

**Lesson 1: Pope John XXIII's Opening Speech****Introduction**

Before beginning our study of the documents of the Second Vatican Council, it is important to prepare by establishing a foundation upon which our understanding may rest. To lay this foundation, our exploration will start at the very beginning: Blessed Pope John XXIII's opening speech to the Council. As you read the Holy Father's address to the nearly 3,000 bishops (the Council Fathers) assembled before him, keep the following questions in mind: What circumstances precipitated the calling of the Council? What goals were the Council Fathers to achieve? What was the Second Vatican Council's relationship to be with councils past, one of departure or one of unity?

The discoveries we will make in this lesson will provide valuable insight into the "mind of the Church," giving us a lens through which we may view and seek to understand the truths conveyed in the documents of the Second Vatican Council.

NOTE: Paragraph numbering seen here is imposed for ease of study.

Opening Speech for Council of Vatican II

Pope John XXIII

On October 11, 1962, the first day of the Council, Pope John XXIII delivered this address in St. Peter's Basilica

[1]Mother Church rejoices that, by the singular gift of Divine Providence, the longed-for day has finally dawned when -- under the auspices of the virgin Mother of God, whose maternal dignity is commemorated on this feast -- the Second Vatican Ecumenical Council is being solemnly opened here beside St. Peter's tomb.

THE ECUMENICAL COUNCILS OF THE CHURCH

[2]The Councils -- both the twenty ecumenical ones and the numberless others, also important, of a provincial or regional character which have been held down through the years -- all prove clearly the vigor of the Catholic Church and are recorded as shining lights in her annals.

[3]In calling this vast assembly of bishops, the latest and humble successor to the Prince of the Apostles who is addressing you intended to assert once again the Magisterium (teaching authority), which is unfailing and perdures until the end of time, in order that this Magisterium, taking into account the errors, the requirements, and the opportunities of our time, might be presented in exceptional form to all men throughout the world.

[4]It is but natural that in opening this Universal Council we should like to look to the past and to listen to its voices whose echo we like to hear in the memories and the merits of the more recent and ancient Pontiffs, our predecessors. These are solemn and venerable voices, throughout the East and the West, from the fourth century to the Middle Ages, and from there to modern times, which have handed down their witness to those Councils. They are voices which proclaim in perennial fervor the triumph of that divine and human institution, the Church of Christ, which from Jesus takes its name, its grace, and its meaning.

[5]Side by side with these motives for spiritual joy, however, there has also been for more than nineteen centuries a cloud of sorrows and of trials. Not without reason did the ancient Simeon announce to Mary the mother of Jesus,

that prophecy which has been and still is true: "Behold this child is set for the fall and the resurrection of many in Israel, and for a sign which shall be contradicted" (Lk. 2: 34). And Jesus Himself, when He grew up, clearly outlined the manner in which the world would treat His person down through the succeeding centuries with the mysterious words: "He who hears you, hears me" (Ibid. 10:16), and with those others that the same Evangelist relates: "He who is not with me is against me and he who does not gather with me scatters" (Ibid. 11 :23).

[6]The great problem confronting the world after almost two thousand years remains unchanged. Christ is ever resplendent as the center of history and of life. Men are either with Him and His Church, and then they enjoy light, goodness, order, and peace. Or else they are without Him, or against Him, and deliberately opposed to His Church, and then they give rise to confusion, to bitterness in human relations, and to the constant danger of fratricidal wars.

[7]Ecumenical Councils, whenever they are assembled, are a solemn celebration of the union of Christ and His Church, and hence lead to the universal radiation of truth, to the proper guidance of individuals in domestic and social life, to the strengthening of spiritual energies for a perennial uplift toward real and everlasting goodness.

[8]The testimony of this extraordinary Magisterium of the Church in the succeeding epochs of these twenty centuries of Christian history stands before us collected in numerous and imposing volumes, which are the sacred patrimony of our ecclesiastical archives, here in Rome and in the more noted libraries of the entire world.

THE ORIGIN AND REASON FOR THE SECOND VATICAN ECUMENICAL COUNCIL

[9]As regards the initiative for the great event which gathers us here, it will suffice to repeat as historical documentation our personal account of the first sudden bringing up in our heart and lips of the simple words, "Ecumenical Council." We uttered those words in the presence of the Sacred College of Cardinals on that memorable January 25, 1959, the feast of the Conversion of St. Paul, in the basilica dedicated to him. It was completely unexpected, like a flash of heavenly light, shedding sweetness in eyes and hearts. And at the same time it gave rise to a great fervor throughout the world in expectation of the holding of the Council.

[10]There have elapsed three years of laborious preparation, during which a wide and profound examination was made regarding modern conditions of faith and religious practice, and of Christian and especially Catholic vitality. These years have seemed to us a first sign, an initial gift of celestial grace.

[11]Illuminated by the light of this Council, the Church -- we confidently trust -- will become greater in spiritual riches and gaining the strength of new energies therefrom, she will look to the future without fear. In fact, by bringing herself up to date where required, and by the wise organization of mutual co-operation, the Church will make men, families, and peoples really turn their minds to heavenly things.

[12]And thus the holding of the Council becomes a motive for wholehearted thanksgiving to the Giver of every good gift, in order to celebrate with joyous canticles the glory of Christ our Lord, the glorious and immortal King of ages and of peoples.

[13]The opportuneness of holding the Council is, moreover, venerable brothers, another subject which it is useful to propose for your consideration. Namely, in order to render our Joy more complete, we wish to narrate before this great assembly our assessment of the happy circumstances under which the Ecumenical Council commences.

[14]In the daily exercise of our pastoral office, we sometimes have to listen, much to our regret, to voices of persons who, though burning with zeal, are not endowed with too much sense of discretion or measure. In these modern times they can see nothing but prevarication and ruin. They say that our era, in comparison with past eras, is getting worse, and they behave as though they had learned nothing from history, which is, none the less, the teacher of life.

They behave as though at the time of former Councils everything was a full triumph for the Christian idea and life and for proper religious liberty.

[15]We feel we must disagree with those prophets of gloom, who are always forecasting disaster, as though the end of the world were at hand.

[16]In the present order of things, Divine Providence is leading us to a new order of human relations which, by men's own efforts and even beyond their very expectations, are directed toward the fulfillment of God's superior and inscrutable designs. And everything, even human differences, leads to the greater good of the Church.

[17]It is easy to discern this reality if we consider attentively the world of today, which is so busy with politics and controversies in the economic order that it does not find time to attend to the care of spiritual reality, with which the Church's Magisterium is concerned. Such a way of acting is certainly not right, and must justly be disapproved. It cannot be denied, however, that these new conditions of modern life have at least the advantage of having eliminated those innumerable obstacles by which, at one time, the sons of this world impeded the free action of the Church. In fact, it suffices to leaf even cursorily through the pages of ecclesiastical history to note clearly how the Ecumenical Councils themselves, while constituting a series of true glories for the Catholic Church, were often held to the accompaniment of most serious difficulties and sufferings because of the undue interference of civil authorities. The princes of this world, indeed, sometimes in all sincerity, intended thus to protect the Church. But more frequently this occurred not without spiritual damage and danger, since their interest therein was guided by the views of a selfish and perilous policy.

[18]In this regard, we confess to you that we feel most poignant sorrow over the fact that very many bishops, so dear to us are noticeable here today by their absence, because they are imprisoned for their faithfulness to Christ, or impeded by other restraints. The thought of them impels us to raise most fervent prayer to God. Nevertheless, we see today, not without great hopes and to our immense consolation, that the Church, finally freed from so many obstacles of a profane nature such as trammled her in the past, can from this Vatican Basilica, as if from a second apostolic cenacle, and through your intermediary, raise her voice resonant with majesty and greatness.

PRINCIPLE DUTY OF THE COUNCIL: THE DEFENSE AND ADVANCEMENT OF TRUTH

[19]The greatest concern of the Ecumenical Council is this: that the sacred deposit of Christian doctrine should be guarded and taught more efficaciously. That doctrine embraces the whole of man, composed as he is of body and soul. And, since he is a pilgrim on this earth, it commands him to tend always toward heaven.

[20]This demonstrates how our mortal life is to be ordered in such a way as to fulfill our duties as citizens of earth and of heaven, and thus to attain the aim of life as established by God. That is, all men, whether taken singly or as united in society, today have the duty of tending ceaselessly during their lifetime toward the attainment of heavenly things and to use, for this purpose only, the earthly goods, the employment of which must not prejudice their eternal happiness.

[21]The Lord has said: "Seek first the kingdom of God and his justice" (Mt. 6:33). The word "first" expresses the direction in which our thoughts and energies must move. We must not, however, neglect the other words of this exhortation of our Lord, namely: "And all these things shall be given you besides" (Ibid.). In reality, there always have been in the Church, and there are still today, those who, while seeking the practice of evangelical perfection with all their might, do not fail to make themselves useful to society. Indeed, it from their constant example of life and their charitable undertakings that all that is highest and noblest in human society takes its strength and growth.

[22]In order, however, that this doctrine may influence the numerous fields of human activity, with reference to individuals, to families, and to social life, it is necessary first of all that the Church should never depart from the

sacred patrimony of truth received from the Fathers. But at the same time she must ever look to the present, to the new conditions and new forms of life introduced into the modern world, which have opened new avenues to the Catholic apostolate.

[23]For this reason, the Church has not watched inertly the marvelous progress of the discoveries of human genius, and has not been backward in evaluating them rightly. But, while following these developments, she does not neglect to admonish men so that, over and above sense -- perceived things -- they may raise their eyes to God, the Source of all wisdom and all beauty. And may they never forget the most serious command: "The Lord thy God shalt thou worship, and Him only shalt thou serve" (Mt. 4:10; Lk. 4:8), so that it may happen that the fleeting fascination of visible things should impede true progress.

[24]The manner in which sacred doctrine is spread, this having been established, it becomes clear how much is expected from the Council in regard to doctrine. That is, the Twenty-first Ecumenical Council, which will draw upon the effective and important wealth of juridical, liturgical, apostolic, and administrative experiences, wishes to transmit the doctrine, pure and integral, without any attenuation or distortion, which throughout twenty centuries, notwithstanding difficulties and contrasts, has become the common patrimony of men. It is a patrimony not well received by all, but always a rich treasure available to men of good will.

[25]Our duty is not only to guard this precious treasure, as if we were concerned only with antiquity, but to dedicate ourselves with an earnest will and without fear to that work which our era demands of us, pursuing thus the path which the Church has followed for twenty centuries.

[26]The salient point of this Council is not, therefore, a discussion of one article or another of the fundamental doctrine of the Church which has repeatedly been taught by the Fathers and by ancient and modern theologians, and which is presumed to be well known and familiar to all.

[27]For this a Council was not necessary. But from the renewed, serene, and tranquil adherence to all the teaching of the Church in its entirety and preciseness, as it still shines forth in the Acts of the Council of Trent and First Vatican Council, the Christian, Catholic, and apostolic spirit of the whole world expects a step forward toward a doctrinal penetration and a formation of consciousness in faithful and perfect conformity to the authentic doctrine, which, however, should be studied and expounded through the methods of research and through the literary forms of modern thought. The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another. And it is the latter that must be taken into great consideration with patience if necessary, everything being measured in the forms and proportions of a Magisterium which is predominantly pastoral in character.

HOW TO REPRESS ERRORS

[28]At the outset of the Second Vatican Council, it is evident, as always, that the truth of the Lord will remain forever. We see, in fact, as one age succeeds another, that the opinions of men follow one another and exclude each other. And often errors vanish as quickly as they arise, like fog before the sun. The Church has always opposed these errors. Frequently she has condemned them with the greatest severity. Nowadays however, the Spouse of Christ prefers to make use of the medicine of mercy rather than that of severity. She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnations. Not, certainly, that there is a lack of fallacious teaching, opinions, and dangerous concepts to be guarded against and dissipated. But these are so obviously in contrast with the right norm of honesty, and have produced such lethal fruits that by now it would seem that men of themselves are inclined to condemn them, particularly those ways of life which despise God and His law or place excessive confidence in technical progress and a well-being based exclusively on the comforts of life. They are ever more deeply convinced of the paramount dignity of the human person and of his perfection as well as of the duties which that implies. Even more important, experience has taught men that violence inflicted on others, the might of arms, and political domination, are of no help at all in finding a happy solution to the grave problems which afflict them.

[29] That being so, the Catholic Church, raising the torch of religious truth by means of this Ecumenical Council, desires to show herself to be the loving mother of all, benign, patient, full of mercy and goodness toward the brethren who are separated from her. To mankind, oppressed by so many difficulties, the Church says, as Peter said to the poor who begged alms from him: "I have neither gold nor silver, but what I have I give you; in the name of Jesus Christ of Nazareth, rise and walk" (Acts 3:6). In other words, the Church does not offer to the men of today riches that pass, nor does she promise them merely earthly happiness. But she distributes to them the goods of divine grace which, raising men to the dignity of sons of God, are the most efficacious safeguards and aids toward a more human life. She opens the fountain of her life-giving doctrine which allows men, enlightened by the light of Christ, to understand well what they really are, what their lofty dignity and their purpose are, and, finally, through her children, she spreads everywhere the fullness of Christian charity, than which nothing is more effective in eradicating the seeds of discord, nothing more efficacious in promoting concord, just peace, and the brotherly unity of all.

THE UNITY OF THE CHRISTIAN AND HUMAN FAMILY MUST BE PROMOTED

[30] The Church's solicitude to promote and defend truth derives from the fact that, according to the plan of God, who wills all men to be saved and to come to the knowledge of the truth (1 Tim. 2:4), men without the assistance of the whole of revealed doctrine cannot reach a complete and firm unity of minds, with which are associated true peace and eternal salvation.

[31] Unfortunately, the entire Christian family has not yet fully attained this visible unity in truth.

[32] The Catholic Church, therefore, considers it her duty to work actively so that there may be fulfilled the great mystery of that unity, which Jesus Christ invoked with fervent prayer from His heavenly Father on the eve of His sacrifice. She rejoices in peace, knowing well that she is intimately associated with that prayer, and then exults greatly at seeing that invocation extend its efficacy with salutary fruit, even among those who are outside her fold.

[33] Indeed, if one considers well this same unity which Christ implored for His Church, it seems to shine, as it were, with a triple ray of beneficent supernal light: namely, the unity of Catholics among themselves, which must always be kept exemplary and most firm; the unity of prayers and ardent desires with which those Christians separated from this Apostolic See aspire to be united with us; and the unity in esteem and respect for the Catholic Church which animates those who follow non-Christian religions.

[34] In this regard, it is a source of considerable sorrow to see that the greater part of the human race -- although all men who are born were redeemed by the blood of Christ -- does not yet participate in those sources of divine grace which exist in the Catholic Church. Hence the Church, whose light illumines all, whose strength of supernatural unity redounds to the advantage of all humanity, is rightly described in these beautiful words of St. Cyprian:

[35] "The Church, surrounded by divine light, spreads her rays over the entire earth. This light, however, is one and unique and shines everywhere without causing any separation in the unity of the body. She extends her branches over the whole world. By her fruitfulness she sends ever farther afield her rivulets. Nevertheless, the head is always one, the origin one for she is the one mother, abundantly fruitful. We are born of her, are nourished by her milk, we live of her spirit' (De Catholicae Eccles. Unitate, 5).

[36] Venerable brothers, such is the aim of the Second Vatican Ecumenical Council, which, while bringing together the Church's best energies and striving to have men welcome more favorably the good tidings of salvation, prepares, as it were and consolidates the path toward that unity of mankind which is required as a necessary foundation, in order that the earthly city may be brought to the resemblance of that heavenly city where truth reigns, charity is the law, and whose extent is eternity (Cf. St. Augustine, Epistle 138, 3).

[37]Now, “our voice is directed to you” (2 Cor. 6:11) venerable brothers in the episcopate. Behold, we are gathered together in this Vatican Basilica, upon which hinges the history of the Church where heaven and earth are closely joined, here near the tomb of Peter and near so many of the tombs of our holy predecessors, whose ashes in this solemn hour seem to thrill in mystic exultation.

[38]The Council now beginning rises in the Church like daybreak, a forerunner of most splendid light. It is now only dawn. And already at this first announcement of the rising day, how much sweetness fills our heart. Everything here breathes sanctity and arouses great joy. Let us contemplate the stars, which with their brightness augment the majesty of this temple. These stars, according to the testimony of the Apostle John (Apoc. 1:20), are you, and with you we see shining around the tomb of the Prince of the Apostles, the golden candelabra. That is, the Church is confided to you.

[39]We see here with you important personalities, present in an attitude of great respect and cordial expectation, having come together in Rome from the five continents to represent the nations of the world.

[40]We might say that heaven and earth are united in the holding of the Council -- the saints of heaven to protect our work, the faithful of the earth continuing in prayer to the Lord, and you, seconding the inspiration of the Holy Spirit in order that the work of all may correspond to the modern expectations and needs of the various peoples of the world.

[41]This requires of you serenity of mind, brotherly concord, moderation in proposals, dignity in discussion, and wisdom of deliberation.

[42]God grant that your labors and your work, toward which the eyes of all peoples and the hopes of the entire world are turned, may abundantly fulfill the aspirations of all.

[43]Almighty God! In Thee we place all our confidence, not trusting in our own strength. Look down benignly upon these pastors of Thy Church. May the light of Thy supernal grace aid us in taking decisions and in making laws. Graciously hear the prayers which we pour forth to Thee in unanimity of faith, of voice, and of mind.

[44]O Mary, Help of Christians, Help of Bishops, of whose love we have recently had particular proof in thy temple of Loreto, where we venerated the mystery of the Incarnation, dispose all things for a happy and propitious outcome and, with thy spouse, St. Joseph, the holy Apostles Peter and Paul, St. John the Baptist, and St. John the Evangelist, intercede for us to God.

To Jesus Christ, our most amiable Redeemer, immortal King of peoples and of times, be love, power, and glory forever and ever.



© Libreria Editrice Vaticana
Reprinted with permission.

Points to Ponder

The Time of the Harvest

“A new season is opening before our eyes: it is the time to go profoundly into the Council teachings, the time of the harvest of what was sowed by the Council Fathers.”

One might reasonably assume that the preceding quote was uttered in the years immediately following the Council's closing. They were, however, spoken by Pope John Paul II some 35 years later in the early days of the new millennium.

The time of the harvest is now? Isn't it a little late in the game? Not in the least! Church historians have long observed that it takes several generations for the teaching of a particular council to substantially weave its way into the fabric of Catholic life. That means that Catholics today are living in a momentous age. We are the frontline of workers called into the harvest, and those who accept the invitation are soon to find new meaning in Jesus' words - "indeed the harvest is great!" (Matt 9:37)

“The Spirit of Vatican II”

Since the close of the Council on December 8, 1965, the phrase “spirit of Vatican II” has frequently been employed to support various ideas, concepts, and beliefs. As we examine the Council Fathers' actual words in the course of this study, some of these will be shown to have been inappropriately attributed to the Council. However, it is important, that when we go forth from this study and attempt to share with others the vast treasury of teachings contained in the conciliar documents, we should always begin by assuming goodwill on the part of those who may hold mistaken notions. As St. Paul said, “If I speak in the tongues of angels, but have not love, I am but a noisy gong.” (1Cor 13:1) The truth is that the vast majority of people who hold misconceptions regarding the Council's teachings are sincere individuals who have simply been misinformed. Only when all concerned are willing to set aside preconceived notions and opinions in favor of the actual words of the Council Fathers, can a fruitful discussion unfold.

As for the phrase “spirit of Vatican II” itself, there is no need for any of us to shy away from it; we need only to clarify it. Indeed, there is a spirit of Vatican II. It is, however, not a foggy prism through which to view the Council's teachings or an esoteric concept that only the progressive minded can comprehend. The spirit of Vatican II is a Person, the third Person of the Blessed Trinity, the Holy Spirit. It is the same Spirit of truth that descended upon the Apostles at Pentecost, the Paraclete, whose guidance and protection assured that the Council Fathers preached only truth in the documents they produced. Once we understand *who* we are appealing to when we invoke “the Spirit of Vatican II”, we can see the importance of the study at hand.

Why so many misconceptions?

Most Catholics will agree that there has been no shortage of disagreement as to the Council Fathers' intentions in the decades since the close of the Council. One might reasonably wonder why this is the case when the teachings of the Council were communicated and made readily available to all in the conciliar documents.

Sadly, Fr. Peter Stravinskis, Ph.D., S.T.D., couldn't have addressed this question more directly or more correctly when he stated,

“It has taken more than three decades to see [widespread understanding of the Council's teachings] because all too many Catholics – clergy, religious, and laity alike – have not even read the documents...”

Reading the documents

When one begins to explore the Council documents firsthand, it might be surprising just how approachable they are. One need not be a clergyman, a religious, or a scholar in order to receive the teachings articulated therein.

Though a pleasant surprise to many, the straightforward nature of the documents is by design. The Council Fathers intentionally communicated in a way that would allow everyday people to receive their teaching. Indeed, as one quickly discovers in reading Pope John's Opening Speech, this was exactly the mandate of the Council: to articulate the truths of the faith in a way that modern man could comprehend.

However, while the conciliar documents are indeed far more approachable than many might expect, they should not be read like a magazine or a novel, but should be approached much like the manner in which we approach Sacred Scripture. Remember, the purpose of the Council's work was for the Church, the bride of Christ, to articulate more clearly the revelation she had already received, so that we, her children, might come to know, to serve, and to love the eternal God more deeply as we journey along the road to salvation. Remember also that it was the Holy Spirit who guided the Council. Therefore, we must always prepare ourselves by seeking divine assistance in our study through prayer.

It is also very important that we take the time to consider and examine each pearl of wisdom offered by the Fathers, not in a vacuum, but in the light of sacred Tradition, keeping the entirety of Revelation as handed to the Church in mind. To that end, we will make frequent reference to Sacred Scripture and the Catechism of the Catholic Church throughout the course of this study. Further, we must be prepared to receive the Council teachings as the timeless instructions and exhortations that they are. The Council documents are not mere history; rather, to all who approach them rightly, they represent a living invitation from the Lord.

“Council Votes to Downgrade Mary”

In October of 1963, headlines in newspapers around the world suggested that the Second Vatican Council had moved to downgrade the status of the Blessed Virgin Mary. Whether an honest misunderstanding that had spread like a virus, or a deliberate attempt to create controversy, the report itself was erroneous. Even so, Marian devotion did suffer a setback in the decades following the Council, but as you will soon discover, the Council itself cannot be blamed. In fact, the late Fr. William Most, highly acclaimed scholar and theologian, termed Vatican Council II “a Marian Council.”

A Marian Council

The Second Vatican Council was formally opened by Pope John XXIII on October 11, 1962, the Feast of the Divine Maternity of the Blessed Virgin Mary. Pope Paul VI officially closed the Council on December 8, 1965, the Feast of the Immaculate Conception of the Blessed Virgin Mary. How fitting it seems that an event described by Pope John Paul II as “the Spirit's gift to the Church” should begin and end on feast days dedicated to the Mother of the Church. Far from downgrading the Blessed Virgin, the Council Fathers, as we will see in our study of the Decree on the Apostolate of the Laity, encouraged the faithful to turn to the Blessed Virgin Mary for guidance and protection in all aspects of the journey of faith.

“All should devoutly venerate her and commend their life and apostolate to her maternal care.”

-Vatican II: Decree on the Apostolate of the Laity

Prayer for Guidance

Following in the true spirit of the Council's recommendation, let's take a moment to consecrate our efforts in this study to the Immaculate Heart of Mary:

Dearest Blessed Virgin Mary, we humbly turn to you, consecrating our efforts in this study to your Immaculate Heart. Take us in your arms, we pray, as once you took the child Jesus. Guide us and protect us. Lead us into the light of truth, so that we too may increase in stature and in wisdom and in favor before God and man. Pray for us most Holy Mother, that as we grow in knowledge we may grow all the more in love for your Son, and his bride the Church, enabling us to be the faithful sons and daughters we were baptized to be. We ask this through Christ, our Lord. Amen.

Catechism Connections

Read CCC 888-892 to learn more about the charism of infallibility, and how this gift from Christ to His bride is evidenced in the teachings of an ecumenical council.

Catholics receive infallible teachings with “the assent of faith.” Read CCC 156 to learn how this assent is far from “mere blind impulse.”

Rome to Home

The steps that the Council took toward the modern age – which in a rather imprecise manner has been presented as an ‘opening up to the world’ – belongs decisively among the perennial problems of the ever changing relationship between faith and reason.

Undoubtedly, the Council faced situations that existed before. In his first Epistle, Saint Peter urged Christians to be ready to answer (apo-logia) anyone who asked them the logos, the reason for their faith (cf 3:15). This meant that biblical faith had to interact with and relate to Greek culture, learning how to recognize, by interpreting distinctions as well as through contact and affinity with the latter, the one God-given reason.

~Pope Benedict XVI
Dec. 22, 2005

Study Questions

It’s best to read the entire text of the Holy Father’s Opening Speech and Points to Ponder before responding to the study questions. As an aid in helping you to navigate the text of the speech, corresponding paragraph numbers will appear in brackets following most of the study questions. This is intended to serve only as a guide, as relevant insights may be found elsewhere.

1. When was the idea of an Ecumenical Council first mentioned and from what source does Pope John attribute both the idea and the reality of the Council assembled before him? [9]

2. In his opening remarks, what does Pope John state as his intention for convoking the Council? [3]



Summary

In lesson 1 we learned:

1. The teachings of an ecumenical council, of which Vatican II is the twenty-first in the Church's some 2,000 year history, are a prime example of the Magisterium's infallible teaching office.
2. When Pope John first uttered the words "Ecumenical Council" in 1959, they came even to him as "completely unexpected." He attributed the convocation of the Council entirely to an act of Divine Providence.
3. Pope John exhorted the Council Fathers to be mindful of their single greatest concern: to safeguard the sacred deposit of faith.
4. In laying out his vision for the work that the Council Fathers were about to undertake, Pope John clearly understood the Council's relationship with past councils as one of unity.
5. The greatest problem that faced the Church in 1961 is the same one she faces in all ages, including the present age: humankind is either with Christ or against Him.



Notes:

