



Catholic Truth League

27 January 2017

Induite vos arma Dei

Ineffable Creator, who from the treasures of your wisdom, have established three hierarchies of angels, have arrayed them in marvelous order above the fiery Heavens, and have marshaled the regions of the universe with such artful skill, You are proclaimed the True Font of Light and Wisdom, and the primal origin raised high beyond all things.

Pour forth a ray of your brightness into the darkened places of my mind; disperse from my soul the twofold darkness into which I was born: sin and ignorance. You make eloquent the tongues of infants. Refine my speech, and pour forth upon my lips the goodness of your blessings. Grant to me keenness of mind, capacity to remember, skill in learning, subtlety to interpret and eloquence in speech.

May you guide the beginning of my work, direct its progress, and bring it to completion. You who are True God and True Man, who live and reign world without end. Amen.
(St. Thomas Aquinas)

Our Lady of Fatima, Pray for Us!

Announcements

Upcoming Meetings

Feb 3: What are souls? - room 24

Feb 10: Theology of the Body - room 24

Feb 17: What is virtue/what is truth?

All meetings are 7-8:30 pm in room 3 unless otherwise noted. Schedule subject to change.

Please begin considering whether you would like to be an officer next year. If you are interested and willing, we especially need a secretary for the remainder of the semester.



General Information

President: David Schena

Vice President: Mick Krane

Secretary/Webmaster: Christine Mintert

Treasurer: John Redding

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This Week in CTL

Topic: Vatican II

Subtopics

1. Brief history
2. What were the goals of Vatican II?
3. Vatican II and the Liturgy
4. Controversies: Traditionalism vs. Modernism
5. "Spirit of Vatican II"

Brief History - Background

The First Vatican Council was called December 8, 1869. No major church councils had convened since the Council of Trent (1545-63), but many major developments had occurred such as the Industrial Revolution, the Enlightenment and Darwin's writings on evolution.

Main points from Vatican I:

- God is personal and man comes to know him through reason and revelation
- Faith is a supernatural virtue, complementary and never contradictory to reason
- Primacy of papal jurisdiction and papal infallibility

The council never reconvened after the Franco-Prussian War, the capture of France by Prussia and the annexation of Rome by the Kingdom of Italy.

Ninety years later, the Second Vatican Council was convened by Pope John XXIII on January 25, 1959, less than three months after his election.

Goals of Vatican II

The main goals of Vatican II were to discuss ecumenism and Church culture.

- "Open the windows of the Church and let in some fresh air"

This Week in CTL (continued)

The perception of the Church at this time was that the Church was attempting to live in a cultural style that was totally out of sync with modern populations. Therefore, a divide existed between the two that made conversions more difficult and harder to maintain.

Vatican II was not called to discuss doctrinal issues. Its focus was primarily on “softer” topics, like pastoralism.

Vatican II and the Liturgy

The laity’s role in the liturgy is one highly visible change resulting from Vatican II. Before the council, the role of the laity tended to be more passive and the emphasis was on the role of the priest.

- The priest is the essential participant - without him the consecration cannot happen.
- The layman’s role was to complete the sign of Christ as Head and members.
- Since the active role was fulfilled by servers, the congregation’s participation was primarily devotional (i.e. private prayer) rather than liturgical (giving the responses, following along with the prayers, etc.)

Vatican II aimed to rectify this and ensure that the laity were participating in a liturgical sense.

Controversies: Traditionalism vs. Modernism

Traditionalism is marked by the belief that the teachings of Vatican II, though not without authority (though some argue that the council did not have infallible authority), have been widely and grossly misinterpreted and cherry-picked by secular-leaning clergy and laity.

- Often a distinction is made between Vatican II as a “pastoral” council as opposed to a “doctrinal” council like Trent, and therefore its teachings are not binding as doctrine.
 - One argument against this is that no such distinction exists. When John XXIII called the council pastoral, he was referring to his approach, not naming a new class of council.

“The Spirit of Vatican II”

A common trope in the modern Church, the “Spirit of Vatican II” refers to the zealous adoption of secular, Protestant and generally unorthodox practices, especially in the liturgy, which were not promoted by the documents but viewed to be in line with the pastoral “spirit” of the council.

According to Pope Benedict XVI, the correct view of the Council is that which interprets it “within the context of tradition, not as a rupture with tradition”, and the false view is that which “only accepted as authentic the ‘spirit’ or progressive *thrust* of the documents and so rejected any elements of the older tradition found in the texts, which were regarded as compromises and so not binding”.

Changes/Effects of Vatican II

- Liturgical changes
 - Novus Ordo
 - *versus populum*
 - widespread vernacular, excluding Latin
 - altar girls and EMHCs
 - communion in hand
 - use of modern worship music rather than hymns or chant
- Attitude/language regarding religious freedom
- Role of the laity
- Ecumenical changes
 - increased focus on relations with other faiths
 - invitation of non-Catholic clergy to councils as observers
 - papal apologies for Galileo and Inquisition
- Role of Scripture
- Aesthetic changes
 - veiling/headcovering for women
 - papal tiara
 - Church renovations

Resources and Further Reading

All documents of the Second Vatican Council are available at www.vatican.va

Pope Benedict XVI (22 December 2005), Christmas Address to the Roman Curia.

James Hitchcock (16 July 2009), “Off the Rails - Was Vatican II Hijacked?” - essay on the misinterpretations and repercussions of Vatican II in the context of the revolutions of the 1960s