


St. Therese Catholic Church


Church History
Fr. Leonard Andrie

May 31, 2022

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 **St. Therese Parish**

Epic: Timeline Bookmark (12 Periods – Color Coded)

WEAK LEADERS & SCHISM Black: Dark Time of the Church	PROTESTORS & DEFENDERS Oranges: William of Orange	THE CATHOLIC REFORMATION Gold: Holy Saints Reform the Church	REVOLUTIONS & MODERNISM Grays: Clouds of Industry & Intellectual Confusion	A WORLD AT WAR Bright Red: Color of Fascism and Communism	THE NEW SPRINGTIME Bright Green: The Springtime of Renewal	THE THRESHOLD OF HOPE Marian Blue: Pope John Paul II & Mary Our Lady of Hope
1300-1499	1500-1544	1545-1699	1700-1913	1914-1957	1958-1977	1978-Present
Vienna (1211-1312) Constance (1414-1418) Florence (1431-1445)	Lateran V (1512-1517)	Trent (1545-1563)	Vatican I (1869-1870)		Vatican II (1962-1965)	
	MUSTARD SEED Mustard Yellow: Parable of the Kingdom of God [Mt. 4:30 - 32]	PERSECUTION Dark Red: Blood of the Martyrs	CONVERSION & COUNCILS White: Empire Clothed White in Christ	MISSIONARIES & THE EMPEROR Purple: Royalty of the Holy Roman Emperor	CRUSADERS & SCHOLARS Navy Blue: Color of France: Land of Crusaders	
	33-99	100-312	313-499	500-999	1000-1299	
			Nicaea I (325) Constantinople I (381) Ephesus (431) Chalcedon (451)	Constantinople II (553) Constantinople III (680) Nicaea II (787) Constantinople IV (869)	Lateran I (1122) Lateran II (1139) Lateran III (1179) Lateran IV (1215) Lyons I (1245) Lyons II (1274)	

<https://ascensionpress.com/products/epic-a-journey-through-church-history-timeline-bookmark>

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Hope and Mercy

- Read chapter 10 (pages)
- Good Pope John XXIII
- Second Vatican Council (1962 – 1965)
- *Humanae Vitae*
- Pope John Paul II
- Future of the Family



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Post World War II

- After two world wars, the world was in need of faith, hope, and love. The two world wars had devastated the spiritual as well as the material lives of the twentieth-century people (523).
- The skepticism born in the Enlightenment had produced moral relativism, that led to the horrific atrocities of the wars. Darkness, despair, and fear remained (523).
- Pope Pius XII died in his summer palace at Castel Gandolfo, Italy, on October 9, 1958. His death marked a major transition as the Church embarked on major reforms under Pope John XIII (1958 – 1963), who convoked the Second Vatican Council.

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Pope John XXIII

- Angelo Roncalli was a jovial priest who exuded personal warmth and holiness. He was ordained in 1904, and he earned a doctorate in canon law (523).
- He served as secretary to a bishop, as well as a seminary professor, early in his priesthood. When World War I broke out, he was drafted into the Italian army, where he served as chaplain and a member of the medical corps (523).
- Several years later, Roncalli entered the Vatican Diplomatic Corps as the papal representative to Bulgaria. Roncalli excelled as a diplomat and received postings to Turkey, Greece, and France (523).

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Pope John XXIII

- Cardinal Roncalli was elected pope on October 28, 1958. He was 77 years old.
- Less than three months after his election, he spoke to the cardinals, telling them his desire to hold an ecumenical council (524).
- He prayed that the council would be a new Pentecost in the life of the Church and provide an opportunity for the Church to proclaim Christ to a broken world (524).



https://en.wikipedia.org/wiki/Pope_John_XXIII

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Pope John XXIII

- Pope John XXIII was very loved and had a terrific sense of humor.
 - Not long after he was elected pope, Blessed John was walking in the streets of Rome. A woman passed him and said to her friend, "My God, he's so fat!" Overhearing what she said, he turned around and replied, "Madame, I trust you understand that the papal conclave is not exactly a beauty contest."
 - "It often happens that I wake up at night and begin to think about the serious problems afflicting the world and I tell myself, I must talk to the pope about it. Then the next day when I wake up I remember that I am the pope."

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Pope John XXIII

- Pope John XXIII believed that the Church must not become insular and reject the world, but rather actively engage modernity (524).
- For Pope John XXIII, the council would focus on these tasks:
 - *Aggiornamento* (renewal): The Church must help modern man form a lasting relationship with Christ and His Church;
 - *Ressourcement* (return to the sources): Sacred Scripture, Writings of the Fathers;
 - Defense and advancement of the truth.

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Pope John XXIII

- The goal was not to debate the finer points of theology, but rather to center its attention on how the truth was presented (524).
- Pope John XXIII understood that modern man would not simply acquiesce to the Church's teaching because it was proclaimed; he would want to know why he must believe in the Gospel (524).
- The focus would be on developing new ways to demonstrate the validity of the Church's teachings so as to bring a fresh impetus to the Church (524 – 525).

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Second Vatican Council

- Pope John XXIII joyfully opened the twenty-first ecumenical council in Church history, the first in nearly a hundred years, on October 11, 1962.
- Nearly 3,000 bishops from around the world gathered at the Vatican to participate in the historic event (525).
- Each day began with Mass, the procession of the book of Scripture to the main altar, and the recitation of the Creed. All documents were written in Latin and all speeches were given in the ancient language of the Church (525).

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Second Vatican Council



<https://www.vaticancitytours.it/blog/what-is-vatican-ii/>


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Second Vatican Council

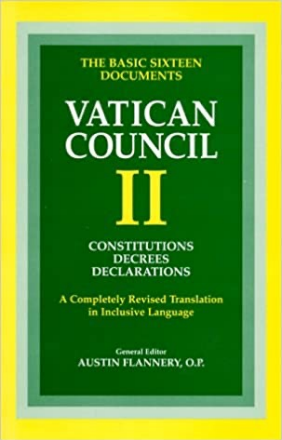
- There were four sessions of the council. After the first session, Pope John XXIII died. Paul Paul VI was elected.
- Pope Paul VI was “a complex man, affectionate, capable of deep and enduring friendship, yet reserved, prone to fits of depression, easily hurt” (526).
- Pope Paul VI established mandatory retirement age for bishops (75), and decreed that cardinals over the age of eighty could not hold curial office or vote in a conclave. He was the first pope to visit the United States (526).

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Second Vatican Council

- The next three sessions of Vatican II produced sixteen documents, which included four major constitutions that form the foundational teachings of the council (527).
- The four major constitutions deal with the Church in terms of her worship, her inner nature, her source of belief, and her mission to the modern world (527).



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Second Vatican Council

Constitution	Explanation
<i>Sacrosanctum Concilium</i> (Constitution on the Sacred Liturgy) (1963)	Role and function of the liturgy in the life of the Church
<i>Lumen Gentium</i> (Dogmatic Constitution on the Church) (1964)	The inner nature of the Church
<i>Dei Verbum</i> (Dogmatic Constitution on Divine Revelation) (1965)	Sacred deposit of the Word of God
<i>Gaudium et Spes</i> (Pastoral Constitution on the Church in the Modern World) (1965)	Presence of the Church and her activity in the Modern World

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Sacrosanctum Concilium

- Discussed the role and function of the liturgy, with an emphasis on active participation by the laity in the liturgy.
 - Active includes participation in ministries (lector, extraordinary ministers, cantors, ushers, etc.) and attentive listening to God's Word and prayerful participation in the Eucharistic prayer.
- Latin was to be preserved in the liturgy, though allowances were made for the vernacular language to increase lay participation (SC 36).
- The pipe organ should be held in high esteem (SC 120). Churches should be adorned with sacred art (SC 125).

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Lumen Gentium

- The Church is the instrument of salvation and a communion, which is a "complex reality that coalesces from a divine and human element" (527). Christ's Incarnation (divine and human) is the model.
- The totality of Christ's revelation, sacraments, and authority is contained in the Catholic Church. The Church constituted and organized in the world as a society, subsists in the Catholic Church (LG 8).
- There are elements of truth that exist outside the Catholic Church, but the fullness of divine revelation is contained in the Catholic Church (LG 8).

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Lumen Gentium

- All the faithful, whatever their condition or state, are called by the Lord, each in his own way, to that perfect holiness whereby the Father Himself is perfect (LG 11).
- The last chapter is devoted to the Blessed Virgin Mary. In the mystery of the Church, the Blessed Virgin stands out in eminent and singular fashion as exemplar both of virgin and mother (LG 63).
- The council admonishes that all the faithful exercise practices of piety toward the Blessed Virgin Mary so that they have a filial love toward our mother and the imitation of her virtues (LG 67).

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Dei Verbum

- The sacred deposit of the Word of God is both Sacred Scripture and Sacred Tradition and teaches that "it is not from Scripture alone that the Church draws her certainty about everything which has been revealed" (DV 9).
- Sacred Scripture is divinely inspired; it "firmly, faithfully, and without error teaches" what is needed for salvation (DV 11). God used human authors to write, but the principal author is God.
- The Gospels provide a real and historical account of what Jesus did and taught for their salvation (DV 19).
- The faithful are encouraged to study Scripture in order to deepen their faith (DV 21 – 22).

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Gaudium et Spes

- Provides an overview of the situation of the world at the time of the council. The world has entered into a new stage of history, with dramatic cultural and societal transformations (528).
- The world is more united than any past civilizations, yet there is still conflict (528).
- Modern society has undergone rapid change so that traditional values are being questioned, and people have abandoned the practice of religion on a scale unprecedented in history (528).

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Gaudium et Spes

- The document is reminiscent of the *Didache*, i.e., two ways of life – way of life (freedom) and the way of death (slavery). It is the hope of the Church that modernity chooses the path to freedom by embracing the Gospel of Jesus Christ.
- The dignity of the human person is rooted in being created by God in his image and likeness; all men and women are called to fulfillment by giving of themselves to others (528).
- Offenses against human dignity include abortion, euthanasia, torture, slavery, and prostitution. The Church fights against such offenses to human dignity (528 – 529).

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Gaudium et Spes

- The faith should be practiced in public and is not simply a private matter. The Church should be allowed a voice in the public sphere.
- The council fathers discussed several areas of concern in the modern world, including marriage and family life, and more specifically, the purpose of marriage and human sexuality (529).
- Politically, the disagreements between nations should be settled peacefully and without recourse to war, if possible. *Gaudium et Spes* gave the Church a platform to engage with the modern world (529).

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Implementation of Vatican II

- As with previous councils, Church renewal is a two-step process: The council itself and the implementation of the council (bringing it to parishes and to people's lives).
- In many places, authentic renewal and reform did in fact bloom as a result of the council. In places like Poland, Africa, and Asia, the council was implemented very well. There was a flowering of faith in these places.
- In the Western world, there was a very different mentality of implementation. In some places, the reform and renewal envisioned by the Church was hijacked by some with a different agenda (529).

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Implementation of Vatican II

- Some used the council documents as cover for nefarious experiments in the liturgy, causing much confusion and loss of faith. Catechetical instruction also suffered (529).
- Paul VI worked diligently to authentically implement the conciliar decrees, but, as he met stiff resistance from primarily European and North American bishops and theologians, he questioned whether there was another force focused on disrupting the New Pentecost (529).
- He identified this opposing force as Satan in a homily given on June 29, 1972 (529).

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Implementation of Vatican II

- The crisis in implementing the Second Vatican Council has led some to believe the council itself caused it and therefore, must be rejected.
- In reality, the council documents are continuation of the Church's rich and long tradition and a gift to the Church.
- The crisis of implementation is the result of the ideology of the Enlightenment, the heresy of Modernism, and the cultural revolution of the West in the 1960s (529).
- As time passes, more people will study the documents themselves and see that they are a compass for us.

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Humanae Vitae

- Three years after the close of the Second Vatican Council, Pope Paul VI issued an encyclical on the subject of human love and the transmission of human life (530).
- The document issued at the height of the Western “sexual revolution” was the fruit of Paul’s reflections and prayer from the reports of a commission established to study the morality of using the new birth control pill.
- In 1930, the Lambeth Conference of the Anglican bishops officially approved contraceptives in Britain. Pope Pius XI responded to the decision with *Casti Cannubii* (1930) reiterating that contraception is against the law of God and the good of marriage (CC 56).

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Humanae Vitae

- New questions were being asked, however, with the advent of the birth control pill in the early 60s. There was tremendous pressure on the Church to change her teaching.
- *Gaudium et Spes* looked at the theology of marriage and called for responsibility for procreation. Ultimately, the question of birth regulation was lifted from the council and given to a special commission to study it.
- In June 1966, the commission reported its work to Paul VI. It produced four major documents for Paul VI to study.

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Humanae Vitae

Document	Explanation
Majority Report (1966)	Theological report to the pontiff – 19/23 collaborators signed off on using contraception in limited cases. This report was supposed to be private, but leaked.
Pastoral Approaches Document	Spelled out how contraception was to be limited in special cases.
Minority Report	Affirmed the traditional teaching of the Church.
Response to Minority Report	Written by those in the camp of the majority report.

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Humanae Vitae

- On July 25, 1968, Pope Paul VI issued *Humanae Vitae*.
- Married couples have a unique mission from God to bring forth new life as co-creators. Marriage is a divine institution and as such, the actions within marriage are governed by divine mandates (530).
- The marital act has a two-fold purpose: uniting the spouses more intimately in love, and providing the means for the procreation of children (530).
- Married life should imitate divine love, which is free, total, faithful, and fruitful (530).

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Humanae Vitae

- The most controversial (and courageous!) teaching of the encyclical is from paragraph 12:
 - “This particular doctrine, often expounded by the magisterium of the Church, is based on the inseparable connection, established by God, which man on his own initiative may not break, between the unitive significance and the procreative significance which are both inherent to the marriage act.”
- In plain English, God wills that “bonding” and “babies” always remain together in the marital act so that human love reflects divine love.
- Hence, as the Church has taught throughout the centuries, the use of contraception in any form is inadmissible, and that each and every marital act must remain open to the transmission of life” (530).

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Humanae Vitae

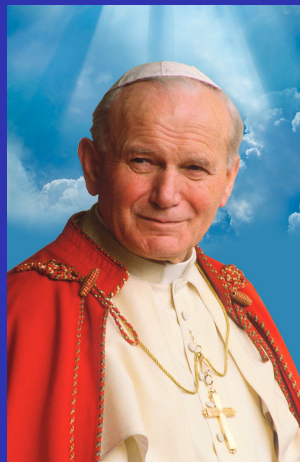
- Paul reminded married couples of their duty to exercise responsible parenthood by learning about the biological processes of the body, especially the fertility cycle of women and to make a “well-thought out and generous decision to raise a large family, or by the decision, made for grave motives and with respect to the moral law, to avoid giving birth for the time being, or even for an indeterminate period” (530).
- The reaction to *Humanae Vitae* was marked by a general outcry. Catholic theologians staged protests, and an entire generation of Catholics was raised to ignore this important and beautiful teaching (531).
- Pope Paul VI was saddened by the response to the encyclical and although he reigned another 10 years, it would be his last.

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Pope John Paul II

- After the death of John Paul I in 1978, the cardinals gathered together and elected the 58 year old Cardinal Archbishop of Cracow, Karol Wojtyla, who took the name John Paul II (r. 1978 – 2005).
- John Paul II was the youngest pope elected since Blessed Pius IX in the 19th century, and the first non-Italian pope since Adrian VI (r. 1522 – 1523).




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Pope John Paul II

- This final period is Marian blue (ultramarine), which has long been associated with Mary given John Paul II's devotion to the Blessed Mother and it is a time of hope.
- His deep faith was exemplified in the first words he uttered as pope, "Be not afraid," the standard angelic greeting in Scripture. John Paul II embodied these words throughout his pontificate (532).
- Additionally, John Paul II wanted to build a culture of life and a civilization of love, i.e., bring Western society to embrace the gospel and her Christian roots.


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Pope John Paul II

- Pope John Paul II pursued four main goals during his twenty-seven pontificate:
 1. Spreading the Gospel and establishing the New Evangelization;
 2. Implementing the Second Vatican Council;
 3. Explicating the Church’s teaching on marriage and human sexuality;
 4. Prepare the Church to enter the third millennium of the Christian faith (532).

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Pope John Paul II

Major Accomplishments	
He made more than 100 apostolic visits across the world	129 Wednesday general audiences laying out the “Theology of the Body”
Established World Youth Days to reach young people	Provided deeper understanding of <i>Humanae Vitae</i>
Revised the Code of Canon Law in 1983	Purified the Church’s memory to enter the new millennium (acknowledge sins)
Universal Catechism of the Catholic Church in 1992	Provided foundation for Church into new millennium

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Pope John Paul II

- John Paul II left the Church an abundance of writings: fourteen encyclicals, fifteen apostolic exhortations, forty-five apostolic letters, and five books (533).
- Additionally, John Paul II provided the Church a multitude of witnesses to emulate in that pursuit by canonizing 482 saints (the most ever during one pontificate) and beatifying over one thousand individuals (533).
- He gave the Church a rich theology, a renewed emphasis on evangelization and holy living, and a new image of the pope and his role in the modern world (533).

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Pope John Paul II (Great)

- History will tell whether he will be St. John Paul the Great.
- **Pope St Leo the Great:** Quelled the Monophysite heresy (Jesus only had one nature) and defended Rome where he marched outside of Rome against Attila the Hun; he was a strong leader politically for Western Europe as a whole.
- **St. Gregory the Great:** Protector of Rome and helped institute welfare in the city – distributed charity alms for the poor, founded hospitals, and wrote extensively; began missionary efforts to found the Church in England with St. Augustine of Canterbury.
- **St. Nicholas the Great:** Encouraged missionary activity in the ninth century; exerted decisive influence on the papacy and influence among Christian nations of Western Europe; led a pious personal life.

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Future of the Family

- The situation in the world is full of hope, but there are also areas of deep concern. The modern Western post-Christian world suffers from identity crisis and a deep historical amnesia (534).
- As such, society is not based on a sure foundation, making it susceptible to new forms of immorality and a frightening lack of appreciation for the dignity and worth of every human person. Unmoored from the sure foundation of Christ and the Church, modern society drifts in a sea of confusion that only a renewed evangelization and catechetical effort can correct (534).

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Two Major Challenges

- One could list countless problems and challenges for the Church today. For the sake of time and brevity, here are a few comments on two significant challenges to think about.
- Prior to the conclave after Pope John Paul II's death, Joseph Cardinal Ratzinger addressed the college of cardinals saying:
 - Today, having a clear faith based on the Creed of the Church is often labeled as fundamentalism. Whereas relativism, that is, letting oneself be "tossed here and there, carried about by every wind of doctrine", seems the only attitude that can cope with modern times. We are building a dictatorship of relativism that does not recognize anything as definitive and whose ultimate goal consists solely of one's own ego and desires.

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Two Major Challenges

- The first significant challenge, then, is what is sometimes called “liquid modernity,” i.e., the condition of constant mobility and change in relationships, identities, and global economics within contemporary society (Zygmunt Bauman).
- The growing trend toward “unbridled individualism” has created societies in which “everything is unstable and changeable.” In other words, “change” is the “only permanent thing.”
- The Church, which is an age-old institution and example of stability, is tempted to become liquid as well by “liquifying the gospel.” The Church, a robust oak with strong roots, must provide stability and firmness to a society trending toward mushy chaos.

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Two Major Challenges

- A second significant challenge is finding creative ways to reach the modern mind, which has become quite fragmented and distracted.
- Hilaire Belloc once remarked that fighting against the modern mind proves elusive, like “fighting smoke” because it proves impossible to argue “with a man who always argues in a circle.” The modern mind does not so much attack as it resists. It hides behind pride, ignorance, and intellectual sloth (535).
- The Church, a treasure of divine grace and wisdom, must find creative ways to enter into dialogue, challenge, and invite the modern world into communion with the Holy Trinity and one another in Christ. *“I came that they might have life and have it more abundantly”* (Jn 10:10). Creative ways of sharing the Good News is critical.

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Lessons Learned

- The future of the Church will hold many things it has experienced in the past:
 - Active persecution from the outside such as in the Roman period, sometimes internal disruption from heresy, worldly living or scandals from the Church's own members.
 - Jesus' warning and promise to His disciples remains perennial true: *I have told you this so that you might have peace in me. In the world you will have trouble, but take courage, I have conquered the world"* (Jn 16:33).

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Lessons Learned

- The temporal government has tried to interfere in the life of the Church over the last 2,000 years. This will continue in the future.
- The tension between the Eastern Orthodox and Western Latin Church will be there (1054 split), but we pray that the two lungs of the Church will breathe together again.
- When the Church appears to be on its last leg or the Barque of Peter looks like it will tip over, the Holy Spirit gives the saints needed for renewing the Church.

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Lessons Learned

- The Church built up, maintained, and carried forward Western civilization. It remains to be seen whether Western civilization will return to its historical, cultural, and Christian roots or instead, continue to slide into further division, violence, and destruction.
- While there are many reasons to be greatly concerned today, the Church has been placed on a firm foundation with the documents of the Second Vatican Council, the witness and writings of John Paul II, and countless men and woman of all vocations who love Christ and His Church and are willing to share the Good News of the Gospel of Jesus Christ with others.

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Our Role in God's Family

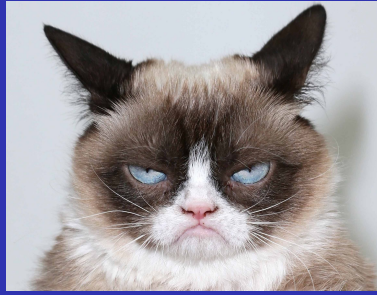
- Catholics in the modern world have a unique role to play in the divine drama of history. We have each been given a specific role only we can fulfill.
- The challenge is to discover that role and, with God's grace, live it out each day in our homes, workplaces, and society. An important part of that role is studying and knowing our Catholic history in order to defend the Church when she is attacked by those opposed to the Gospel.
- Confident in our membership in the family of God and learning from the men and women, our brothers and sisters in faith, who have gone before us, let us be a people of light and transform the world for Christ (538).

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Evangelizing with Joy



Evangelizer



Non-Evangelizer