversion of St. Paul, in the basilica dedicated to him. It was completely unexpected, like a flash of heavenly light, shedding sweetness in eyes and hearts.

- *What "flashes of heavenly light" have you experienced (times when you had great insight into a situation or opportunity)? Why do you think John XXIII's inspiration to convene Vatican II was "a flash of heavenly light?"*

In the daily exercise of our pastoral office, we sometimes have to listen, much to our regret, to voices of persons who, though burning with zeal, are not endowed with too much sense of discretion or measure. In these modern times they can see nothing but prevarication and ruin. They say that our era, in comparison with past eras, is getting worse, and they behave as though they had learned nothing from history, which is, none the less, the teacher of life. They behave as though at the time of former Councils everything was a full triumph for the Christian idea and life and for proper religious liberty.

We feel we must disagree with those prophets of gloom, who are always forecasting disaster, as though the end of the world were at hand.

In the present order of things, Divine Providence is leading us to a new order of human relations which, by men's own efforts and even beyond their very expectations, are directed toward the fulfillment of God's superior and inscrutable designs. And everything, even human differences, leads to the greater good of the Church.

- *Who are the prophets of doom today? How would you describe yourself – hopeful and trusting in God as John was or otherwise?*

SESSION 1 • HANDOUT 6

The greatest concern of the Ecumenical Council is this: that the sacred deposit of Christian doctrine should be guarded and taught more effectively.

Our duty is not only to guard this precious treasure, as if we were concerned only with antiquity, but to dedicate ourselves with an earnest will and without fear to that work which our era demands of us, pursuing thus the path which the Church has followed for twenty centuries.

The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another.

- *How did the Council help guard and teach the deposit of faith in our modern times?*

Nowadays however, the Spouse of Christ prefers to make use of the medicine of mercy rather than that of severity. She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnations.

- *What did Pope John mean by this statement: Whom do we condemn in these days? To whom do we need to show mercy?*

Additional Questions for Reflection

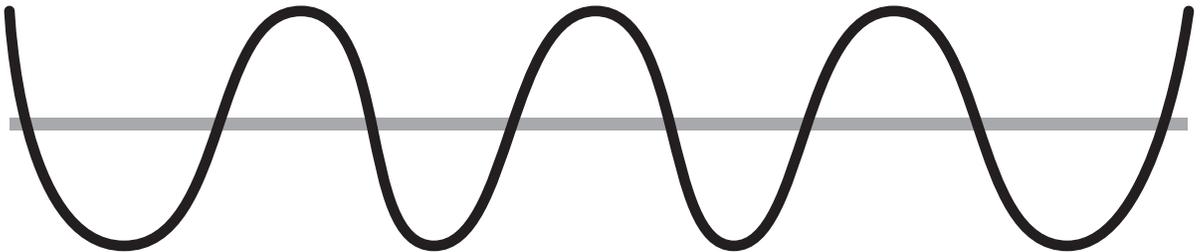
- *As a result of Vatican II, do you think the Church is in touch with the modern world? Explain.*

- *Pope John XXIII is considered a “pope of transition and Tradition.” Is it possible to be faithful to the substance of Tradition while finding new ways to communicate those truths to the modern world? Explain.*

SESSION 2 • HANDOUT 7

Responding to Change

What is your attitude toward changes you confront in your daily life? Look at the three diagrams below and check the one representing the level and amount of change that you tolerate without discomfort. Discuss your response with a partner.



SESSION 2 • HANDOUT 8

Conversation Log

WHAT I HEARD

WHAT I'D LIKE TO ASK

SESSION 2 • HANDOUT 8

Genius of the Heart: Liturgical Reforms

A. The following changes were a part of the liturgical reforms of Vatican II. In your understanding of the goals of the Council, what was a benefit of each of these changes?

1. Turning the altar around so that the priest and people face each other

2. Standing to receive Holy Communion instead of kneeling

3. Receiving the Body of Christ in the hand and receiving the Blood of Christ from the chalice

4. Saying Mass in the vernacular

5. Introducing music into liturgy that reflected the language and culture of the assembly

B. More than half of all American Catholics today do not choose to attend Mass regularly. Why do you think this is so? What could you say to these Catholics to make the Sunday Mass more meaningful for them? Over the next week, respond to these questions here or in your journal.

SESSION 2 • HANDOUT 9

Excerpts from the Constitution on the Sacred Liturgy

From the Dogmatic Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*)

Article 10. Nevertheless, the liturgy is the summit toward which the activity of the church is directed; it is also the source from which all its power flows. For the goal of apostolic endeavor is that all who are made children of God by faith and Baptism should come together to praise God in the midst of his church, to take part in the sacrifice and to eat the Lord's Supper.

- *In what way have you experienced the Sunday liturgy as the "source and summit" of your Christian life?*

Article 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 Pet 2:9, 4-5) have a right and to which they are bound by reason or 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.

- *How do the answers you gave on the last worksheet relate to the teaching in Article 14?*

Article 37. Even in the liturgy the church does not wish to impose a rigid uniformity in matters which do not affect the faith or the well-being of the entire community. Rather does it cultivate and foster the qualities and talents of the various races and nations. Anything in people's way of life which is not indissolubly bound up with superstition and error the church studies with sympathy, and, if possible, preserves intact. It sometimes even admits such things into the liturgy itself, provided they harmonize with its true and authentic spirit.

- *How does the liturgy in your parish reflect the inclusiveness envisioned by the Council Fathers?*

SESSION 3 • HANDOUT 10

Conversation Log

WHAT I HEARD

WHAT I'D LIKE TO ASK

SESSION 3 • HANDOUT 10

That All May Be One

Focus Question: *Who are some Christians outside the Roman Catholic tradition whom I know and love?*

Part 1: Pope Paul VI and Vatican II

Comment on this statement: Pope John XXIII was a great pope because he knew what power is for—power is for the people. *Why is this a trait of great leaders?*

What is the significance of Pope Paul VI's decision to continue Vatican II?

From what you now know about Pope John XXIII and Pope Paul VI, what are some of the personality and leadership differences between them?

In what way did Pope Paul VI continue the legacy of Pope John XXIII?

SESSION 3 • HANDOUT 10

That All May Be One

Part 2: Vatican II and Ecumenism

Cardinal Cassidy speaks of the change in approach at Vatican II that led the Catholic Church to approach ecumenical issues as “differences in understanding of the one truth” by Catholics and other Christians. *What do you think he meant by that?*

What is your understanding of key ways in which the beliefs of Catholics differ from those of Protestants and other Christian denominations? In what key ways are our beliefs the same?

What experiences have you had of ecumenical dialogue or of simple conversation with non-Catholics about your religious differences?

SESSION 3 • HANDOUT 11

Selections from Church Documents

Pope Paul VI—*Ecclesiam Suam*: Encyclical of Pope Paul VI on the Church

Article 109. ...We readily accept the principle of stressing what we all have in common rather than what divides us. This provides a good and fruitful basis for our dialogue, and we are prepared to engage upon it with a will. We would even go further and declare our readiness to examine how we can meet the legitimate desires of our separated Christian brothers on many points of difference concerning tradition, spirituality, canon law, and worship, for it is Our dearest wish to embrace them in a perfect union of faith and charity.

We must stress however that it is not in Our power to make any concessions regarding the integrity of the faith and the obligations of charity. We realize that this may cause misgiving and opposition in certain quarters, but now that the Catholic Church has on its own initiative taken steps to restore the unity of Christ's fold, it will not cease to exercise the greatest prudence and deliberation. It will continue to insist that the claims it makes for itself—claims which still have the effect of alienating the separated brethren—derive from the will of Christ, not from any spirit of self-aggrandizement based on the record of its past achievements, nor from any unsound theological speculation. Rightly understood, they will be seen to be for the good of all, for the common unity, liberty and fullness of Christian life. The Catholic Church will never cease to prepare itself by prayer and penance for the longed-for reconciliation.

Discuss:

- *Why is it important to consider the two paragraphs of Article 109 together, rather than as separate statements?*
- *What do you think are the most important considerations for entering into true dialogue with others?*
- *How have you experienced a lack of Christian unity within your own family, among your friends, or in your neighborhood?*

From the Decree on Ecumenism (*Unitatis Redintegratio*)

Article 1. The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one church and one church only. However, many christian communions present themselves to people as the true inheritance of Jesus Christ; all indeed profess to be followers of the Lord but they differ in outlook and go their different ways, as if Christ himself were divided.¹ Certainly, such division openly contradicts the will of Christ, scandalizes the world, and damages the sacred cause of preaching the Gospel to every creature.

- *Pope Paul VI's document, *Ecclesiam Suam*, preceded the Decree on Ecumenism by several months. What points of similarity can you see between the two passages you have just read? What is the most important teaching to take away from them?*

Endnotes for all document quotations may be found at the end of this Guide.

SESSION 3 • HANDOUT 11

Article 8. In certain circumstances, such as in prayer services “for unity” and during ecumenical gatherings, it is allowable, indeed desirable, that Catholics should join in prayer with members of other christian churches and communities. Such prayers in common are certainly a very effective means of petitioning for the grace of unity, and they are a genuine expression of the ties which still bind Catholics to their separated sisters and brothers. “For where two or three are gathered together in my name, there am I in the midst of them” (Mt 18:20).

- *How can prayer work to bring together people of differing faiths?*
- *When have you had the opportunity to pray together with people of other faiths? Describe the experience and what you gained from it.*

SESSION 3 • HANDOUT 12

Prayer of Commitment to Christian Unity

Leader: Paul challenged the Christians in Corinth to know in their hearts and to show in their actions that Christ has not been divided. He challenges us, too, to realize more fully the unity we already have in Christ. With all those in every place who call on the Lord Jesus Christ,

All: Together, we are called to be saints.

Leader: Graced by God in every way,

All: Together, we give thanks for one another.

Leader: Rich in the many blessings God has given us through our union in Christ,

All: Together, we are not lacking in any spiritual gift.

Leader: Sure in the God who strengthens us for love and service,

All: Together, we affirm that God is faithful.

Leader: Embraced by Jesus Christ,

All: Together, we are called into fellowship.

Leader: United in the same mind and the same purpose,

All: Together, we seek to be in agreement.

Leader: Overcoming our quarrels about the one who was crucified for us,

All: Together, we belong to Christ.

Leader: Has Christ, then, been divided?

All: No! Together, we go into the world to proclaim his Good News!

SESSION 4 • HANDOUT 13

Conversation Log

WHAT I HEARD

WHAT I'D LIKE TO ASK

SESSION 4 • HANDOUT 13

Justice for All

Part 1: Social Justice

Focus Question: *Why can the poor be called God's ambassadors to us?*

What does Martin Sheen mean when he says, "If we can't find God in everything we won't find God in anything?"

What do you think motivated Fr. Luis Olivares to stand with and offer sanctuary to the Central American refugees?

Discuss this statement of Fr. Virgil Elizondo: "There are no undocumented in the People of God."

How are we called to be prophets in the circumstances of our own time?

Part 2: Religious Liberty

How did the Second Vatican Council reconcile the principle of freedom of individual conscience with the traditional teaching of the Church?

SESSION 4 • HANDOUT 13

How did the principle of the freedom of individual conscience inform the issue of religious liberty in Communist countries such as Poland?

What was Pope John Paul II's influence on the downfall of Communism in other countries of Central Europe?

What is the role that a Catholic understanding of the world can and should play in a democratic system?

EXTENDING THE SESSION

Rosemary Goldie, a lay woman at the Council, made this statement: "All women want is to be treated as the true human persons that they are in the Church." To what extent and in what ways do you feel that this goal has been realized?

What positive effects do you see in the changes that have occurred in religious communities since Vatican II? What is your own vision of religious life in today's world?

In what ways have women religious served as models of the Church's fundamental option for the poor?

SESSION 4 • HANDOUT 14

Selections from the Documents of Vatican II

From the Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*)

Article 1. The joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their hearts. For theirs is a community of people united in Christ and guided by the holy Spirit in their pilgrimage towards the Father's kingdom, bearers of a message of salvation for all of humanity. That is why they cherish a feeling of deep solidarity with the human race and its history.

- *Express in your own words and in writing what this statement means. Then share your insights with a partner.*

From the Dogmatic Constitution on the Church (*Lumen Gentium*)

Article 13. All women and men are called to belong to the new people of God. This people therefore, whilst remaining one and unique, is to be spread throughout the whole world and to all ages in order that the design of God's will may be fulfilled: . . .

- *How do you see yourself as part of the People of God?*

From the Declaration on Religious Liberty (*Dignitatis Humanae*)

Article 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.² This right of the human person to religious freedom must be given such recognition in the constitutional order of society as will make it a civil right.

- *In what ways is the issue of religious freedom still current today?*

SESSION 4 • HANDOUT 15

A Step Along the Way

It helps, now and then, to step back and take a long view.

The kingdom is not only beyond our efforts, it is even beyond our vision.

We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work. Nothing we do is complete, which is a way of saying that the Kingdom always lies beyond us.

No statement says all that could be said.

No prayer fully expresses our faith.

No confession brings perfection.

No pastoral visit brings wholeness.

No program accomplishes the Church's mission.

This is what we are about.

We plant the seeds that one day will grow.

We water seeds already planted, knowing that they hold future promise.

We lay foundations that will need further development.

We provide yeast that produces far beyond our capabilities.

We cannot do everything, and there is a sense of liberation in realizing that.

This enables us to do something, and to do it very well.

It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest.

We may never see the end results, but that is the difference between the master builder and the worker.

We are workers, not master builders; ministers, not messiahs.

We are prophets of a future not our own.

*This prayer was composed by **Bishop Ken Untener** of Saginaw, drafted for a homily by Cardinal John Dearden in Nov. 1979 for a celebration of departed priests. As a reflection on the anniversary of the martyrdom of Bishop Romero, Bishop Untener included in a reflection book a passage titled "The Mystery of the Romero Prayer." The mystery is that the words of the prayer are so often attributed to Oscar Romero, but they were never spoken by him.*

SESSION 5 • HANDOUT 16

Conversation Log

WHAT I HEARD

WHAT I'D LIKE TO ASK

SESSION 5 • HANDOUT 16

Part 1: Enculturation

What did you learn in this DVD clip about the meaning of the universality of the Catholic Church? How did Vatican II help the Church to become truly universal?

What is the meaning of enculturation? What does this say about how the Gospel should be presented to people of another culture?

Why do you think Africa has highest rate of growth in Christianity in the world?

SESSION 5 • HANDOUT 16

Part 2: Relationship to the Jewish People

What is the value of inter-religious dialogue? Do you think the spirit of Vatican II is still fostering inter-religious dialogue today? Why or why not?

Discuss this statement from the DVD: "There can be no peace among the nations without peace among the churches. And there can be no peace among the churches with out dialogue."

What is the source of religious intolerance? What is necessary in order to insure that an event such as the Holocaust never happens again?

Discuss what you think Pope John XXIII meant by this statement: "We are meant to serve mankind, to serve the human person, and not merely the rights of the Catholic Church. It's not that the Gospel is changing but that we're beginning to understand it better."

SESSION 5 • HANDOUT 17

Jewish Religious Symbols



Review the Jewish religious symbols on these two pages. Compare them with religious symbols from the Catholic tradition. What similarities and differences do you see?

Candles

For Jews, the flame of a candle is a symbol of God's relationship with all human beings.



Chai

This Hebrew word means "life" and is very important in Judaism. Many Jewish people have pendants or necklaces with the word *chai* on it.



Headcoverings

Men cover their heads with a *yarmulke*. It is a skullcap that shows their respect for God. They wear it when they attend religious services. Married women sometimes also wear a headcovering, such as a scarf. It symbolizes their modesty.



Menorah

The familiar symbol of the seven-branched *menorah* is found in most synagogues. This is the candelabrum that was placed by the ancient Hebrews in the sanctuary of the Temple in Jerusalem. The Hebrews considered seven to be the perfect number, symbolizing the seven days of creation. The candelabrum used at Hanukkah is similar to this, but has nine divisions, and has a different symbolism.



Mezuzah

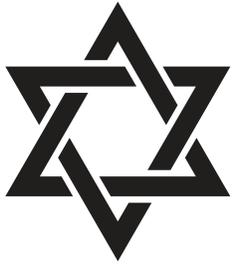
The *mezuzah* has two parts. It is an elongated container that surrounds a parchment scroll on which prayers are written. The scroll is the most important part. The *mezuzah* is affixed to the doorway of many Jewish homes.



The Shofar

The *shofar* is a polished ram's horn that is sometimes used in Jewish services. It is blown at the Jewish New Year and to mark other important occasions in the Jewish tradition.

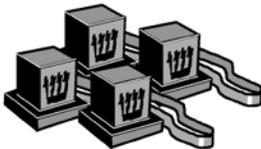
SESSION 5 • HANDOUT 17

**Magen David (Star of David)**

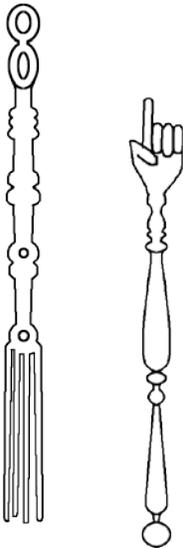
While some scholars think the *Magen David* is meant to symbolize the pattern on David's shield, its origins cannot be verified. Some see the upper triangle as pointing up to God and the downward triangle as pointing down to God's creation. The Star of David became popular as a symbol of the Zionist movement in the early 20th century. Today the Star of David is probably the most familiar Jewish symbol and it appears on the Jewish flag.

**Tallit**

The *tallit* is the prayer shawl worn during prayers. It has a dual symbolism: God's protection and the Jew wrapping God's Laws around himself.

**Tefillin**

The *tefillin* are four leather boxes that contain specific passages from the Scriptures. Some Jewish men bind them to their head and arms during prayer to increase their closeness to God.

**Tzitzit**

The *tzitzit* is one of the Hebrew commandments instructs Jewish men to hang these fringes on the four corners of a four-cornered garment. They can be found on prayer shawls, and sometimes on the undergarments of more religious men.

Yad

The *yad* is a carved pointer whose end is in the shape of a hand and a pointing finger. It is use to show a reader's place when reading the Torah.

Hamsa

The *hamsa* is a good luck charm shaped like a hand that is worn by some Jews. It usually has the shape of an eye in the middle. It reminds Jews of God's protective hand and his watchful eye over his creatures. The word is related to the word meaning "five," for the five fingers of the hand.



SESSION 5 • HANDOUT 18

Selections from the Documents of Vatican II

From the Decree on the Church's Missionary Activity (*Ad Gentes Divinitus*)

Article 11. Just as Christ penetrated to people's hearts and by a truly human dialogue led them to the divine light, so too his disciples, profoundly pervaded by the Spirit of Christ, should know and converse with those among whom they live, that through sincere and patient dialogue they themselves might learn of the riches which a generous God has distributed among the nations. They must at the same time endeavor to illuminate these riches with the light of the gospel, set them free, and bring them once more under the dominion of God the saviour.

- *How does this principle apply to the reality of immigrant peoples in our midst today?*

From the Dogmatic Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*)

Article 37. Even in the liturgy the church does not wish to impose a rigid uniformity in matters which do not affect the faith or the well-being of the entire community. Rather does it cultivate and foster the qualities and talents of the various races and nations. Anything in people's way of life which is not indissolubly bound up with superstition and error the church studies with sympathy, and, if possible, preserves intact. It sometimes even admits such things into the liturgy itself, provided they harmonize with its true and authentic spirit.

- *What experience have you had of liturgies that incorporated the traditions of other cultures? What did you gain from those experiences?*

From the Declaration on the Relationship of the Church to Non-Christian Religions (*Nostra Aetate*)

Article 4. Even though the Jewish authorities and those who followed their lead pressed for the death of Christ (see Jn 19:6), neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed during his passion. It is true that the church is the new people of God, yet the Jews should not be spoken of as rejected or accursed as if this followed from holy scripture. Consequently, all must take care, lest in catechizing or in preaching the word of God, they teach anything which is not in accord with the truth of the Gospel message or the spirit of Christ.

Indeed, the church reproves every form of persecution against whomsoever it may be directed. Remembering, then, its common heritage with the Jews and moved not by any political consideration, but solely by the religious motivation of christian charity, it deploras all hatreds, persecutions, displays of anti-semitism levelled at any time or from any source against the Jews.

- *What is your response to the long history of anti-Semitism in the Church?*
- *Do you see similar examples of religious intolerance directed toward other religions today?*
- *How would you respond to someone who made an anti-Semitic remark?*

SESSION 5 • HANDOUT 19

Psalm 105 God's Faithfulness to Israel

ALL:

O give thanks to the LORD, call on his name,
make known his deeds among the peoples.
Sing to him, sing praises to him;
tell of all his wonderful works.
Glory in his holy name;
let the hearts of those who seek the LORD rejoice.
Seek the LORD and his strength;
seek his presence continually.
Remember the wonderful works he has done,
his miracles, and the judgments he has uttered,
O offspring of his servant Abraham,
children of Jacob, his chosen ones.

Reader 1:

He is the LORD our God;
his judgments are in all the earth.
He is mindful of his covenant for ever,
of the word that he commanded,
for a thousand generations,
the covenant that he made with Abraham,
his sworn promise to Isaac,
which he confirmed to Jacob as a statute,
to Israel as an everlasting covenant,
saying, 'To you I will give the land of Canaan
as your portion for an inheritance.'

Reader 2:

When they were few in number,
of little account, and strangers in it,
wandering from nation to nation,
from one kingdom to another people,
he allowed no one to oppress them;
he rebuked kings on their account,
saying, 'Do not touch my anointed ones;
do my prophets no harm.'

Reader 3:

When he summoned famine against the land,
and broke every staff of bread,
he had sent a man ahead of them,
Joseph, who was sold as a slave.
His feet were hurt with fetters,
his neck was put in a collar of iron;
until what he had said came to pass,
the word of the LORD kept testing him.
The king sent and released him;
the ruler of the peoples set him free.
He made him lord of his house,
and ruler of all his possessions,
to instruct his officials at his pleasure,
and to teach his elders wisdom.

SESSION 5 • HANDOUT 19

Reader 4:

Then Israel came to Egypt;
 Jacob lived as an alien in the land
 of Ham.
 And the LORD made his people very
 fruitful,
 and made them stronger than
 their foes,
 whose hearts he then turned to hate
 his people,
 to deal craftily with his servants.

Reader 5:

He sent his servant Moses,
 and Aaron whom he had chosen.
 They performed his signs among them,
 and miracles in the land of Ham.
 He sent darkness, and made the land
 dark;
 they rebelled against his words.
 He turned their waters into blood,
 and caused their fish to die.
 Their land swarmed with frogs,
 even in the chambers of their kings.
 He spoke, and there came swarms of
 flies,
 and gnats throughout their country.
 He gave them hail for rain,
 and lightning that flashed through
 their land.
 He struck their vines and fig trees,
 and shattered the trees of their
 country.

Reader 6:

He spoke, and the locusts came,
 and young locusts without number;
 they devoured all the vegetation in
 their land,
 and ate up the fruit of their ground.

He struck down all the firstborn in
 their land,
 the first issue of all their strength.

Reader 7:

Then he brought Israel out with
 silver and gold,
 and there was no one among their
 tribes who stumbled.
 Egypt was glad when they departed,
 for dread of them had fallen upon it.
 He spread a cloud for a covering,
 and fire to give light by night.
 They asked, and he brought quails,
 and gave them food from heaven
 in abundance.
 He opened the rock, and water
 gushed out;
 it flowed through the desert like a
 river.
 For he remembered his holy promise,
 and Abraham, his servant.

All:

So he brought his people out with joy,
 his chosen ones with singing.
 He gave them the lands of the nations,
 and they took possession of the
 wealth of the peoples,
 that they might keep his statutes
 and observe his laws.
 Praise the LORD!

*New Revised Standard Version,
 Catholic Edition*

SESSION 6 • HANDOUT 20

Conversation Log

WHAT I HEARD

WHAT I'D LIKE TO ASK

SESSION 6 • HANDOUT 20

Part 1: The Laity and Christian Marriage

What is the difference between understanding the Church as the Mystical Body of Christ and understanding the Church as the People of God? Do you think of the Church in both ways today, or as one or the other?

In what way do you participate in the Church as a lay member of the People of God?

How did the understanding of the purposes of Christian marriage shift as a result of the teachings of the Council?

Explain to the best of your ability the Church's teaching on birth control and the main reasons for this teaching. What have you observed to be the strongest objections to this teaching?

What is meant by the statement in the DVD that "We had one kind of Church before Humanae Vitae and another kind of Church after it?"

SESSION 6 • HANDOUT 20

Part 2: The Laity and Social Action

The San Egidio community began as a movement by students in Rome who were “looking for life.” Do you think this is true in every generation? What issues seem to inspire young people today?

Do you think it is important to have friendship and direct contact with those in extreme poverty? Why or why not?

Discuss the wisdom of this principle of Pope John XXIII: “Start the reconciliation process by focusing on what unites us rather than what divides us.” What are some more current conflict situations in which this principle has been or could be helpful?

SESSION 6 • HANDOUT 21

Selections from the Documents of Vatican II

From the Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*)

Article 16. Deep within their consciences men and women discover a law which they have not laid upon themselves and which they must obey. Its voice, ever calling them to love and to do what is good and to avoid evil, tells them inwardly at the right moment: do this, shun that. For they have in their hearts a law inscribed by God. Their dignity rests in observing this law, and by it they will be judged.⁹ Conscience is the most secret core and the sanctuary of the human person. There they are alone with God whose voice echoes in their depths.¹⁰ By conscience, in a wonderful way, that law is made known which is fulfilled in the love of God and of one's neighbor.¹¹

- *In your own words, what is your conscience?*

Also from *Gaudium et Spes*

Article 49. Married love is uniquely expressed and perfected by the exercise of the acts proper to marriage. Hence the acts in marriage by which the intimate and chaste union of the spouses takes place are noble and honorable; the truly human performance of these acts fosters the self-giving they signify and enriches the spouses in joy and gratitude.

Article 50. Marriage and married love are by nature ordered to the procreation and education of children. Indeed children are the supreme gift of marriage and greatly contribute

to the well-being of the parents themselves. . . . Without intending to underestimate the other ends of marriage, it must be said that true married love and the family life which flows from it have this end in view: that the spouses would cooperate generously with the love of the Creator and Savior, who through them will in due time increase and enrich his family.

- *According to this document, what does the Church see as the relationship between the two purposes of matrimony?*

From the Dogmatic Constitution on the Church (*Lumen Gentium*)

Article 35. The state of life that is sanctified by a special sacrament, namely, married and family life, has a special value in this prophetic office. Where the Christian religion pervades the whole structure of life, constantly and increasingly transforming it, there is both the practice and an outstanding school of the lay apostolate. In it the married partners have their own proper vocation: they must be witnesses of their faith and love of Christ to each another and to their children. The Christian family proclaims aloud both the virtues of the kingdom of God here and now and the hope of the blessed life hereafter. Hence, by example and by their testimony, they convict the world of sin and enlighten those who seek the truth.

- *How is the family like a small church community?*

Endnotes for all document quotations may be found at the end of this Guide.

SESSION 6 • HANDOUT 21

From the Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*)

Article 27. Coming to topics which are practical and of some urgency, the council lays stress on respect for the human person: everybody should look upon his or her neighbor (without any exception) as another self, bearing in mind especially their neighbor's life and the means needed for a dignified way of life,⁸ lest they follow the example of the rich man who ignored Lazarus, who was poor.⁹

Today, there is an inescapable duty to make ourselves the neighbor of every individual, without exception, and to take positive steps to help a neighbor whom we encounter, whether that neighbor be an elderly person abandoned by everyone, a foreign worker who suffers the injustice of being despised, a refugee, an illegitimate child wrongly suffering for a sin of which the child is innocent, or a starving

human being who awakens our conscience by calling to mind the words of Christ: "As you did it to one of the least of these my brothers or sisters, you did it to me" (Mt 25:40).

- *How have you exercised this obligation in your own life? When have you fallen short?*

SESSION 6 • HANDOUT 22

Come, Holy Spirit

Leader: Spirit of God, we gather to ask your help in knowing and responding to your will for us. Help us to listen to you within the depths of our conscience that we may always know your will for us. Amen.

Reader: A reading from Psalm 139. Our response will be:
Help me to do your will, O Lord.

O Lord, you have searched me and known me.
You know when I sit down and when I rise up;
you discern my thoughts from far away.
You search out my path and my lying down,
and are acquainted with all my ways.

Response: ***Help me to do your will, O Lord.***

For it was you who formed my inward parts;
you knit me together in my mother's womb.
I praise you, for I am fearfully and wonderfully made.
Wonderful are your works;
that I know very well.

Response: ***Help me to do your will, O Lord.***

Your eyes beheld my unformed substance.
In your book were written
all the days that were formed for me,
when none of them as yet existed.
How weighty to me are your thoughts, O God!
How vast is the sum of them!

Response: ***Help me to do your will, O Lord.***

Search me O God, and know my heart;
test me and know my thoughts.
See if there is any wicked way in me,
and lead me in the way everlasting.

Response: ***Help me to do your will, O Lord.***

Psalm 139: 1-3, 13-14, 16-17, 23-24

SESSION 6 • HANDOUT 22

Leader: Bow and pray silently for God's help in any areas you may be discerning in your life right now.

Leader: Let us pray to the Holy Spirit together:

Come Holy Spirit, enlighten our hearts. Fill us with the fire of your love. Help us to turn to you in times of need and to know the ways we should respond to the needs of others. We ask always to listen to your voice and to follow your promptings by our actions. We make our prayer in the name of Jesus Christ who, though fully human, always followed his Father's will. Amen.

SESSION 7 • HANDOUT 23

Conversation Log

WHAT I HEARD

WHAT I'D LIKE TO ASK

SESSION 7 • HANDOUT 23

Part 1: War and Peace

What do you remember or have you read about the pivotal events related to war and peace that occurred in the 1960s and 1970s?

The video suggests that the violence of the events that occurred during the Vatican II era hardened attitudes on either side of these world issues. Do you think this is true? To what extent do those attitudes continue today?

What evidence can you see that Pope John XXIII's vision of peace has had a transforming effect in the decades since the Council?

Pope John argued that, because of the finality and widespread destruction caused by a nuclear bomb, the "just war" theory no longer applies. As you reflect on this teaching and on later pronouncements of the Church on this subject, how do you respond to your nation's attitude toward nuclear war?

SESSION 7 • HANDOUT 23

Part 2: Civil Rights

One speaker in the DVD clip remarks that faith is not a formula but a matter of what you are willing to do. Reflect on this comment and discuss it with your table group.

Why do you think Catholics were slow to join forces with those fighting for civil rights?

How did Vatican II demand a change of heart regarding civil rights?

Vatican II helped people recognize that the Church exists for more than saving souls. What other works are Christians called to do?

SESSION 7 • HANDOUT 24

Selections from Gaudium et Spes

Part 1: War and Peace

From the Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*)

Article 78. Peace is more than the absence of war: it cannot be reduced to the maintenance of a balance of power between opposing forces nor does it arise out of despotic dominion, but it is appropriately called “the effect of righteousness” (Isaiah 32:17). It is the fruit of that right ordering of things with which the divine founder has invested human society and which must be brought about by humanity in its thirst for an ever more perfect reign of justice. But while the common good of humanity ultimately derives from the eternal law, it depends in the concrete upon circumstances which change with time; consequently, peace will never be achieved once and for all, but must be built up continually. Since, moreover, human nature is weak and wounded by sin, the achievement of peace requires a constant effort to control the passions and unceasing vigilance by lawful authority.

- *Do you have hope for peace in your lifetime? What is needed for the human family to live in peace?*

Part 2: Human Rights

Article 73. Linked with cultural, economic, and social progress there is a growing desire among many to assume greater responsibilities in the organization of political life. Many people are becoming more willing to ensure that the rights of minority groups in their country are safeguarded, without overlooking the duties of these minorities towards the political community; there is also an increase in tolerance for others who differ in opinion and religion; at the same time wider cooperation is taking place to enable all citizens, and not just a few privileged individuals, to exercise their rights effectively as persons.

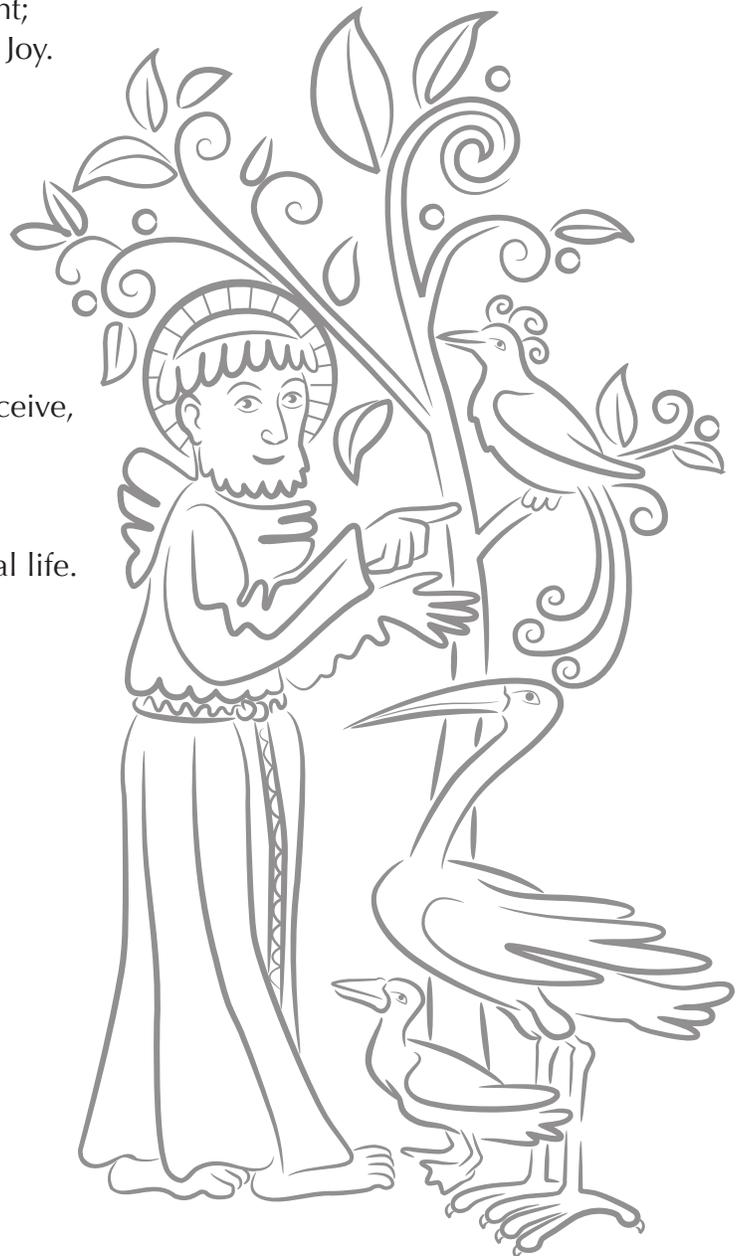
- *To what extent do you feel that this vision of the Council has been realized in the world? Whose civil rights still need protection today? Have we succeeded in protecting the rights of minority communities living within our majority society?*

SESSION 7 • HANDOUT 25

Prayer of Saint Francis

Lord make me an instrument of your peace.
Where there is hatred,
let me sow love;
where there is injury, pardon;
where there is error, truth;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
and where there is sadness, Joy.

O Divine Master grant that
I may not so much seek
to be consoled
as to console;
to be understood,
as to understand;
to be loved, as to love.
For it is in giving that we receive,
it is in pardoning
that we are pardoned,
and it is in dying
that we are born to eternal life.



SESSION 8 • HANDOUT 26

Conversation Log

WHAT I HEARD

WHAT I'D LIKE TO ASK

SESSION 8 • HANDOUT 26

Part 1: Poverty and Liberation Theology

Describe what these statements from the DVD clip mean to you: “Bishop Ruiz was remade by the people he served” and “Bishop Ruiz incarnated the spirit of Vatican II in the suffering and sorrows of the people.”

What is your understanding of liberation theology? In your view, how does it carry out or oppose the message of the Gospel?

What do you see as the most lasting contributions of the pontificate of Pope John Paul II?

How does your parish extend special care to the poor and to those on the margins of society?

SESSION 8 • HANDOUT 26

Closing Segment

How will Vatican II shape the Church for the next 500 years?

What do you find most exciting or alarming about the future of the Church?

To what extent is Vatican II a constant frame of reference in the life of your parish, your diocese, or the universal Church?

Final Question

Finish this sentence: If it weren't for Vatican II, I would...

SESSION 8 • HANDOUT 27

Selections from Church Documents

From the Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*)

Article 69. God destined the earth and all it contains for all people and nations so that all created things would be shared fairly by all humankind under the guidance of justice tempered by charity.⁸ No matter how property is structured in different countries, adapted to their lawful institutions according to various and changing circumstances, we must never lose sight of this universal destination of earthly goods. In their use of things people should regard the external goods they lawfully possess as not just their own but common to others as well, in the sense that they can benefit others as well as themselves.⁹ Therefore everyone has the right to possess a sufficient amount of the earth's goods for themselves and their family. This has been the opinion of the Fathers and Doctors of the church, who taught that people are bound to come to the aid of the poor and to do so not merely out of their superfluous goods.¹⁰

- *How far are you willing to go to serve the needs of the poor?*

From Medellín Conference of Latin American Bishops: Poverty of the Church document (1968)

Article 4c. Poverty as a commitment, through which one assumes voluntarily and lovingly the conditions of the needy of this world in order to bear witness to the evil which it represents and to spiritual liberty in the face of material goods, follows the example of Christ who took to himself all the consequences of men's sinful condition and who "being rich became poor" (2 Cor 8:9) in order to redeem us.

5. In this context a poor church:

- Denounces the unjust lack of this world's goods and the sin that begets it;
- Preaches and lives in spiritual poverty, as an attitude of spiritual childhood and openness to the Lord;
- Is herself bound to material poverty. The poverty of the church is, in effect, a constant factor in the history of salvation.

- *Describe what the worldwide Church would look like if it embraced this teaching of the Latin American bishops.*

SESSION 8 • HANDOUT 28

Glory to God

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
 have mercy on us;
you take away the sins of the world,
 receive our prayer;
you are seated at the right hand of the Father,
 have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

Roman Missal, Third Edition

VATICAN II: A SHORT ANNOTATED BIBLIOGRAPHY

The Documents

Abbott, Walter, SJ, ed. *Documents of Vatican II*. New York: Crossroad Publishing, 1989. [The America Press, © 1966]. This early translation into English of the documents of Vatican II contains commentaries and notes by Catholic, Protestant, and Orthodox authorities. The commentaries are excellent and the edition contains exhaustive footnotes.

Flannery, Austin, OP, ed. *Vatican Council II: Constitutions, Decrees, Declarations*. Dublin: Dominican Press, 1996. This widely-used text is a revised translation of the sixteen documents of Vatican II with inclusive language.

Huebsch, Bill. *Vatican II in Plain English*. Notre Dame: Ave Maria Press, 1996. This three-volume set contains versions of the sixteen documents of Vatican II in an accessible “plain English” style. It also contains background information by a lifelong student of Vatican II.

General Works on the Council

Bokenkotter, Thomas. *A Concise History of the Catholic Church*. New York: Doubleday (Image Books), 1990. This book is an excellent, objective, and readable post-conciliar history of the Church. It has an excellent index.

Gaillardetz, Richard, and Cathy Clifford. *Keys to the Council: Unlocking the Teaching of Vatican II*. Collegeville: Liturgical Press, 2012. This is a well-written and easy-to-read treatment of how the Council affected the day-to-day life of the Church. This book treats

twenty major themes of the Council, giving their provenance and pastoral implications.

O’Malley, John W. *What Happened at Vatican II*. Cambridge, MA: The Belknap Press of Harvard University Press, 2008. An excellent treatment of the dynamics and theology of the Council.

Rynne, Xavier. *Vatican Council II*. New York: Farrar, Straus and Giroux, 1968, 1996. Redemptorist Father Francis X. Murphy wrote under the pen name Xavier Rynne, posting articles to *The New Yorker* magazine for a column entitled “Letters from Vatican City” throughout the Council. This later book is a detailed account of the proceedings of the Council itself and is still the best for accuracy, style, and astute observation.

Sullivan, Maureen, OP. *101 Questions and Answers about Vatican II*. Mahwah, NJ: Paulist Press, 2003. An easy-to-read guide to what happened at the Council, ideal for anyone wanting a good summary.

For Reference

Alberigo, Giuseppe and Joseph Komonchak, eds. *History of Vatican II*, Vols. 1-5. Maryknoll, NY: Orbis Books, 1995, 1997, 2000, 2003, and 2006. The first major and exhaustive history of the Council. It can be difficult to read, but is essential to anyone who wants to fully understand the provenance of the various documents and conciliar activities.

VATICAN II: ENDNOTES

SESSIONS 1 AND 2: No Endnotes

SESSION 3

From the Decree on Ecumenism (*Unitatis Redintegratio*)

Article 1

1. See 1 Cor 1:13.

SESSION 4

From the Declaration on Religious Liberty (*Dignitatis Humanae*)

Article 2

2. See John XXIII, Encyclical *Pacem in Terris*, 11 April 1963: AAS 55 (1963), p. 279; *ibid.*, p. 265; Pius XII, Radio Message, 24 Dec. 1944: AAS 37 (1945), 14.

SESSION 5: No Endnotes

SESSION 6

From the Dogmatic Constitution on the Church in the Modern World (*Gaudium et Spes*)

Article 16

9. See Rom 2:14-16.

10. See Pius XII, radio message on rightly forming the christian conscience in youth, 23 March 1952: AAS 44 (1952), p. 271.

11. See Mt 22:37-40; Gal 5:14.

Article 27

8. See Mt 24:13; 13:24-30 and 36-43.

9. See 2 Cor 6:10

SESSION 7: No Endnotes

SESSION 8

From the Dogmatic Constitution on the Church in the Modern World (*Gaudium et Spes*)

Article 69

8. See Pius II, Encyclical *Sertum Laetitiae*, AAS 31 (1939), p. 642; John XXIII, Consistorial Allocution: AAS 52 (1960), pp. 5-11; John XXIII, Encyclical *Mater et Magistra*: AAS 53 (1961), p. 411.

9. See St Thomas Aquinas, *Summa Theologiae*, II-II, q. 32, a. 5 a. 2; *ibid.*, q. 66, a.2, see the explanation in Leo XIII Encyclical *Rerum Novarum*: AAS 23 (1890-1891), p. 651; see also Pius XII, Allocution, 1 June 1941: AAS 33 (1941), p. 199; Pius XII, Christmas Message, 1954: AAS 47 (1955), p.27.

10. See St. Basil, *Hom. in illud Lucae "Destruam horrea mea,"* n. 2 (PG 31, 263); *Lactantius, Divinarum Institutionum*, bk. V. on justice: PL 6, 565 B; St. Augustine, *In Ioann.* Ev. tr. 50, n. 6: (PL 35, 1760); St. Augustine, *Enarratio* in Ps. CXLVII, 12: (PL 37, 192); St. Gregory the Great, *Homiliae in Ev., hom* 20: PL 76 1165; St Gregory the Great, *Regulae Pastoralis liber*, part III, c. 21: PL 77, 87; St. Bonaventure, *In 111 Sent.*, d. 33, dub. 1 (ed. Quacracchi, III, 728); St. Bonaventure, *In IV Sent.*, d. 15, p. 11, a. 2 q. 1 (ed. cit. IV, 371b) q. de superfluo (ms. Assisi, Bibl, commun. 186, ff. 112a-113a); St. Albert the Great, *In 111 Sent.*, d. 33, a. 3, sol. 1 (ed. Borgnet XXVIII, 611); St Albert the Great, *In IV Sent.* d. 15, a. 16 (ed. cit. XXIX, 494-497). As for the determination of what is superfluous today see John XXIII, Radio-Television message of 11 Sept. 1962; AAS 54 (1962), p. 682: "It is the duty of everyone, the compelling duty of Christians, to calculate what is superfluous by the measure of the needs of others and to see to it that the administration and distribution of created goods be utilized for the advantage of all."