

Our Lady of Victory

## Why Vatican II?

Rev. Gavin N. Vaverek, JCL  
January 18, 2023

- I. Introduction
  - A. Opening prayer: Council of Jerusalem, Acts 15
  - B. 2022 was the 60<sup>th</sup> Anniversary of the Council (30<sup>th</sup> of CCC)
  - C. Experience of Vatican II
  - D. 1968 a cultural tsunami hit Western civilization
- II. Providence – What happens in building the Kingdom is not God’s fault.
  - A. God creates and sustains everyone and everything, visible and invisible.
  - B. What is God’s will for creation?
  - C. God does not manage the material world. He entrusted the care of it to Adam and Eve.
  - D. Romans 8:28 – ALL things work to the good for those who love God...
  - E. God’s will is that we love, and we can love no matter what happens.
- III. Why Vatican II?
  - A. Completing Vatican I (why Vatican I?)
  - B. St. JP II - From this point of view we can affirm that *the Second Vatican Council was a providential event, whereby the Church began the more immediate preparation for the Jubilee of the Second Millennium. It was a Council similar to earlier ones, yet very different; it was a Council focused on the mystery of Christ and his Church and at the same time open to the world.* This openness was an evangelical response to recent changes in the world, including the profoundly disturbing experiences of the Twentieth Century, a century scarred by the First and Second World Wars, by the experience of concentration camps and by horrendous massacres. All these events demonstrate most vividly that the world needs purification; it needs to be converted. (*Tertio Millennio Adveniente*, 18)
  - C. The participants all had their perspectives, desires, weaknesses...but they also had the Holy Spirit at work.
- IV. Where was the world in 1962?
  - A. Post WWII – Baby Boom and industrial/economic boom
  - B. Cold war and nuclear threat since 1949
  - C. Jack Kennedy President - “Camelot” (Jan '61-Nov '63)
  - D. Space Race (Spudnik Oct 1957; May '61 – We will put a man on the moon)
  - E. Cold War (Cuban Missile Crisis - Oct 62)

F. Civil Rights Movement in USA (Joan Baez's 1962 recording of Kumbaya)

V. Where was the Church in 1962

A. The 1900s (call for Reform in Head and Body, Return to the Sources, Liturgical Movement,, Pope St. Pius X 'reestablish all things in Christ')

B. Pope John XXIII – Jan 1959 announced Vatican II

C. Status of the Church in United States

D. The Mass? 1962 Missal.

E. October 11, 1962 – Pope John XXIII opened the Council (about 2500 bishops)

F. Devotions and Piety?

G. Catechetically where was the Church? (Baltimore Catechism 1865-late 1960s)

H. Theologically where was the Church?

VI. What happened after '62?

A. June 3, 1963 Pope John XXIII died.

B. June 21, 1963 Pope Paul VI elected

C. September 1963 Second session of Vatican II began and first documents approved.

D. November 1963 JFK Assassinated

E. Mar 7, 1965 New order of the Mass

F. Dec 8 1965 closing final (fourth) session of the Council

VII. What happened after the Council closed?

A. Summer 1967 Race Riots in many places in USA

B. April 4, 1968 MLK Assassinated

C. June 6, 1968 RFK Assassinated

D. July 25, 1968 Humanae Vitae

E. April 3, 1969 Pope Paul VI promulgates the 'new Mass' effective Advent 1969

F. July 20, 1969 Man on the Moon

G. 1970 Missal (in Latin, but priests no longer obligated to use Latin in any part of the Mass)

H. May 4, 1970 Kent State shootings

I. 1979 New Vulgate translation of the scripture.

J. 1983 New Code of Canon Law

K. 1992 Catechism of the Catholic Church

L. 2000 Third typical edition of the Missal in Latin

VIII. What's the big deal about an Ecumenical Council?

A. Councils formally begin Nicaea I, 325

- i. Gathered to address division over is Jesus true man or true God?
- ii. 318 bishops – summoned by the Emperor Constantine
- iii. Son “Consubstantial” with the Father

B. Council of Jerusalem, Acts 15

- i. Gathered to address role of Jewish law in Christian life
- ii. The Spirit has come to the Gentile as to the Jew, place no greater burden then necessary

C. 19<sup>th</sup> Council – Trent, 1545-1563

- i. Gathered to address Protestant Reformation
- ii. 215 bishops at final session
- iii. Clarified and defended traditional Christian teachings and practices
- iv. Pope St Pius V – Catechism, 1566

D. 20<sup>th</sup> Council – Vatican I, 1869-1870

- i. (667 Bishops at final session)
- ii. Respond to the rising influence of [rationalism](#), [anarchism](#), [communism](#), [socialism](#), [liberalism](#), [materialism](#), [modernism](#), [naturalism](#), [pantheism](#), and [secularism](#).<sup>1</sup>
- iii. Beginning to consider document on the Church, reached agreement on Papal infallibility and while recessed, war broke out. (Council formally closed 1960)

E. 21<sup>st</sup> Council – Vatican II, 1962-65

- i. 2000-2500 bishops
- ii. Pope JPII - The Second Vatican Council is often considered as the beginning of a new era in the life of the Church. This is true, but at the same time it is difficult to overlook the fact that *the Council drew much from the experiences and reflections of the immediate past*, especially from the intellectual legacy left by Pius XII. In the history of the Church, the "old" and the "new" are always closely interwoven. The "new" grows out of the "old", and the "old" finds a fuller expression in the "new". Thus it was for the Second Vatican Council and for the activity of the Popes connected with the Council, starting with John XXIII, continuing with Paul VI and John Paul I, up to the present Pope. (TMA 19)
- iii. This sacred Council has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. (*Sacrosanctum Concilium* #1)

IX. Changes in the life of the Church

A. Mass

B. Devotion and Piety

C. Catechesis

## D. Theology

## X. The Conciliar Documents

### A. Constitutions

- ### B. Decrees

- ### C. Declarations

- ## XI. Conclusion

- ### Reading Assignment:

Rémi Brague: Ratzinger's 'Progressivism' During Vatican II Was Really an Effort to Return to the Sources of the Faith | National Catholic Register (ncregister.com) (Google Brague Ratzinger Vatican II)

Providence: CCC [314](#) We firmly believe that God is master of the world and of its history. But the ways of his providence are often unknown to us. Only at the end, when our partial knowledge ceases, when we see God "face to face",<sup>184</sup> will we fully know the ways by which - even through the dramas of evil and sin - God has guided his creation to that definitive sabbath rest<sup>185</sup> for which he created heaven and earth.

## **Why Vatican II?**

- 1) How would you characterize Vatican II?
  
  
  
  
  
  
  
  
  
  
- 2) If you remember Vatican II, how did it seem when it happened? If you don't what is your perception of Vatican II?
  
  
  
  
  
  
  
  
  
  
- 3) What do you think is the most important change from Vatican II?
  
  
  
  
  
  
  
  
  
  
- 4) How many of the Vatican II Documents are you familiar with?
  
  
  
  
  
  
  
  
  
  
- 5) Prior to the Council was the Mass the same all around the world?