

St. Therese Catholic Church

Vatican II - *Gaudium et Spes* The Pastoral Constitution on the Church in the Modern World

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Vatican II

- Future date for the Vatican II Course:

- December 13



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Gaudium et Spes

- Promulgated on December 7th, 1965 at conclusion of the Fourth Session – the day the council ended.
- It was among very last documents to be promulgated
- Longest document – chief architect thought to be Cardinal Karol Wojtyla (dignity of human person, sanctity of marriage, right to property) (141).
- No comparable document in history of Church
 - *Pastoral*, not dogmatic – primary concern is care of souls (141).
 - Addressed to the entire world

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Gaudium et Spes

- St. John XXIII's desire to reach out to the modern world
- Shift from pre-Vatican II stance
 - From protecting Deposit of Faith to Evangelization of Culture (not isolationist and critical).
 - From denunciation to transformation in solidarity

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Gaudium et Spes

- Mission of the Church is as follows:
 - To reveal the mystery of God;
 - To make God present (or visible) in the modern world
 - To communicate God's life to people and cast Christ's light over the earth
 - To carry forth the work of Christ under the lead of the Holy Spirit
 - To preach the Gospel to everyone and dispense the treasures of grace
 - **Key:** The Catholic Church by nature is missionary (yet 3% of Catholic parishes have evangelization as their top priority).

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Gaudium et Spes

- Preface
- Introduction
- The situation of Man in the Modern World (4 – 10)
- **Part I** (11 - 45)
 - The Dignity of the Human Person (12 – 22)
 - The Community of Mankind (23 – 32)
 - Man's Activity throughout the World (33 – 39)
 - The Role of the Church in the Modern World (40 – 45)

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- **Part 2: Some Problems in the Social World**
 1. Fostering the nobility of Marriage and the Family (47 – 52)
 2. Proper Development of Culture (53 – 62)
 - Circumstance of Culture in the World (54 – 56)
 - Principles of Proper Development of Culture (57 – 59)
 - More Urgent Duties of Christians in Regard to Culture (60 – 62)

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3. Economic and Social Life (63 – 72)
 - Economic Development (64 – 66)
 - Certain Principles Governing Socio-Economic Life as a Whole (67 – 72)
4. The Life of the Political Community (73 – 93)
5. The Fostering of Peace and Promotion of a Community of Nations (77 – 93)
 - The Avoidance of War (79 – 82)
 - Setting Up and International Community (83 – 93)

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Gaudium et Spes

Significant Events	Ideologies
Protestant Reformation	Secularism
Enlightenment	Atheism
French Revolution	Agnosticism
Industrial Revolution	Scientism
Socialist Uprisings	Communism
Two World Wars	Socialism
Rapidly Growing Economy	Rationalism

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Opening Statement

“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.” (GS 1)

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The Modern World

- GS opens with an assessment of the modern world as defined by *change*
 - Upheaval of sciences and technology
 - Changes eroding family, clan, tribe, village and all other traditional forms of human society
 - Urbanization
 - Shifts in morals and attitudes, especially religious
 - **Pope Francis:** “Rapidification”

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The Modern World

- Before the sixteenth and seventeenth centuries, Western civilization possessed a basically Christian outlook on the world, which is to say, it understood reality through the assumption of a distinction between a transcendent Creator and all the created order (144).
- Creation was fundamentally a gift by God. Creation is an act of love. Creation is infused with value and worth living. Every human being is made in the image and likeness of God and possessed the indwelling of the Trinity via baptism (145).
- Modernity: There is no God – or if so, He is one being among many. Human beings are complex animals, and things measured by usefulness (145).

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The Modern World

- **Cause of hope**
 - Changes cause of greater sense of unity of human race, awareness of greatness
- **Cause of anguish**
 - Changes create new problems
 - Progress expands power, but does not address our deepest questions and desires
 - Threatens dignity of all people

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The Response to the Modern World

- Christ, the New Adam as the key to fulfilling the hopes and relieving the anguish of the Modern World.
- The Pilgrim Church is to transform the world
- **GS 22:** The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him Who was to come,(20) namely Christ the Lord.
- Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear. It is not surprising, then, that in Him all the aforementioned truths find their root and attain their crown.

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Christ the New Adam

- Christ reveals humanity to itself:
 - It's distance from God through sin
 - It's true dignity as created in God's Image, made for love of God and neighbor
 - Redemption restores the Image, has *social* dimension
- God desires that mankind form one family in Christ, i.e., unity reflects unity of the Holy Trinity.

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The New Adam

The Church believes that Christ...can show people the way and strengthen them through the Spirit so that they become worthy of their destiny: nor is there any other name under heaven by which they can be saved. (GS 10)

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Church as Pilgrim People

- Members of Church are citizens of both Heavenly and Earthly Cities.
 - We cannot evade our earthly responsibilities
 - St. Augustine's *City of God* and city of man (5th century).
- Theme of *solidarity*:
 - Compassion that moves into action
 - A commitment to the common good
 - A conviction that we are all responsible for all

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Teachings of *Gaudium et Spes*

- The 'fronts' of the evangelization of Modern World
 - Marriage/Family
 - Culture
 - Economic Life
 - Politics
 - Peace

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Marriage and Family

- Goods of Marriage and Family
 - Family is foundation of society (NOT individual)
 - A “school of human enrichment”
- Threats to Marriage
 - Divorce, free love, polygamy
 - Selfishness, hedonism, contraception, pornography
 - Economic, social, psychological climate of modern world
 - If written today, same sex “marriage” and cohabitation, and pornography added.



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The Gospel of the Family

- Marriage, married love, family are holy
 - Our sexuality is a gift – ordered toward two goods: spouses (happiness and holiness) and children (open to life).
- School of holiness
 - Learning the art of self-giving and sacrifice



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Summary of Marriage

- **Can. 1055 §1.** The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life and which is ordered by its nature to the good of the spouses and the procreation and education of offspring, has been raised by Christ the Lord to the dignity of a sacrament between the baptized.



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Marriage as a Sacrament

- Christ's union with the Church is the marriage upon which all human marriages are based (blueprint).
- Christ's love for the Church informs the way in which husbands and wives love one another: freely, faithfully, fruitfully (and forgiveness!).
- This is a great mystery (Latin: *sacramentum*), but I speak in reference to Christ and the Church. (Eph. 5:32)

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Marriage as a Sacrament



Sacrament of Holy Matrimony



Sign of Participates in



Nourishes



Christ the Bridegroom
Church His Bride

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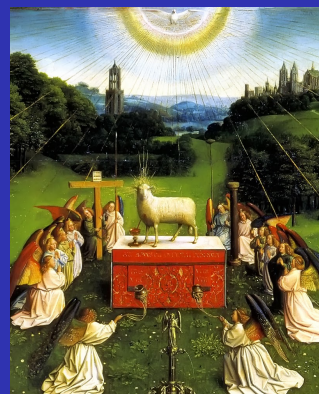
Marriage as a Sacrament



Adam & Eve
"One Flesh"
Gen. 2:24



Holy Matrimony
Christ & Church



Marriage Supper
of the Lamb
Rev. 19:7-9

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Culture

- Culture is “the cultivation of the goods and values of nature.” Culture is the totality of a people’s traditions (what they believe), attitudes (what they desire), customs (what they do), and institutions (how they live) (Fr. Hardon, Modern Catholic Dictionary).
- Through culture we achieve our full humanity
 - We all have a right to culture, i.e., the opportunity to flourish as human beings.
- There is a good diversity of cultures
 - The Church is not tied to any one culture, but brings the message of salvation in and through culture.
- Threats to Culture
 - Social progress and technology
 - Globalization, growing uniformity of mass culture

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The Gospel and Culture

- Cultivation of world fulfills God’s plan for humanity
- Christ above any one culture
 - Purifies and stimulates culture
- Christians are to support and protect culture, especially through education



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Economic Life

- Economic sphere expanding, capable of meeting needs of humanity
- Threats within economy
 - “Domination” of economics, profit, prestige
 - Contemporary “workism”
 - Disregard of unskilled laborers, unproductive
 - Inequality within and between nations

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The Gospel and the Economy

- Economic production is meant to be at the service of of humanity in its totality... (GS 64)
- Human work possesses dignity in human person, Christ's 'Hidden Life in Nazareth'
- Wages, salary should guarantee a dignified life for worker and family
- Economy subject to moral law (people, not profits should be the main focus)
- God destined goods of the earth for all people



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Politics

- Widespread growth in awareness of dignity, rights, and responsibilities of persons in political sphere
- Respect for minorities, promotion of civil liberties, greater pluralism



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The Gospel and Politics

- Political community and Church are distinct but should cooperate (ideally – complement)
- Church protects the “transcendental dimension of the human person”
- Political sphere is for common good of all persons
- Christians are to fulfill their obligations as citizens working for the common good



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Peace

- Peace as more than absence of war; it is the undertaking of justice and the fruit of love
- Fruit of rightly ordered society, recognition of human dignity
- Must be “built up continuously” and born of mutual trust
- Orders should not be obeyed which are immoral, such as those designed for the methodological extermination of an entire people
- Threats:
 - “Savagery” of modern weaponry
 - Total war, indiscriminate destruction of life
 - Arms race

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The Gospel of Peace

- Causes of war must be addressed:
 - Injustice, inequality among/within nations
 - Envy, pride, selfish passions of individuals
 - **James 4:1-4**: *Where do the wars and where do the conflicts among you come from? Is it not from your passions that make war within your members?*
- Church fosters international aid and teaches the nations the divine Law

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The Christian's Role in the World

“...Christians can yearn for nothing more ardently than to serve the people of this age successfully with increasing generosity...It is the Father's will that we should recognize Christ our brother in the persons of all men and women and should love them with an active love...” (GS 93)

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Dignitatis Humanae: Declaration on Religious Freedom

- Promulgated December 7th, 1965 (same day as *Gaudium et Spes*)
- Perhaps the most controversial of all Vatican II documents
- Major contribution of American Church

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Dignitatis Humanae

- “The human person has a right to religious freedom”
 - Free from coercion
 - Not restrained from “acting in accordance with their convictions in religious matters”
 - Religious communities have a right to teach their beliefs publicly
 - Unless these activities threaten public order or morality
- Right based in dignity of human person as created by God
 - Possessing reason and free will
 - Responsibility and obligation to seek highest Truth
 - Cannot fulfill this dignity if coerced, constrained
 - Individuals and societies ought to freely embrace, promote the Catholic faith

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Dignitatis Humanae: Controversy

- *DH* one of chief causes of schism of Marcel Lefebvre and the Society of St. Pius X (SSPX).
- He consecrated new bishops without the approval of the Holy See in Rome in 1988. Consequently, he was excommunicated.
- According to SSPX, *DH* contradicts pre-Vatican II Church doctrine

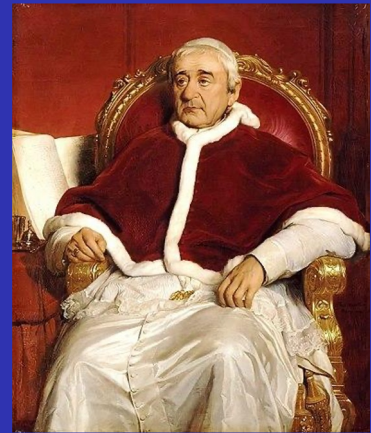


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Dignitatis Humanae: Controversy

- Popes Gregory XVI and Pius IX *had* condemned the proposition:
 - That the best society is one in which government takes no regard to religion whatsoever
 - That men possess a liberty of worship and to publicly declare “any of their ideas whatever”
- Gregory and Pius declare that states should promote the Catholic faith and could constrain freedom of worship and expression.



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Dignitatis Humanae: Controversy

- Does *DH* contradict previous doctrine?
- No.



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Dignitatis Humanae

- Gregory, Pius, Vatican II agree *doctrinally* that:
 - The Catholic faith is the true faith
 - Persons and societies are morally obliged to seek and embrace this true faith
 - Persons can only embrace faith *freely*
 - Catholic Church has always taught that *forced* conversion is a contradiction in terms

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Dignitatis Humanae

- Difference is in:
 - *Legal* scope and limits to non-Catholic religion and expression
 - *Doctrinal* emphasis
- Renewal within Tradition

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Next Time

- December 13
- **Chapter 7** – What Now?
- Pages 163-173

