

VATICAN II:
AN ANCIENT CHURCH
ENTERS THE POSTMODERN
WORLD



Historical context of the evolving Church

■ Vatican I (1869–70)

==Convened by Pope Pius IX;

==Decrees on Faith and Reason, and the

==Infallibility of the Pope in Matters of Faith and Morals

==800 bishops in attendance, all European

- **Rerum Novarum: 1891**
==Pope Leo XII's revolutionary encyclical on justice in the workplace and in commerce

- **Providentissimus Deus: 1898**
==Leo XIII's lifting of ban on translating of scripture.

- **Acerbo Nimis: 1905**

==Pius X's Instruction on music in the liturgy and directives for teaching religion to children in public schools, and adults.

==Establishes Biblical Institute

==Refuses to bless troops going to war

- **Maximus Illud: 1915**
==Benedict XV defines nature of clergy

■ **Pius XI: (1922-39)**

==Encyclicals on Education, Marriage, Priesthood, use of the Missal

■ **Quadragesimo Anno (1931)**

==John XXIII in Mater et Magistra (1961) and Pacem in Terris, 1965;

==Paul VI in Populorum Progressio (1967);

==John Paul II in Laborem Exercens (1981), Sollicitudo Rei Socialis (1987), and Centessimus Annus (1991)

■ **Pius XII (1939-58)**

==Divino Affante Spiritu directs study of scripture in original languages.

==Divine Word is revealed through the human word.

== Mystici Corpus Christi views Church as Body of Christ

==Mediator Dei shows Christ as Mediator for the world

==”We no longer need to bring the people to the Mass, we must bring the Mass to the people.”

==”The people offer the Mass through the hands of the Priest.”

==“Laity shares in the Priesthood of Christ”

Second Vatican Council (1962-65)

==Blessed John XXIII (1958-63)

“Open the windows to let some fresh air in.”

==2000 bishops, from all countries, indigenous church

Paul VI (1963-78)--John Paul I (1978)

John Paul II (1978—) ---Benedict XVI

■ **Constitution on Sacred Liturgy (Sacrosanctum Concilium) 12/4/1963**

■ **Decree on Means of Social Communication (Inter Mirifica) 12/4/1963**

■ **Dogmatic Constitution on the Church (Lumen Gentium) 12/4/1963**

■ **Decree on the Churches of the Eastern Rite (Orientalium Ecclesiarum) 11/21/1964**

■ **Decree on Ecumenism (Unitatis Redintegratio) 11/21/1965**

■ **Decree on the Pastoral Office of Bishops (Christus Dominus) 10/28/1965**

■ **Decree on Renewal of Religious Life
(Perfectae Caritatis) 10/28/1965**

■ **Decree on Priestly Training (Optatum Totius)
10/28/1965**

■ **Declaration on Christian Education
(Gravissimum Educationis) 10/28/1965**

■ **Declaration on the Relation to Non-Christian
Religions (Nostra Aetate) 10/28/1965**

■ **Dogmatic Constitution on Divine Revelation
(Dei Verbum) 11/18/1965**

■ **Decree on Apostolate of Laity (Apostolicam
Actuositatem) 11/18/1965**

- **Declaration on Religious Freedom (Dignitatis Humanae) 12/7/1965**
- **Decree on Mission Activity of the Church (Ad Gentes Divinus), 12/7/1965**
- **Decree on Ministry of Priests (Presbyterorum Ordinis) 12/7/1965**
- **Pastoral Constitution on the Church in the Modern World (Gaudium et Spes) 12/7/1965**

■ Lumen Gentium

**1 The Mystery of the Church:
The Church is the Mystery of Jesus
Christ, extended in space and time, and
communicated to people**

2 The People of God:

All form the Body of Christ

**“It has pleased God to save us and make us
holy not merely as individuals, without mutual
bonds, but by forming us into a single people.”
(Also quoted in Gaudiam et Spes and Ad
Gentes Divinus.)**

3 Bishops as the Vicar of Christ

4 Priesthood of the Laity

5 Universal call to holiness

6 The Role of Religious Life

7 The Pilgrim Church

8 The Blessed Mother

Gaudium et Spes

“THE JOYS AND THE HOPES, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds.”

THE CHURCH AND MAN'S CALLING

1 The dignity of the Human Person

2 The community of Mankind

3 Human activity in the World

4 The role of the Church in the Modern World

Sacrosanctum Concilium, “The Constitution on the Sacred Liturgy”

“The Purpose of liturgy is to infuse the vitality of God into the lives of the faithful, and nurtured by that sustenance, for the faithful to in turn feed the hungry of the world with the food of God’s love, the Mystery of Christ and the real nature of the Church.”

“Baptism unites all the faithful in the offering of prayer and praise.”

“The faithful are no longer observers, assistants in the Liturgy--as fellow Baptized, we are co-presiders in the sacrifice. ”

Liturgy is the crucible in which we, as a species, as a people, as a family, as individuals, integrate the worlds of flesh and spirit.

Liturgy is inherently
an invasive, dangerous,
powerful, sensual,
gutsy, and passionate
thing.

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- **In liturgy we don't make ourselves more spiritual... We allow the omnipresent spirit to embrace us, envelop us, remind us of our inherent Godliness, and call us to our fullest humanness.**

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■ **Liturgy assumes a resonance that need not be restored, but, rather, merely reawakened and accessed.**

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A Force identified with the very pulsing of their own heartbeat. A Force that wells within our spirits, excites our imaginations, and begs for expression.

Sensual?

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- **In liturgy, through the simple vehicle of the senses, we are called to reconciliation, integration of our fully human, fully divine natures.**
- **Saturated colors and textures of the environment, the seasonal intricacies of the Liturgical Calendar, the music, the art, the sounds, smells, tastes.**

Passionate?

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■ **“There is no greater love than to lay down your life for a friend.”**

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- **Passion= Latin “Patire,” to suffer.**
- **Not just about the blood, the quintessential gift of communion with another.**
- **The sweat and the tears, the daily sacrifices, difficult decisions, courageous stands we make on behalf of the Gospel we read, hear and pray as a family at liturgy.**

VERSES

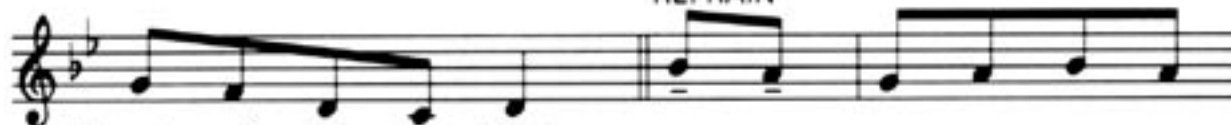


1. God, be - yond our dreams, you have stirred in us a
2. God, be - yond all names, you have made us in your
3. God, be - yond all words, all cre - a - tion tells your
4. God, be - yond all time, you are la - bor - ing with-
5. God of ten - der care, you have cra - dled us in



1. mem - 'ry; you have placed your pow'r - ful spir - it in the
2. im - age; we are like you, we re - flect you; we are
3. sto - ry; you have shak - en with our laugh - ter, you have
4. in us; we are mov - ing, we are chang - ing in your
5. good-ness, you have moth-ered us in whole-ness, you have

REFRAIN



- | | | |
|--|---|--------------------------|
| <ol style="list-style-type: none"> 1. hearts of hu - man-kind. 2. wom - an, we are man. 3. trem - bled with our tears. 4. spir - it ev - er new. 5. loved us in - to birth. | } | All a - round us we have |
|--|---|--------------------------|



known you, all cre - a - tion lives to hold you. In our



liv - ing and our dy - ing we are bring - ing you to birth.

Living passionately,
sensually, dangerously,
invasively...

Would the God of
Creation have it any
other way?

Why have music anyway? Why do we sing?"

Beyond the artistic to the archetypal.

Beyond the grandeur of cathedrals.

Gathered together to acknowledge the experience of the divine, the transcendent, the other-wordly.

A power to which they knew we are connected

The very pulsing of their own heartbeat. A Force that welled within their spirits, excited their imaginations, and begged for physical expression.

Fears, questions, imaginings

Imitated, reflected, the pounding of their hearts with percussive instruments.

Instinctively, they added their breath to echo the choirs of birds and animals around them.

Mystery was not so uniquely individual after all

Expressing this simple and elemental mystery of, and connection to, the ineffable, the numinous, the Transcendent.

1500 years into the formalized Jewish tradition of ritual music, was not merely an intellectual and cultural assent to some theological concept.

From the caves of Lascaux, the countryside of Jerusalem, the Cathedrals of Cologne, the primal cry to the Transcendent has been, and remains, as strident as ever.

The framers of the reforms of the Second Vatican Council knew that simple, humble, truth as well.

Lumen Gentium, “The Church in the Modern World,”

A dramatic revisioning of how humanity fits into the scheme of Creation that its insights clearly impact both the philosophy and practicality of a parish music program.

--The earth, the human condition, are, as reflections of God’s unbounded love and limitless imagination, inherently, and unavoidably GOOD.

---All Creation is inextricably connected to the Creator.

---There is in all Creation an inherent sacramentality.

---The entire people of God, not merely the ordained, are called to priesthood in Christ.

How do we vision God?

How we pray and worship?

Fear?

Loving awe?

Up There?

Present in our very midst?

Liturgy is not about the creation of a connection with God.

**Surrendering to God's connection with us--
remind us of our inherent Godliness, and call
us to our fullest humanness.**

**3000-year history of favoring of the dualistic
platform of spirit vs. flesh.**

**Catholic imagination has always held the
primacy of the Incarnation**

“ We need prayer and the intervention of the church to restore unity with God.”

An inherent, not earned, divine familiarity,

Through the simple vehicle of the senses, we are called to reconciliation, integration of our fully human, fully divine natures.

Universal call to holiness.

Full, active and conscious participation as co-ministers.

“The principal choir of the liturgy is the body of faithful assembled in the pews.”

Music as prayer, as the dynamic interchange and communication between the people of God and our loving Creator, and as ministry by, with and for the assembly.

The choirs and cantors see their role not primarily as providers of the prayer of the people, but as facilitators of the prayer of the people.

Music in Catholic Worship

“ People in love make signs of love, not only to express their love but also to deepen it. Love never expressed, dies.”

“Christians’ faith in Christ and in each other, must be expressed in the signs and symbols of celebration, or it will die”

“... Good celebrations foster and nourish faith. Poor celebrations weaken and destroy faith.”

Honest and joyful celebration is key to effective and authentic liturgy.

Repertoire and stylistic decisions will be made with three criteria that will allow the assembly to express their faith

- the musical judgment,**
- the liturgical judgment,**
- the pastoral judgment**

ALL ARE WELCOME

Marty Haugen



1. Let us build a house where love can dwell And
 2. Let us build a house where proph - ets speak, And
 3. Let us build a house where love is found In
 4. Let us build a house where hands will reach Be -
 5. Let us build a house where all are named, Their



1. all can safe - ly live, A place where saints and
 2. words are strong and true, Where all God's chil - dren
 3. wa - ter, wine and wheat: A ban - quet hall on
 4. yond the wood and stone To heal and strength - en,
 5. songs and vi - sions heard And loved and trea - sured,



1. chil - dren tell How hearts learn to for - give. Built of
 2. dare to seek To dream God's reign a - new. Here the
 3. ho - ly ground, Where peace and jus - tice meet. Here the
 4. serve and teach, And live the Word they've known. Here the
 5. taught and claimed As words with - in the Word. Built of



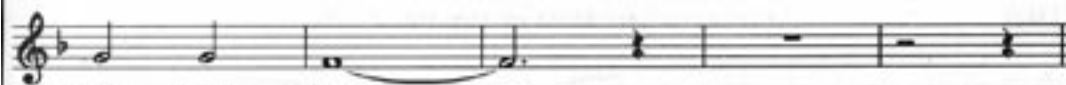
1. hopes and dreams and vi - sions, Rock of faith and vault of
 2. cross shall stand as wit - ness And as sym - bol of God's
 3. love of God, through Je - sus, is re - vealed in time and
 4. out - cast and the strang - er Bear the im - age of God's
 5. tears and cries and laugh - ter, Prayers of faith and songs of



1. grace; Here the love of Christ shall end di - vi - sions:
 2. grace; Here as one we claim the faith of Je - sus:
 3. space; As we share in Christ the feast that frees us:
 4. face; Let us bring an end to fear and dan - ger:
 5. grace, Let this house pro - claim from floor to raf - ter:



1-5. All are wel - come, all are wel - come, all are wel - come



1-5. in this place.

Text: 95 86 87 10 with refrain. Music: TWO OAKS.

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Glo - ry! — Glo - ry to God! Glo - ry —
 in the high - est! Glo - ry! — Glo - ry to God!
 Glo - ry to God Most High! — Glo - ry to God Most High!

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A - gua de vi - da, — san - to re - cuer - do;
 Wa - ter of life, — ho - ly re - mind - er;
 u - ne y re - nue - va — al cuer - po de Cris - to. —
 touch - ing, re - new - ing — the bod - y of Christ. —
 al cuer - po de Cris - to. —
 the bod - y of Christ. —

Text and music: *Misa del Pueblo Itinerante*, © 1994, Jaime Cortez. Published by OCP Publications. All rights reserved.



1. Lord of all hope - ful - ness, Lord of all joy,
2. Lord of all ea - ger - ness, Lord of all faith,
3. Lord of all kind - li - ness, Lord of all grace,
4. Lord of all gen - tle - ness, Lord of all calm,



Whose trust, e - ver child - like, no cares can de - stroy,
Whose stronghands were skilled at the plane and the lathe,
Your hands swift to wel - come, your arms to em - brace,
Whose voice is con - tent - ment, whose pres - ence is balm,



Be there at our wak - ing, and give us, we pray,
Be there at our la - bors, and give us, we pray,
Be there at our hom - ing, and give us, we pray,
Be there at our sleep - ing, and give us, we pray,



Your bliss in our hearts, Lord, at the break of the day.
Your strength in our hearts, Lord, at the noon of the day.
Your love in our hearts, Lord, at the eve of the day.
Your peace in our hearts, Lord, at the end of the day.

The Summons



1. Will you come and fol - low me If I but
 2. Will you leave your - self be - hind If I but
 3. Will you let the blind - ed see If I but
 4. Will you love the 'you' you hide If I but
 5. Lord, your sum - mons ech - oes true When you but



call your name? Will you go where you don't
 call your name? Will you care for cruel and
 call your name? Will you set the pris - 'ners
 call your name? Will you quell the fear in -
 call my name. Let me turn and fol - low



know And nev - er be the same? Will you
 kind And nev - er be the same? Will you
 free And nev - er be the same? Will you
 side And nev - er be the same? Will you
 you And nev - er be the same. In your



let my love be shown, Will you let my
 risk the hos - tile stare Should your life at -
 kiss the lep - er clean, And do such as
 use the faith you've found To re - shape the
 com - pa - ny I'll go Where your love and

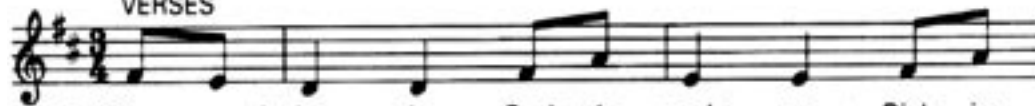


name be known, Will you let my life be
 tract or scare? Will you let me an - swer
 this un - seen, And ad - mit to what I
 world a - round, Through my sight and touch and
 foot - steps show. Thus I'll move and live and



grown In you and you in me?
 pray'r In you and you in me?
 mean In you and you in me?
 sound In you and you in me?
 grow In you and you in me.

VERSES



1. Sum - moned by the God who made us Rich in
2. Ra - diant ris - en from the wa - ter; Robed in
3. Trust the good - ness of cre - a - tion; Trust the
4. Bring the hopes of ev - 'ry na - tion; Bring the
5. Draw to - geth - er at one ta - ble All the



1. our di - ver - si - ty, Gath - ered in the name of
2. ho - li - ness and light, Male and fe - male in God's
3. Spir - it strong with - in. Dare to dream the vi - sion
4. art of ev - 'ry race. Weave a song of peace and
5. hu - man fam - i - ly; Shape a cir - cle ev - er

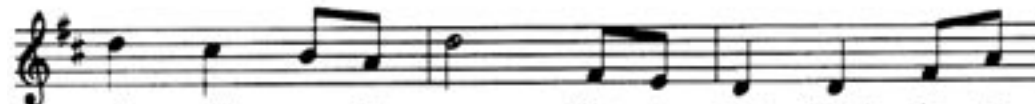


1. Je - sus, Rich - er still in u - ni - ty:
2. im - age, Male and fe - male, God's de - light:
3. prom - ised Sprung from seed of what has been.
4. jus - tice; Let it sound through time and space.
5. wid - er And a peo - ple ev - er free.

REFRAIN



Let us __ bring the gifts that dif - fer And, in __



splen - did, var - ied ways, Sing a new church in - to



be - ing, One in faith and love and praise.