

13th January, 2025 “Clear, brief and easily assimilated by all” *Handouts n. 223*

Development of Doctrine in Vatican II

To deepen your understanding of revelation, “the Holy Spirit will lead you into all truth” (John 16:13; 14:24)

The most important teachings of Second Vatican Council (VCII) 1962-1965 were on the Church, the Liturgy, Divine Revelation, and the Church in today’s world.

Today’s unfortunate factions among churchmen over VCII have seemingly arisen from the faulty implementation of VCII’s *Sacrosanctum Concilium* (SC) on the liturgy

- 1. Most laity** rejoice that VCII called them to holiness (*Lumen Gentium*, LG, on the Church, 39-42), despite, in its aftermath, **occasioning** an opening for Satan to infiltrate his errors and evils.
- 2. A few** reject VCII as **causing** the errors and evils, and want to **forget it ever happened**, for example, that it developed a doctrine that the Church is the “People of God” (LG 9-17).
- 3. Others** again aim to replace VCII’s “servant hierarchy” (LG 18) with a **Synodal Church**. These claim that the “spirit of VCII” now replaces what it actually said.

VCII – a “pastoral council” to inspire & encourage us all

“Pastoral” means its documents are like sermons.

They apply true doctrine to daily life by imparting an increasing vigour to Faith, Hope, Charity and Good Works.

Its documents are full of scripture in the Patristic style of Saints Augustine, Ambrose, Leo, Basil, Chrysostom, Hilary, Gregory, Bernard, hence their inspiring sermons.

“Pastoral” does not mean dodging hard truths or twisting them to the opposite, as some churchmen do.

Beware of the Devil

Satan has arisen in renewed fury at this Godly work and counter attacked with infiltration, espionage (spying out our weaknesses), subversion (of our thought) & sabotage of souls, whether prelates, priests, Religious, those married, and especially all the laity engaged in apostolic activity.

Satan has even infiltrated some who recognize his infiltration in others, yet are partly infiltrated themselves.

Be merciful to “Trads” and “Trendies” both of whom pick and choose what they’re willing to believe – “cafeteria Catholics”, who no longer believe, as every Catholic must, “all the truths that the Holy Catholic Church believes and teaches, because God has revealed them.”

We need to rescue dissidents who reject VCII, confusing it with SC’s faulty implementation. We need to “Reform of the Reform” to get Liturgical Reconciliation.

... to develop doctrine on the Church and on the Liturgy

Development of magisterial Doctrine is always grounded in Scripture and Tradition, as it is in VCII.

Earlier councils developed doctrine on the Trinity, Incarnation, Eucharistic Presence and Sacrifice, etc etc. Often it required new words to express it

Good theology uses right reason on revealed truths, **“relating the mysteries one to another and with the ultimate end of man”**. Vatican I (1870) *Dei Filius* ch. 4

All must develop and deepen appreciation of Christ’s teaching for themselves, by **meditating** on VCII documents, the Psalms, 20 mysteries of the Rosary, and thereby “imitate what they contain & obtain what they promise” — because “without a vision the people perish,”

Church: VCII’s *Lumen Gentium* (LG) on the Church (1964) developed Pius XII’s *Mystici Corporis* (1943) with new themes – the People of God (LG nn.-9-17) and the “sacramentality” of the Church as “sign and instrument” (LG n.1).

Liturgy: VCII’s *Sacrosanctum Concilium* (SC) on the Liturgy (1963) developed Pius XII’s *Mediator Dei* (1947) with the theme of the Paschal Mystery, and with all taking part, to perfect real participation, soul and body, of the whole congregation, in Christ’s “work of our redemption” as it has been *sacramentalised* in the liturgy.

Please turn over for details.

**From 1964, Cardinal Bugnini began to impose his own changes on the Mass.
His 1970 *Novus Ordo* negated the 1963 directives of VCII's SC on Liturgy.**
(see details in *Handouts* nn. 190-193, 201).....

Novus Ordo was not VCII

Vatican Council II opened majestically (SC 1):

The sacred Council has set out to impart an ever-increasing vigour to the Christian life of the faithful; to adapt more closely to the needs of our age those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call all mankind into the Church's fold. Accordingly, it sees particularly cogent reasons for undertaking the restoration/renewal [*instaurare* is not *reform*, see below] and promotion of the liturgy.

All too clearly, this has not yet been achieved.

What VCII really wanted

- Laity at Mass to participate communally as a congregation, listening, answering, understanding, singing, and chanting in Latin (SC 6,11,36(1),54).
- “No silent spectators” (SC n. 48; cf. Pius XII 1947: MD. 192 “No dumb onlookers”) so laity, lift up your voices.
- Latin remains language for Roman Rite (SC 36(1)) with some vernacular, especially for readings, Prayer of the Faithful, even for some hymns.
- No changes to be made unless essential (SC 23) – so restore Prayers at Foot of Altar & Last Gospel and abolish all alternatives to the Roman Canon.
- Changes must grow from present texts (SC 23) – so restore the old Offertory Rite.
- The only changes mandated were minimal (SC 50ff) Indeed, Archbishop Lefebvre himself approved VCII's SC on Liturgy in 1963, but not 1970's *Novus Ordo*.
- Instruct in doctrine & actual participation (SC 14, 19) but this did not happen – hence ignorance prevailed.
- Beware Flannery's misleading translations of
Renew (*instaurare*) not *reform* Liturgy (SC 1,4,21,50 etc.)
Review (*recognoscere*) not *revise* (SC 4,23, 25,31 etc)
Actual (*actuosa*), not *active* (*artivus*) participation,\ a subtle difference to stress internal as well as external.

What's to be done?

1. Remember St Thomas Aquinas and St Augustine:
“**Every truth, no matter who said it, is of the Holy Spirit**” – which must include Cardinal Bugnini.
For instance, Bugnini did well locating the Liturgy of the Word at the pulpit (ambo, lection) as in SC 50ff.
Thanks to 50 years of the Liturgical Movement, the people's Latin-English editions (of the 1962 Latin Missal), already clearly distinguished the Mass of Catechumens from the Mass of the Faithful.
Bugnini enjoyed St Paul VI's friendship and trust. His critic, Father Louis Bouyer of Bugnini's Liturgical Consilium, said his “manipulativeness was matched only by his mendacity”.
2. **Be patient and kind**, don't lose your temper with the intemperate, and try to avoid name calling and labelling.
3. **Truth is great and it will prevail** for those well informed and humble who have overcome their prejudices.
4. Pray the **Peace Prayer of St Francis** for humility.

The Church in VATICAN II

Its document opened majestically (LG 1):

CHAPTER I THE MYSTERY OF THE CHURCH
Christ is the light of humanity; and it is, accordingly, the heart-felt desire of this sacred Council, being gathered together in the Holy Spirit, that by proclaiming his Gospel to every creature (cf. Mark. 16:15), it may bring to all men that light of Christ which shines out visibly from the Church. Since the Church, in Christ, is in the nature of sacrament – a sign and instrument, ...

Hence VCII's *Lumen Gentium* LG “Light of the Nations”

The Church is at the same time

“THE PEOPLE OF GOD,

“THE MYSTICAL BODY OF CHRIST

“THE TEMPLE OF THE HOLY SPIRIT” (LG n. 17)

“A people made one by the unity of the Father, the Son & Holy Spirit” (LG n. 4)

Heed the first Papal Encyclical...

But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him Who called you out of darkness into His marvellous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy. 1 Peter 2:10-11

And heed the Liturgy...

Wherefore, O Lord, we, Thy servants [priests] as also Thy holy people... Roman Canon

Distinguish priests and laity:

Although they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are none the less ordered one to another; each in its own proper way shares in the one priesthood of Christ. The ministerial priest, by the sacred power that he has, forms and rules the priestly people; in the person of Christ he effects the eucharistic sacrifice and offers it to God in the name of all the people. The faithful indeed, by virtue of their royal priesthood, participate in the offering of the Eucharist. They exercise that priesthood, too, by the reception of the sacraments, prayer and thanksgiving, the witness of a holy life, abnegation and active charity.

What is most needed in the Church today is to have in each parish groups of lay people who are, at the same time, **Virtuous, Enlightened, Determined, and Really Apostolic.**

St Pius X, quoted in Dom Chautard, *The Soul of the Apostolate*

So encourage one another, build one another up.

¹Thessalonians 5:11; cf. Barnabas, Acts 4:36

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