# Area of Study 2: Maintaining Continuity of Religious Beliefs in general and the Eschatological turn at Vatican II: Notes 2016

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| **Area of Study** | General | **Specific** |
| **REASONS**  identify reasons for maintaining continuity of religious beliefs generally | Maintenance of continuity of religious beliefs is an ongoing and essential task within all religious traditions. All aspects of the tradition, its history, the faith of current adherents and the future of the religion are at stake. The Past   * tradition, comes Latin *tradere* to deliver or to hand over * organically from person to person, from generation to generation, * cross-generational and intra-generational intent * sharing with believers (Catechesis) and sometimes with non-believers (Evangelization)   The Present   * activities of commitment * expression of beliefs (TRIBESSS) * provides way of life, meaning, purpose   The Future   * search for meaning * relationships in the tradition and in society | Magisterium the teaching office of the Church - the Pope and Bishops.  Lex Orandi (the law of Prayer), Lex Credendi (the law of Faith)  Papal teaching, documents from Ecumenical Councils, Synods of Bishops and the Curia  (e.g. Roman Missal, Liturgical Texts, Code of Canon Law, Catechism of the Catholic Church)  SCRIPTURE:   * **Faith in Resurrection of Jesus** “Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, for which I am suffering even to the point of being chained like a criminal. But God's word is not chained.” 2 Tim 2:8-9 * **Faith in the Resurrection of the dead.** “If there is no resurrection of the dead, then not even Christ has been raised.” 1 Cor 15: 13 * **Faith in The Kingdom of God:** “I tell you, among those born of women there is no one greater than John [the Baptist]; yet the one who is least in the kingdom of God is greater than he." Lk 7:28 * **The Kingdom of Heaven is like …** a mustard seed, a banquet, etc   TRADITION:   * Credal Statements: Nicene Creed (resurrection of the dead and life of the world to come); Apostles Creed (Communion of saints, forgiveness of sins, resurrection of the body and life everlasting) * Scholastic Theology (Thomas Aquinas): four last things: death; judgment; heaven; hell. (purgatory)   **The Roman Catholic Spirituality before Vatican II.**   * Catholic Fundamentalism. Ghetto mentality - a hang over from the reformation and the enlightenment -founded on fear of everything that was outside the church. The Roman Church understood itself to be the Kingdom of God on earth. It taught that there was *no salvation outside the church* Cyprian * Dualism: divisions between Sacred and the Secular, Saved and the Unsaved; Church and the World; Future and the Present; Soul and the Body; Heaven and Hell; Platonic philosophical underpinnings of Roman Catholic resurrection faith * Explicit teaching about the afterlife: the glory of heaven and the beatific vision; the suffering of purgatory and the eternal damnation of hell. * The emphasis before VATICAN II was on the NOT YET of salvation. On Individual rather than Communal Salvation. The experience of divine is reserved until after the trial of this life. Salvation is the goal of life. * Characterized by the liturgical practices of the Ritual Romanum (The Tridentine /Latin rites): Words of the rites “Deliver me, O Lord, from everlasting death in that day of dread …”, dress of the priest (Black Vestments; Dies Irae, dies illa – Day of Wrath and Terror looming); The prayer “O My Jesus, forgive us our sins and save us from the fires of hell” * The perception of the Roman Tradition by those outside Catholicism. At best quaint and mysterious but with great pageantry, at worst, hypocritical outdated nonsense. |

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| **FACTORS**  describe internal and external factors which promote action to maintain continuity of religious belief/s | External factors   * scrutiny or criticism * shifting values of the multicultural society * and human-made disasters * change in government or government policy | **External Factors that also had some effect on the eschatology presented at the council:**   * Worldviews   + Static world view - Creator God in heaven with humanity on trial on earth - (had been critical of the enlightenment and of scientific and political revolutions of the 17th and 18th centuries and of the modernism in the 20th century) was revised by the work of theologians like   + Evolutionary world view: Teilhard de Chardin and Karl Rahner developed new approaches to eschatology * The World Wars – were not religious wars (other than Hilter’s final solution) – Protestants and Catholics and Orthodox Christians were able to recognize a deeper humanity in the inhumanity of the massive destruction of human life. * Roman Catholic Social Teaching: Leo XIII 1891 Rerum Novarum paved the way for a socially conscious Roman Catholicism. Tentative in Rome against Capitalism and Communism, as Catholic Action is its various forms around the globe, was a significant influence for the change of the importance of THIS LIFE in the minds of Roman Catholics. |
| Internal Factors   * Internal scrutiny or criticism – dissent * Actions of leadership | **Internal Factors producing the Council that also had some effect on the eschatology presented at the council:**   * Resurgence of biblical scholarship (1943 Divino afflante: Bible as literary genre): The Council would return to Scripture for its eschatological statements. * Liturgical Renewal: the Latin Rite (Ritual Romanum 1570) had been in the process of reform. Pius XII had revamped the Easter Ceremonies in the early 1950s to better represent the Paschal character of Catholic Easter faith   John XXIII (Guiseppi Roncalli). *Aggiornamento,* updating. Dialogue with other traditions was a feature of Pope John's pastoral ministry and became a feature of his encyclical program *Mater et Magistra; Pacem in Terris.* The doctrine of no salvation outside the church was already in question.  *The greatest concern of the Ecumenical Council is this: that the sacred deposit of Christian doctrine should be guarded and taught more efficaciously.* John XXIII opening address of Vat II |

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| **METHODS**  analyse the ways of maintaining continuity of religious belief/s by:   * giving a clear description of the ways of maintaining continuity of religious belief/s * explaining the strengths and weaknesses of the choice of method to maintain continuity * applying understanding of any relevant eight aspects of religion | Reaffirmation of religious: restatement of the traditional faith   * major approach * rituals, social order, texts, symbols, creeds and the codification of ethics * Advantage: consistency * Disadvantage: monotony   Reaffirmation of religious beliefs in new circumstances   * rituals, social order, texts, symbols, creeds and the codification of ethics * Advantage: security * Disadvantage: outmoded; out of date  Reinterpretation of religious beliefs to address new circumstances.  * creative hermeneutical (meaning making) process * achieved by change of emphasis or new explanation * Advantage: Updating of theology * Disadvantage: Fear of new interpretation  Reformulation of their expression.  * most radical approach: * creative reworking of some aspect of the tradition: embellished, truncated, reworded or reordered, translated * Histories and authorities may be reinterpreted to account for the reformulation. * Advantage: Updating of theology and practice * Disadvantage: Reception of the reformulation | **VATICAN II**   * Those present: Cardinals; Bishops; Periti (experts) * The documents relevant to eschatology:   + Sacrosanctum Concilium (The rite for the burial of the dead should evidence more clearly the paschal [Paschal Mystery] character of Christian death, and should correspond more closely to the circumstances and traditions found in various regions, SC 81; Full, conscious and active participation, SC 11);   + Lumen Gentium (the church of Christ …subsists in the catholic church, LG 8; a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace, LG 36);   + Gaudium et Spes (The hope and joys …GS 1) Concern for the whole world * Revised Eschatology   + return to biblical expressions of the faith, in particular, to the Kingdom of God - sense of mystery using biblical images (the mustard seed, the wedding banquet).   + The KINGDOM is PRESENT NOW (as well as yet to come). Christian faith is about working to bring about the kingdom of God.   + Overcome the dualism   + a holistic picture of salvation – general and particular. * Liturgical renewal: Rewriting of the liturgical texts: *Order of Christian Funerals*   + Biblical rendering of the Rites; Words of the Rite. *“Grant him/her a place of happiness, light and peace in the kingdom of your glory for ever and ever”* Concluding prayer of Funeral Rite   + avoiding dualisms of the past;   + emphasis on Paschal Mystery,   + Vernacular,   + Priest's vestments – white   + *We share the faith of your Son's disciples*   *and the hope of the children of God.*  *Bring the light of Christ’s resurrection*  *to this time of testing and pain.*  From the Opening Prayer. Order of Christian Funerals 1970   * + The hope-filled language of the liturgy offers balance   *Remember also our brothers and sisters*  *who have fallen asleep in the hope of the resurrection,*  *and all who have died in your mercy:*  *welcome them into the light of your face.* Eucharistic Prayer III  **Potential for Polarization**   * *Pilgrims (those who express faith in terms of a journey with and into God and that change, reinterpretation and development is a natural consequence of the journey process)* * *Saints (those who see that the revelation of Jesus lives in a communion of saints, the Church of is the bride of Jesus Christ, that holds firm to the traditions instigated by its founder and spouse* * *Social Justice - practical face of eschatology.* * *Christians in political struggles that create awkward tension. Saving souls includes saving persons and societies from unjust systems.* * *Inclusive theology and a balanced eschatology open the possibility of dialogue with the world.* * *Decline in sectarianism (protestant catholic rivalry) and incline in ecumenical interest (inter-Christian dialogue* |

While liturgical language has been reformulated , the dualist language continues in the catechism. Roman Catholic believe that **“**After death, which is the separation of the body and the soul, the body becomes corrupt while the soul, which is immortal, goes to meet the judgment of God and awaits its reunion with the body when it will rise transformed at the time of the return of the Lord.” CCCC 205