

## Opening Prayer

### Prayer said every day of First and Second Vatican Councils

St. Isidore of Seville 560-636

We are here before you, O Holy Spirit, conscious of our innumerable sins, but united in a special way in Your Holy Name. Come and abide with us. Deign to penetrate our hearts.

Be the guide of our actions, indicate the path we should take, and show us what we must do so that, with Your help, our work may be in all things pleasing to You.

May You be our only inspiration and the overseer of our intentions, for You alone possess a glorious name together with the Father and the Son.

May You, who are infinite justice, never permit that we be disturbers of justice. Let not our ignorance induce us to evil, nor flattery sway us, nor moral and material interest corrupt us. But unite our hearts to You alone, and do it strongly, so that, with the gift of Your grace, we may be one in You and may in nothing depart from the truth.

Thus, united in Your name, may we in our very action follow the dictates of Your mercy and justice, so that today and always our judgments may not be alien to You and in eternity we may obtain the unending reward of our actions. Amen

# Day of Reflection on Ecumenism

## Talk 1 – SETTING THE STAGE

### SLIDE 1:

- Vatican II: Takes A Fresh Look At
  - Church's Posture Toward Civil Governments
- 1965: Declaration on Religious Liberty
  - Affirms Separation of Church and State
- States: Individuals Require Freedom to
  - Follow Conscience and Worship Freely

### SLIDE 2:

- Early Centuries: Persecution
  - Church and State in Opposition
- Emperor Constantine Becomes Christian—4<sup>th</sup> Century
  - Church and State Collaborate
- Pope Leo III Crowns Charlemagne—(800)
  - Pope (Church) Is Superior – State Is Subordinate

### SLIDE 3:

- Crusades and Inquisition
  - Church and State Increasingly Intertwined
- Over the Centuries Close Alignment of Church
  - And State Seen as Normal and Appropriate
- Post Reformation: Traditional Theology:
  - Church NOT EQUAL, But PRIVILEGED In Any State

### SLIDE 4:

- Catholic Position Pre-Vatican II: Pope Pius IX
  - Syllabus of Errors: Error Has No Rights 1864
- Church Should Not Allow other Churches or Other
  - Religions Where It Could Rule Them Out Legally
- Dignitatis Humanae: The Church Moves From:
  - Rights of Truth to Rights of Dignity

### SLIDE 5:

- Vatican II: Takes A Fresh Look At
  - Church's Posture Toward Civil Governments
- 1965: Declaration on Religious Liberty
  - Affirms Separation of Church and State
- States: Individuals Require Freedom to
  - Follow Conscience and Worship Freely

## Day of Reflection on Ecumenism

### Talk 2

Slide 1: Father, May they all be one. John 17:21

Workshop on Ecumenism — March 23, 2019 Anne H. Mulqueen, OFS

Slide 2: What is an Ecumenical Council

Definition

1. It is a meeting,
2. Primarily of bishops--but not only of bishops,
3. That assembles in Christ's name,
4. To make decisions,
5. That are binding on the whole Church.  
(as opposed to Synods, which are local assemblies).

Slide 3: The Second Vatican Ecumenical Council

Picture of Pope John XXIII

Pope John XXIII (1958 – 1963) announces the Council in 1959

- Oversaw the opening session in the fall of 1962
- Died in June 1963
- The Man Who Started It All

Slide 4: Pope Paul VI Takes Over

- Pope Paul VI (1963-1978)  
continued the council

Sessions began in September of each year from 1963 through 1965,  
ending in late November or early December each year

The Man Who Brought It to Its Conclusion

Slide 5: *How it All Began*

In 1959, Pope John XXIII called for a Council at the close of the Week of Prayer for Christian Unity.

He “had no intention other than that of ‘fostering the good of souls and bringing the new pontificate into clear and definite correspondence with the spiritual needs of the present day.’”<sup>1</sup> (Giuseppe Alberigo, *A Brief History of Vatican II*)

Slide 6: Saint Pope John XXIII – A Statesman and the Man Who Made it Happen

- Angelo Roncalli — born a peasant farmer in northern Italy
- Served in the Italian army and later as a chaplain in World War I.
- Served as assistant to his local bishop at Bergamo and travelled with him, meeting the theologians and bishops who would later have great influence on the Church.

Slide 7: The Man Who Made It Happen

- 1921: Summoned to Rome by Pope Benedict XV to oversee finances for the Italian foreign mission.
- 1925: Elevated to archbishop and sent to Bulgaria.
- 1934: Assigned to Istanbul as Apostolic Delegate for Turkish and Greek Catholics.
- He learned the local languages and urged them to use the vernacular rather than Latin in liturgies.

Slide 8: Saint Pope John XXIII – A Statesman

- Note: Liturgical movement started before Vatican II.
- He urged active participation in the rites, which had been forbidden since the 16<sup>th</sup> century because of its similarity to Protestant worship.
- He was interested in the Near East. His time there deepened his desire to unite the Eastern Churches with Rome.

Slide 9: The Man Who Made it Happen

- 1944: After the war ended, he was appointed Papal Nuncio to France.
- There he learned how to work amid the anti-clerical culture and bring separated factions together diplomatically.
- 1953: Pope Pius XII elevates him to cardinal and names him Patriarch of Venice. He was 72.

Slide 10: Why Call a New Ecumenical Council?

Let's take a breath  
and look at the factors  
that influenced Pope John  
to call a new Council.  
(You may or may not agree with  
Pope John's rationale.)

Slide 11: Factors that Gave Rise to Vatican II

- October 1958: Pope Pius XII dies of a fatal stroke.
- Angelo Roncalli chosen as pope. He was 76 years old.
- Shortly after his election, he confided to Cardinal Tardini (his aide) that he wanted to restore the lively faith of the early Church — in modern times.
- January 25, 1959, feast of St Paul, he spoke with 18 cardinals present at Mass about his intention to call an ecumenical council.

Slide 12: Factors that Gave Rise to Vatican II

- Cardinals responded with silence.
- Later he was confronted with objections, predictions of doom for the Church, and stonewalling.
- All this deepened his determination to hold a council within the first years of his pontificate.

Slide 13: The World in the 1950s

- Much of the world was in poverty.
- People lived in fear of nuclear war (post-WWII bombing of Hiroshima and Nagasaki).
- Rising totalitarianism, communism, atheism and materialism.
- John wanted the church to be more vocal about the world situation.

Slide 14: Pope John's Desire Was to Reanimate the Roman Catholic Church

- His concern was pastoral.
- He wanted the faith in order to heal the world.
- He called for *aggiornamento*, bringing up-to-date Church practices.
- He wanted to ignite the passion of the early Church based on works of justice and love for one another.

Slide 15: Pope John's Desire was to Reanimate the Roman Catholic Church

- A pre-Vatican II saying was "The Curia knew that Christ was the Truth, but forgot that He was also the Way and the Life."
- It was a legalistic time, and it was believed it was better to be right than to be loving.
- Vatican II was not called to condemn anyone or to announce new doctrine. It was called to reanimate the Church — to bring life to the Church.

Slide 16 is a Picture of the Vatican at Night

## Slide 17: A Look At the Past to Understand What Comes Next

### Picture of Pope Pius 9

Pope Pius IX

Reign 1846-1878 (more than 31years)

Convened the First Vatican Council (1869-70), which decreed papal infallibility

Wrote the *Syllabus of Errors* condemning liberalism, modernism, moral relativism, secularization and separation of church and state

## Slide 18: The Unfinished Vatican I

Called by Pope Pius IX in 1869

- Five Sub-Commissions dealing with:
  - Faith and dogma
  - Ecclesiastical discipline and canon law
  - Religious orders
  - Eastern churches and foreign missions
  - Politico-ecclesiastical affairs and relations of church and state

## Slide 19: The Unfinished Vatican I

- 1868: Apostolic Letter inviting the bishops of the Churches of the Eastern Rite not in communion with Rome, and reasserting the primacy of the papacy. They chose not to attend.
- Anglican bishops were not invited on grounds that their orders were not valid.
- 1868: Pope's letter to all other non-Catholics exhorting them to reconsider their position and return to the fullness of the Catholic faith and to allegiance with Rome.

## Slide 20: The Unfinished Vatican I

- July 18, 1870: a final vote was taken on papal infallibility — 533 in favor with only 2 opposed.
- Voting occurred during a violent rain storm, the final votes came in, a glass window nearly directly above the pontifical throne broke and glass fell to the floor.

After the vote, the bishops left Rome quickly because of rumors of war, and the next day the Franco-Prussian War was declared.

#### Slide 21: The Unfinished Business of Vatican I

- Vatican I was never officially closed.
- Many questions were left unanswered.
  - What was the place of collegiality?
  - How to accomplish unity of Christians?
  - How to define religious liberty?
- 100 years later, these questions would emerge at the Second Vatican Council.

#### Slide 22: Factors Giving Rise to Vatican II

1. Pope John's sense of compassion for the world, and his well-developed understanding of a Church larger than Rome, fueled his desire to call a council.
2. Because of his long diplomatic career, he was prepared for the difficulties he would face. Aware of the signs of the times, he wanted the Church's participation in the international dialogue about social life, politics, economics, and religion to be heard.

#### Slide 23: Factors Giving Rise to Vatican II

3. Pope John XXIII wanted to energize the world with a Christian spirit and to reform the Church for that purpose.
4. Vatican I had failed to complete its work because of the invading Italian national army. Was that for the best? The intention of Vatican I was restatement of doctrine, but not reform. The Decree on Ecumenism would not have been promulgated.

#### Slide 24: Saint Pope John XXIII Died in 1963 (Born 1881)

- Quoting Pope John on Saints, he said: "Saintliness actually results from learning the art of self-giving love. It flows from dying to self, from laughing at one's own foibles and humbly enduring the foibles of others. Saints aren't so much superstars of holiness as humble sinners, ready to allow God to love them just as they are."
- Although he didn't live to see Vatican II concluded, he did something more essential — he called it into session.

Slide 25: Let Us Pray: Prayer for Christian Unity January 18-25

God of righteousness, grant us wisdom to distinguish right from wrong.  
Let our hearts be guided by honesty and our lips speak the truth.  
Give us courage to be truthful even when others go against us.  
Keep us from spreading deceit; make us, rather, agents of unity and peace,  
spreading good news for all people.  
We pray in the name of your Son, Jesus Christ. Amen.

Slide 26: The End

Picture of John XXIII

It often happens that I wake up at night and begin to think about a serious problem and decided I must tell the Pope about it. Then I wake up completely and remember that I am the Pope. Pope John XXIII

Slide 27: Discussion Questions

1. Have you ever attended an Eastern Catholic Mass? If so, what was different? What feelings did the Mass evoke in you?
2. Have you ever been to a prayer service of a tradition different than Roman Catholic? Again, what feelings did the prayer service evoke in you. Did you feel the presence of God?
3. Have you felt the presence of God through other Christians or people of another religion? Share.



## Day of Reflection on Ecumenism

### Talk 3

Slide 1: Father, May they all be one. John 17:21

Workshop on Ecumenism – March 23, 2019

Anne H. Mulqueen, OFS

Slide 2: Rationale for the Promulgation of the Decree on Ecumenism

- To reestablish unity among all Christian people.
- To obey the will of Christ; Christ established one Church and division among Christians contradicts the will of Christ.
- To eliminate the scandal of division; division gives scandal to the world and impedes announcing the Good News.

Slide 3: Chapter 1 Paraphrasing Portions of the *Unitatis Redintegratio*

Principles on Ecumenism

- Unity is fundamentally based on the person and mission of Jesus Christ.
- Jesus' last prayer before going to the cross was "That all will be one as you Father are in me and I in you..."
- Ecumenism is the work of the Holy Spirit.

Slide 4: Chapter 1 Principles of Ecumenism

Chapter 4 Significant Excerpts from UR Document (Ed and Anne)

"For although the Catholic Church has been endowed with all divinely revealed truth and with all means of grace, yet its members fail to live by them with all the fervor that they should, so that the radiance of the Church's image is less clear in the eyes of our separated brethren and of the world at large, and the growth of God's kingdom is delayed."

Slide 5: "All Catholics must therefore aim at Christian perfection (24) and, each according to his station, play his part that the Church may daily be more purified and renewed. For the Church must bear in her own body the humility and dying of Jesus, (25) against the day when Christ will present her [the Church] to Himself in all her glory without spot or wrinkle. (26)"

Slide 6: Principles of Ecumenism — From Paragraph 4

“Nor should we forget that anything wrought by the grace of the Holy Spirit in the hearts of our separated brethren can be a help to our own edification.”

“Whatever is truly Christian is never contrary to what genuinely belongs to the faith; indeed, it can always bring a deeper realization of the mystery of Christ and the Church.”

Slide 7: Concluding Statement of Chapter One

“Because separation among Christians prevents us from truly being one household of faith in the family of God, the Council commends those who are involved in this vital work of ecumenism and encourages all to take an active role in reconciling our differences.”

Slide 8:

The ultimate goal of the ecumenical movement is to re-establish full visible unity among all the baptized, basically the encyclical deals with the Roman Catholic Church’s relations with the Orthodox Church and other Christian ecclesial communities.

Slide 9: Chapter 2 The Practice of Ecumenism

7. “There can be no ecumenism worthy of the name without a change of heart. For it is from renewal of the inner life of our minds, (28) from self-denial and an unstinted love that desires of unity take their rise and develop in a mature way.”  
Ephesians 4:24

Slide 10: Chapter 2 The Practice of Ecumenism

8. “This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name, ‘spiritual ecumenism.’”

Slide 11: Chapter 2 The Practice of Ecumenism

9. “We must get to know the outlook of our separated brethren. To achieve this purpose, study is of necessity required, and this must be pursued with a sense of realism and good will . . .”

“From such dialogue will emerge still more clearly what the situation of the Catholic Church really is.”

“In this way too the outlook of our separated brethren will be better understood, and our own belief more aptly explained.”

Slide 12: Chapter 2 The Practice of Ecumenism

11. "When comparing doctrines with one another, they should remember that in Catholic doctrine there exists a "hierarchy" of truths, since they vary in their relation to the fundamental Christian faith. Thus the way will be opened by which through fraternal rivalry all will be stirred to a deeper understanding and a clearer presentation of the unfathomable riches of Christ."

Slide 13: Explanation of Hierarchy of Truths on the next slide.

Hierarchy of Truths – Principles of Organization

All are truths – From which others flow

1. the mystery of God the Father, the Son, and the Holy Spirit, Creator of all things;
2. the mystery of Christ the incarnate Word, born of the Virgin Mary, and who suffered, died, and rose for our salvation;
3. the mystery of the Holy Spirit, who is present in the Church, sanctifying and guiding it until the coming of Christ, our Savior and Judge – where we meet Christ; and
4. the mystery of the Church, which is Christ's Mystical Body, in which the Virgin Mary holds the preeminent place" (*General Catechetical Directory*, no. 43)
5. Dignity of the Human Person

Slide 14: Struggle for Unity Is Not New

- In the early Church, disputes and controversies threatened the unity of the Church.
- Initially, differences were resolved, but eventually large Christian communities became separated.
- This Decree acknowledges that BOTH sides were at fault.

Slide 15: Catholic Church – Its Stance

- The Catholic Church embraces all Christians as sisters and brothers.
- Again, by baptism, all Christians are formed in the likeness of Christ, which gives them a common union with the Catholic Church.
- All baptized receive the gifts of faith, hope and love.

Slide 16: What Hinders Full Communion?

- As we know, this communion is not yet perfect.

- Christian Churches differ in:
  - Doctrine — beliefs, tenets, principles, teachings.
  - Discipline — procedures by which each Church operates
  - Structure
- Yet we share an unbreakable bond with Christ.

Slide 17 Major Assertions in this Document

- Separated Churches DO have access to salvation.
- They play a valid role in bringing salvation on earth.
- However, the Catholic Church maintains that it alone provides the fullness of salvation, although salvation is not limited to Catholics.

Slide 18: Major Assertions in This Document

- However, only the Catholic Church has kept full apostolic leadership since the founding of the Church.
- Everywhere Christians are engaged in prayer, words and action to obtain full Christian unity.
- Catholics are encouraged to enter into and continue this work.

Slide 19: Concrete Methods of Ecumenical Encounter

- Major way to promote Christian unity is to strive for holiness in one's own life.
- Learn the truth about other denominations.
- Let go of past prejudices and false perceptions.
- Join in dialogue for greater appreciation of the other.
- Cooperate in meeting the needs of society (apostolates).

Slide 20: Concrete Methods of Ecumenical Encounter

- Join together in prayer.
- Examine one's own practices to make sure that they are in accordance with the will of Christ and if not, making efforts for conversion where necessary.
- Always be aware that these actions are carried out under the guidance of the Holy Spirit and the leadership of the Church.

Slide 21: Preserving the Dream of Saint Pope John XXIII

Saint Pope John Paul II — *Ut Unum Sint* 1995

Picture of both Popes John Paul II and John XXIII

Slide 22: Saint Pope John Paul II — *Ut Unum Sint*

Praying together:

"When brothers and sisters who are not in perfect communion with one another come together to pray... their prayer [is] the soul of the whole ecumenical movement" (UUS §21).

"If Christians, despite their divisions, can grow ever more united in common prayer around Christ, they will grow in the awareness of how little divides them in comparison to what unites them." (UUS §22)

Slide 23: Saint Pope John Paul II — *Ut Unum Sint*

"Thus it is absolutely clear that ecumenism, the movement promoting Christian unity, is not just some sort of 'appendix' which is added to the Church's traditional activity."

"Rather, ecumenism is an organic part of her life and work, and consequently must pervade all that she is and does."

Slide 24: 25 May 25, 1995. Saint Pope John Paul II — *Ut Unum Sint*

"The Catholic Church embraces with hope the commitment to ecumenism as a duty of the Christian conscience enlightened by faith and guided by love, Jesus himself, at the hour of his Passion, prayed 'that they may all be one' (John 17:21).  
"This unity, which the Lord has bestowed on his Church and in which he wishes to embrace all people, is not something added on, but stands at the very heart of Christ's mission.

"Nor is it some secondary attribute of the community of his disciples. Rather, it belongs to the very essence of this community."

Slide 25: Saint Pope John Paul II – *Ut Unum Sint*

The Task Not Easy:

All the faithful are asked by the Spirit of God to do everything possible to strengthen the bonds of communion between all Christians and to increase cooperation between Christ's followers:

"Concern for restoring unity pertains to the whole Church, faithful and clergy alike. It extends to everyone according to the potential of each." (UUS §101)

Slide 26: Saint Pope John Paul II – (Pix of Arch. Canterbury kissing ring of JP2)

"If Christians, despite their division, can grow ever more united in common prayer around Christ, they will grow in the awareness of how little divides them in comparison to what unites them."

Slide 27: Pope Paul VI – 1964 Met on Mt. of Olives (Picture)

Limited Anathemas [denunciations] of 1054 lifted by both Pope and Ecumenical Patriarch. Since then popes and patriarchs meet regularly — clergy and laity of the two churches join in prayer and study designed to foster reconciliation and unity.

Slide 28: (Continued) Pope Paul VI – 1964 Met on Mt. of Olives

It was fitting that we, pilgrims from Rome and Constantinople are able to meet and join in common prayer.

First formal meeting of a Pope and Ecumenical Patriarch since 1438.

Slide 29: Pope Paul VI – Address Conclusion of Vatican II

Consequently, if we remember . . . how in everyone we can and must recognize the countenance of Christ, the Son of Man, especially when tears and sorrows make it plain to see, and if we can and must recognize in Christ's countenance the countenance of our heavenly Father "He who sees me," Our Lord said, "sees also the Father"

→ our humanism becomes Christianity,

→ our Christianity becomes centered on God

in such sort that we may say, to put it differently:

→ a knowledge of man is a prerequisite for a knowledge of God.

Slide 30: Ecumenical Quotes A Church in Dialogue

Cardinal Augustin Bea

"... the work of re-uniting Christians is the work of God and it will be accomplished by the grace of God, no matter how difficult it may seem from a human standpoint." (6) So it is important not to become in any way discouraged when difficulties or seeming setbacks occur, when hoped-for expectations are not realized.

"The unity of Christians will come in God's time. Our task is, as in all things, to be faithful." [Introduction to *The Unity of Christians* by Cardinal Augustin Bea]

Slide 31: Pope Benedict XVI (Picture of Pope Benedict and Arab Muslims)

On Week of Prayer for Christian Unity 2013:

"What does God require of us?" The Pope invited all *to pray, asking insistently of God, for the great gift of unity between all the Lord's disciples. May the Holy*

*Spirit's limitless strength arouse us to the sincere commitment to seek unity, so that we might all profess together that Jesus is the savior of the world.*

Slide 32: Pope Francis (Picture with World Religious Leaders)

Even when differences separate us, we can recognize that we have the same Baptism, and we belong “to the same family of brothers and sisters loved by the one Father” (Pope Francis, Jan. 25, 2018).

Slide 33 Pope Francis

“Ecumenism is true when Christians are able to shift the focus from themselves, from their arguments and formulations, to the Word of God who demands to be heard, accepted and witnessed in the world.” November 10, 2016

Slide 34: U.S. Conference of Catholic Bishops (2010)

The U.S. Conference of Catholic Bishops “affirms that both Catholic and Reformed Christians hold that baptism is the sacramental bond of unity for the Body of Christ, which is to be performed only once, by an authorized minister, with flowing water, using the Scriptural Trinitarian formula of ‘Father, Son and Holy Spirit.’ The agreement encourages all local Christian communities to keep baptismal records.”

Slide 35: Cardinal Basil Hume (Archbishop of Westminster)

"Christian unity is a gift from God ... It is also a process of growth.

I would distrust anybody who tries to indicate to me what the end of that process will be. One step at a time..."

Slide 36: Summary with Picture of His Holiness John XXIII

. Called by Pope John XIII → Gathering of 2000-2500 bishops → renew and update the Church

Slide 37: Understanding Ecumenism Takes Lots of Time, Lots of Research, and Lots of Love – Picture of my books

## Day of Reflection on Ecumenism

### Talk 4

Slide 1: Workshop on Ecumenism – March 23, 2019

Declaration on Religious Freedom [*Dignitatis Humanae*]

Anne H. Mulqueen, OFS [ Picture of hands with world on them]

Slide 2: A Little History Before We Look at the Document

The Players [Pictures of John Courtney Murray → Cardinal Ottaviani → Cardinal Bea]

Slide 3: John Courtney Murray, S.J.→The Fight for Religious Freedom

[Time magazine cover of John Courtney Murray, SJ]

Slide 4: John Courtney Murray →The Man Who Defended the Declaration

- For 17 years, Fr. Murray worked to bring about change in Catholic teaching in regard to religious liberty.
- Prior to Vatican II, the Church's position was that "error has no rights."
- In 1948, Fr. Murray argued that the Church had no right to suppress religion—his argument directly opposed Catholic teaching.

Slide 5: John Courtney Murray →The Fight for Religious Freedom

- Over the next few years, powerful church authorities fought Murray's position.
- 1954: He was silenced and forbidden to publish anything further on religious freedom.
- 1963: Fr. Murray was invited to Vatican II as an expert theologian (*peritus*) and his silencing was lifted.
- At Vatican II, he played a pivotal role in drafting *Dignitatis Humanae*, which was promulgated in 1965.

Slide 6: Fr. Murray's In His Own Words [picture of JCM]

- "People of all religions and of no religion must live together in conditions of justice, peace and civic friendship, under equitable laws that protect the whole range of human rights, notably including the right to religious freedom.
- It is therefore necessary for the Church to show the way to justice and peace in society."



### Slide 7: Church Position Pre-Vatican II

*Dignitatis Humanae* stirred more controversy than any other Vatican II document.

- Before Vatican II (DH), the Church did not acknowledge a right to religious freedom or separation of church and state. [continued next page]
  - The Church admitted only that *tolerance* toward non-Catholic religions was sometimes unavoidable.
  - Based on this position [of the Church], the legal establishment of the Catholic faith is the ideal.

### Slide 8: In the Beginning . . . Way Before Vatican II

- During the earliest centuries (AD), the Church and State were opponents → Christians were persecuted.
- In the Fourth Century Emperor Constantine became Christian and made the Christianity the official religion of the land.
- Important: After the Reformation, traditional Catholic theology held that the Catholic Church held a privileged position in any state where it was a majority. (Catholic states).

### Slide 9: Congregation for the Doctrine of Faith → 1953: Magisterial Teaching [Ottaviani]

1. 1925: Pope Pius XI [*Quas Primas*] – There should be no distinction between church and state.
2. Legislation should be informed by Catholic moral teaching.
3. The state should defend the people's unity in the Catholic faith.

In essence, the Catholic state is the ideal (*when possible*).

### Slide 10: Pictures of Pope and Magisterium and US Constitution

The Magisterium and the U.S. Constitution in Conflict.


### Slide 11: Religious Freedom in the USA

Picture of the First Amendment

People came to the United States fleeing religious persecution

First Amendment states: Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

### Slide 12: But It Was Not So Throughout the World --> (Countries Recognizing a Religion as Official )

Catholic – Bolivia, Costa Rica, Malta, Vatican City,  etc.

Lutheran – Church of Denmark, Iceland, Norway

Presbyterian – Church of Scotland

Anglican – Church of England

Islam – Afghanistan, Iran, etc.

Buddhist – Sri Lanka, Cambodia

Hindu – Nepal

#### Slide 13: History Summation

- The Declaration evoked serious objections from curia insiders.
- However, it went forward with the explicit permission of Pope John XXIII.
- Final Vote was 2,308 in favor – 70 opposed.
- Conclusion: Religious Freedom now declared publicly in a spirit of ecumenism.

#### Slide 14: Why is Religious Freedom Important for Catholics Today

Quoting Archbishop Charles Chaput,

- “In some ways, the Declaration on Religious Freedom is the Vatican II document that speaks most urgently to our own time.
- “The reason is obvious. We see it right now in the suffering of Christians and other religious believers in many places around the world.”

#### Slide 15: [Picture of Dove Surrounded by Olive Leaves

Now Let’s Look at the Document

#### Slide 16: Key Point From the Declaration

- Definition of Religious Freedom  
Paragraph 2:
  - This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits.

#### Slide 17: Paragraph 2 Continued

- The council further declares that the right to religious freedom has its foundation in the very dignity of the human person as this dignity is known through the revealed word of God and by reason itself. This right of the

human person to religious freedom is to be recognized in the constitutional law whereby society is governed and thus it is to become a civil right.

Slide 18: Paragraph 2 Concluded

- It is in accordance with their dignity as persons—that is, beings endowed with reason and free will and therefore privileged to bear personal responsibility — that all men should be at once impelled by nature and also bound by a moral obligation to seek the truth, especially religious truth.

Slide 19: Paragraph 2 Continued

- They are also bound to adhere to the truth, once it is known, and to order their whole lives in accord with the demands of truth. However, men cannot discharge these obligations in a manner in keeping with their own nature unless they enjoy immunity from external coercion as well as psychological freedom.

Slide 20: Paragraph 2 Concluded

- Therefore the right to religious freedom has its foundation not in the subjective disposition of the person, but in his very nature. In consequence, the right to this immunity continues to exist even in those who do not live up to their obligation of seeking the truth and adhering to it and the exercise of this right is not to be impeded, provided that just public order be observed.

Slide 21: Paragraph 4

- The freedom or immunity from coercion in matters religious which is the endowment of persons as individuals is also to be recognized as their right when they act in community. Religious communities are a requirement of the social nature both of man and of religion itself.

Slide 22: Paragraph 4 Continued

- Provided the just demands of public order are observed, religious communities rightfully claim freedom in order that they may govern themselves according to their own norms, honor the Supreme Being in public worship, assist their members in the practice of the religious life, strengthen them by instruction, and promote institutions in which they may join together for the purpose of ordering their own lives in accordance with their religious principles.

Slide 23: Paragraph 5

- The family, since it is a society in its own original right, has the right freely to live its own domestic religious life under the guidance of parents. Parents, moreover, have the right to determine, in accordance with their own religious beliefs, the kind of religious education that their children are to receive.

Slide 24: Paragraph 5 Continued

- Government, in consequence, must acknowledge the right of parents to make a genuinely free choice of schools and of other means of education, and the use of this freedom of choice is not to be made a reason for imposing unjust burdens on parents, whether directly or indirectly.

Slide 25: Paragraph 5 Concluded

- Besides, the right[s] of parents are violated, if their children are forced to attend lessons or instructions which are not in agreement with their religious beliefs, or if a single system of education, from which all religious formation is excluded, is imposed upon all.

Slide 26: Paragraph 6

- If, in view of peculiar circumstances obtaining among peoples, special civil recognition is given to one religious community in the constitutional order of society, it is at the same time imperative that the right of all citizens and religious communities to religious freedom should be recognized and made effective in practice. [Majority should not suppress the minority.]

Slide 27: Paragraph 7

- ... Society has the right to defend itself against possible abuses committed on the pretext of freedom of religion. It is the special duty of government to provide this protection [against abuses]. However, government is not to act in an arbitrary fashion or in an unfair spirit of partisanship.

Slide 28: Paragraph 7 Concluded

- Its action is to be controlled by juridical norms which are in conformity with the objective moral order. These norms arise out of the need for the effective safeguard of the rights of all citizens and for the peaceful settlement of conflicts of rights, also out of the need for an adequate care

of genuine public peace, which comes about when men live together in good order and in true justice, and finally out of the need for a proper guardianship of public morality.

Slide 29: Paragraph 10

- It is one of the major tenets of Catholic doctrine that man's response to God in faith must be free: no one therefore is to be forced to embrace the Christian faith against his own will. This doctrine is contained in the word of God and it was constantly proclaimed by the Fathers of the Church.

Slide 30: Paragraph 10 Continued

- The act of faith is of its very nature a free act. Man, redeemed by Christ the Savior and through Christ Jesus called to be God's adopted son, cannot give his adherence to God revealing Himself unless, under the drawing of the Father, he offers to God the reasonable and free submission of faith.

Slide 31: Paragraph 10 Concluded

- It is therefore completely in accord with the nature of faith that in matters religious every manner of coercion on the part of men should be excluded. In consequence, the principle of religious freedom makes no small contribution to the creation of an environment in which men can without hindrance be invited to the Christian faith, embrace it of their own free will, and profess it effectively in their whole manner of life.

Slide 12: Benedict XVI – October 27, 2008

- "The Catholic Church is eager to share the richness of the Gospel's social message, for it enlivens hearts with a hope for the fulfillment of justice and a love that makes all men and women truly brothers and sisters in Christ Jesus.
- She carries out this mission fully aware of the respective autonomy and competence of Church and State.
- Indeed, we may say that the distinction between religion and politics is a specific achievement of Christianity and one of its fundamental historical and cultural contributions."

Slide 12: Pope Francis — September 26, 2015

- “[Religious freedom] is a fundamental right which shapes the way we interact socially and personally with our neighbors whose religious views differ from our own.... Religious freedom certainly means the right to worship God, individually and in community, as our consciences dictate.
- ...[R]eligious liberty, by its nature, transcends places of worship and the private sphere of individuals and families. Because religion itself, the religious dimension, is not a subculture; it is part of the culture of every people and every nation.”

## **I AM REMINDED... By Edward L. Shirley, SFO**

### **I have been reminded of many truths through my encounters with Christians of other Christian Churches:**

Eastern Orthodox have reminded me of the absolute centrality of the Trinity.

Anglicans have reminded me that it is possible to pass on a Tradition without being chained by it, and that one can do so in many diverse ways.

Lutherans have reminded me of that it is only through the Cross that we reach Resurrection.

Methodists have reminded me that ultimately, it is not doctrine that unites us; it is love.

Baptists have reminded me of the importance of personal decision and personal commitment to God.

Pentecostals have reminded me of the importance of being empowered by the Holy Spirit in all that I am and do.

Quakers have reminded me of that each person has the Divine Indwelling, and that simplicity, gentleness and silence are ways to connect with that Indwelling.

Christian fundamentalists have reminded me of the importance of Scripture.

### **FINAL THOUGHT**

I was once asked, "What would you do to prove your religion is the true one."

I replied, "I have no desire to prove my religion is the true one. However, if I wanted to prove that my religion was relevant and offered a way of life, I would begin to truly practice it."