

DEPARTMENT OF ADULT EDUCATION AND EVANGELISATION



A FUTURE *full of*

HOPE

JUBILEE 2025



FOUR CONSTITUTIONS





JUBILEE YEAR 2025

Pope Francis has announced that the Church will celebrate a Jubilee Year in 2025, with the theme of “Pilgrims of Hope.” In preparation for the Jubilee Year, Pope Francis is asking Catholics to prepare by dedicating time in the following manner:

- 2023: Study the documents of the Second Vatican Council.
- 2024: Focus on prayer.

This specific resource is offered to support individual Catholics and parishes to revisit the four key documents of the Second Vatican Council.

The focus is on our pastoral application of the documents. If we have not been made aware of them since they came into being during the later 1960s, we will not know of the rich insights they offer to the Church and the way we, as Church, the People of God, live our faith.

This resource offers an introduction to the four documents, a way of using the resource and video talks from experts in the field to be watched in conjunction with the materials provided.

AN INTRODUCTION TO THE SECOND VATICAN COUNCIL

Vatican II, or the Second Vatican Council, was the twenty-first ecumenical council of the Catholic Church. Ecumenical councils, which go back to the Council of Nicaea in 325, are gatherings of bishops from around the world, under the leadership of the Pope, to discuss authoritatively and define Church doctrine and discipline.

The Second Vatican Council (1962-1965) is widely regarded as the most significant event in the life of the Church since the Reformation in the 16th Century. Pope John XXIII called the Council to update the Church and restore unity to all Christians. In his homily on the 60th Anniversary of the Council, Pope Francis described the Council as a great response to a great question – “Do you love me?” He went onto say,

‘To Rekindle her love for the Lord, the Church, for the first time in her history, devoted a Council to examining herself and reflecting on her nature and mission. She saw herself once more as a mystery of grace generated by love; she saw herself anew as the People of God, the Body of Christ, the living temple of the Holy Spirit.’

Not surprisingly, there were those at the time who were fearful of what the Council would mean and what possible changes it might bring. However, most Catholics welcomed the opportunity to change, to remove barriers and seek ways to address the challenges which were facing the world. Rather than fear and doubt, it was hope that characterised the discussions and outcomes of the Council. For those who have only been alive since Vatican II some context for how the Church operated prior to the Council may help to appreciate the significance of what emerged during those three years when the Council met.

Life as a Catholic before the Council

At the heart of Catholic Life in the time immediately before the Second Vatican Council was the link between the family and the local parish. Catholics saw their faith as an intrinsic part of their daily life and at the heart of it was the Mass. Sundays were sacrosanct. Shopping, sport, and other activities played no part in what was deemed a quiet, family day. Sunday lunch after Mass was normal. Catholicism at the time was deeply cultural and ritually consistent. Catholic Identity expressed itself in the many devotions that

took place alongside Mass, Benediction, Praying the Rosary and Stations of the Cross were key to living a life of faith. Each in their own way highlighting absolute reverence for God in Jesus. Catholic culture included Latin. It was a sacred language for Catholics, even though many people might not have understood it, but they memorized the words and repeated them without appearing to question why Latin was better than their natural tongue.

Confession figured heavily as a part of what it meant to be a Catholic. It was not uncommon for people to go to Confession on a weekly or fortnightly basis. The confessional was a small dark place, where people went, anonymously, to the waiting priest. The confessional stood as the one major reminder of clerical power. No one could, it appeared, get to heaven without the role the priest played in absolving penitents from their sins.

Eating meat on Friday was considered to be a sin – and a mortal sin if you knew it was wrong but still ate it anyway. Catholics were known to be Friday fish eaters.

Add to all this, common place statues of saints, Holy Prayer cards and Miraculous Medals (often pinned to a vest) and you have a broad picture of Catholic life pre-Vatican II. Catholics rarely questioned the Church or the priest. Sacramental preparation for First Holy Communion and Confirmation was part of the school RE curriculum and often involved rote learning and certainly little catechesis. No thought was given to evangelisation – it wasn't necessary. Everyone went to Church from the time they were born. People relied on the Saints. Praying to different Saints for specific things was commonplace. If you lost something, you would pray to St. Anthony; if you were feeling hopeless or that a situation seemed impossible to deal with, St. Jude was the Saint to turn to. So embedded was this in the lives of pre-Vatican II Catholics that many of these traditions continue to live on to the present day.



Central to the devotional life of the Church was and remains the Blessed Virgin Mary. So important is Mary to Catholics that many Protestants believe that we worship her and find it difficult to understand the role Mary has in pointing us to Jesus. It is not surprising that this misunderstanding prevailed. For some Mary was the Mother of God and easier to approach if you felt unworthy of addressing God or talking to Jesus.



This brief resumé of Catholic Life prior to Vatican II paints quite a romantic picture but there were aspects of it which were far from romantic. Rules were quite rigid and when enforced could cause great harm and hurt. The rules around marriage, divorce, and pregnancy outside of marriage were frequently harsh with little compassion or mercy shown to those who might fall the wrong side of the teaching of the Church at that time.

Prior to Vatican II, little thought was given to ecumenism. Those outside of the Catholic faith were there to be converted. Those of other Christian denominations or other religions could only be saved if they abandoned their own beliefs and ‘saw the light’.

To sum up, Catholic identity existed with a mixture of love and fear. There was a deep love for the certainty and permanence that the Church offered, along with the centrality of faith to life but there was fear too, fear of getting things wrong and falling out of tune with the demands being made.

Much of this was to change with the election of Pope John XXIII – who cared deeply for the Church and the people. Inspired by the Holy Spirit he took the decision to gather bishops from around the world to meet for the Second Vatican Council. It was a turning point in the life of the Church and the change that came about, came rapidly.

The Second Vatican Council (1962-65)

“The Second Vatican Ecumenical Council has been a gift of the Spirit to his Church. For this reason, it remains a fundamental event not only for understanding the Church’s history at this end of the century, but first and foremost for exploring the abiding presence of the risen Christ beside his Bride in the course of world events.”
— Pope St. John Paul II

“The Second Vatican Council was an extraordinary time of reflection, dialogue and prayer which aimed to renew the gaze of the Catholic Church on herself and on the world. [It involved] a reading of the signs of the times in view of an update oriented by a twofold faithfulness: faithfulness to the ecclesial tradition and faithfulness to the history of the men and women of our time.” — Pope Francis

At the start of the Council key texts were presented by the Vatican Curia which attempted to maintain the status quo. However, as the Council proceeded and gained in confidence, these initial texts were rejected. The Council produced new documents which breathed new life into the Church and brought a refreshing hope to both Catholics and other Christians.

Although not strictly a Pastoral Council, the approach and the outcomes reflected a genuinely pastoral approach. It did not define any new dogmas but reaffirmed what was already there while developing key doctrines. It was seen to be a positive and conciliatory council, especially to other Christian traditions and religions. In this respect it was ground-breaking and opened possibilities for dialogue and future peace between Christian traditions and world religions.

An additional shift that came was in the thinking of the Catholic faith from a church-centred focus to one that is Christ-centred within the context of the Trinity, and in the process restoring the Holy Spirit to her rightful position.

The substance of the Council came in the form of four key documents:

- **Sacrosanctum Concilium** – Constitution on the Liturgy
- **Dei Verbum** – Dogmatic Constitution on Divine Revelation
- **Lumen Gentium** – Dogmatic Constitution on the Church
- **Gaudium et Spes** – Pastoral Constitution on the Church in the Modern World

Ultimately there were to be 16 documents that came out of the Council promulgated by Pope St. Paul VI but these four were seen as the central constitutions.

Pope Francis in his homily on the 60th Anniversary of the Council in October 2022, highlighted the truth that Church did not hold the Council ‘in order to admire itself, but to give herself to others’. He implored people to return to the Council, ‘which rediscovered the living river of Tradition without remaining mired in traditions’. He went onto say, ‘The Council rediscovered the source of love, not to remain on mountain heights but to cascade downwards as a channel of mercy for all.’

The calling of a Jubilee Year in 2025 with two years of preparation focusing on the Four Constitutions in the first year and prayer in the second year will remind and enable us to rediscover a wealth of riches that the Council gave to us and, in a spirit of prayerful generosity, reflect on the Pilgrim journey which we are all on as the People of God.



USING THE RESOURCE

The aim of this resource is to offer both individuals and groups an opportunity to engage with the Four Constitutions, and come to understand them in a prayerful and reflective way.

It is hoped that as far as possible parish groups will be formed from either existing groups, (e.g. SVP, catechists, musicians) or new groups formed of people who might not belong to other groups. It is hoped that these might reflect the diversity of the community and include young people, the elderly, ecumenical friends etc.

Another aim of this resource will be to help everyone grow in their knowledge and understanding of how the Church works and who we are as the People of God. In the Spirit of the Council the reflections encourage us to think pastorally about the documents and how these rich teachings can enable us to respond as individuals and communities.

A GUIDE TO APPROACHING GROUP REFLECTIONS

“With the passing of the years, the Council documents have lost nothing of their value of brilliance. They need to be read correctly, to be widely known and taken to heart.”
— Pope St. John Paul II (2001)

This guide is intended to help small groups to listen, read and prayerfully reflect on each of the Four Constitutions and to focus attention on how we integrate our thoughts and ideas into the pastoral life of our parish and the Mission of the Church in our area.

Each resource comes with a video presentation by a theological or liturgical expert in the field. These presentations capture in a nutshell what each document contains. Watching the video will give an insight into the essence of the document and hopefully encourage participants to read the whole Constitution. It is important to read the original document, but discussions may be based on working chapter by chapter.

In whatever way groups are constituted, the aim of this time of reflection and discussion is to grow our faith and to participate more fully in Christ’s Church. This is not so much an intellectual exercise but one where, in the words of St. John Henry Newman, “Heart speaks to Heart”. Therefore, we encourage a synodal approach to your discussions – listening with tenderness and openness to the thoughts and views of each other.

The following is a structure for your time together:

Pre-Meeting Set up: arrange chairs in a circle – ideally no more than 5-7 people per group. Provide refreshments as people arrive.

Groups: identify before or at the time, someone within the group who is prepared to facilitate, ensuring that everyone has a chance to speak, and the group keeps to time. Limit each person to 2-3 minutes of speaking time – depending on the size of the group.

Begin promptly with Prayer: give some quality time to inviting the Holy Spirit into your meeting. Include in this time – some scripture, some silence and a prayer. Allow at least 15 minutes for this.

Watch the Video

Sacrosanctum Concilium: cbcew.org.uk/sacrosanctum-concilium-the-sacred-council/

Dei Verbum: cbcew.org.uk/dei-verbum-word-of-god/

Lumen Gentium: cbcew.org.uk/lumen-gentium-light-of-nations/

Gaudium et Spes: cbcew.org.uk/gaudium-et-spes-joy-and-hope/

Reflection Time: in silence allow people to digest and reflect on what they have heard (5-10 minutes).

Group Sharing: each person speaks in turn – moving clockwise around the group. Once everyone has spoken the facilitator leads a short period of silence before starting on a second round of reflections. Possible questions relating to each specific document will follow but as a starting point consider the following:

Q1. – What did we hear in the presentation?

Q2. – What resonated for me from what I heard others say?

What was new to me? What has been refreshed for me.

After these two rounds there is more of a general conversation when individuals may respond to the following:

1. What are the three most important ideas I want to take away from my understanding of the specific document in question?
2. How can the information help me improve my ability to bring the light of Christ to my family, friends, community and ultimately our culture?

Conclude with a Prayer

Conclude with a prayer of thanksgiving for the time together.

SACROSANCTUM CONCILLIUM

The Constitution on the Sacred Liturgy

with Fr. Tim Menezes



Sacrosanctum Concilium is the Vatican II document on the liturgy, the public prayer of the Church. It was the first major document to be written at Vatican II in November 1963. In the first 20 paragraphs of this document, you will see that the liturgy is always infused with hope. It is a prayer of the Trinity. It is the priestly prayer of Jesus Christ. And we are called to fully conscious and active participation whenever we gather for the liturgy.

As Fr. Tim reminds us in his opening remarks of the video, anyone under the age of 65 is unlikely to be aware of how the liturgy was celebrated before Vatican II because they will not have experienced it and so making comparisons is neither easy nor particularly necessary. However, it is good to reflect on what we do experience on a weekly basis. In what ways does the celebration of our Mass inspire us? How does it continue to transform us as we participate in the Paschal Mystery of Christ?

Reflecting on Sacrosanctum Concilium will deepen our understanding of the Liturgy and, as Fr. Tim tells us, help us come to appreciate fully the truth of the Liturgy as an act of glorifying God.

As a beginning consider this question:

Q. In what ways does the Liturgy you celebrate each Sunday enable you to Glorify God? What are the positives of your Sunday celebration? What could be better?

The liturgical celebration as envisaged by Vatican II calls each one of us to 'Full Conscious Active Participation'. In the liturgy there are no spectators, only participants. Article 10 teaches us that it is the Eucharist which defines us as Christians and that the liturgy we celebrate is the source of our Christian life and the summit toward which we journey. As Fr. Tim reminds us, when we gather for Sunday worship we are nourished by the Word of the Eucharist, to return again to our own week of personal prayer, united with the angels and the saints. Our personal prayer and our public prayer feed one another.

In Article 11 the document tells us that when we come to liturgy we must be 'well disposed', ready to participate and actively engaged in the rites.' Article 14 reiterates this by saying that it is the 'right and duty' of the Christian people to be able to participate fully, as 'the chosen race, the royal priesthood, and the holy nation'. To this end the document states that the general restoration of the liturgy must take place with great care.

Q1. Do you remember the liturgy prior to Vatican II? If so, what do you remember in particular?

Q2. Listening to Fr. Tim, what strikes you about the activity of the Liturgy as celebrated since Vatican II? What part do we play? What part does Scripture play?

Article 51 onwards has a focus on the specific reforms that the Constitution called for. These include the place of Scripture as a central component of the liturgy, the importance of receiving the sacraments, especially Holy Communion regularly, and the use of the Vernacular language.

Q. Why do you think these aspects of the Liturgy are important? How do aspects such as using the local language serve our participating better?

Later in Chapter 3 the Constitution reflects on the Sacraments and the formation of people in order to be able to receive the sacraments.

Q. When the Constitution speaks of sacraments building up the body of Christ, what does it mean? What is your understanding of the sacraments beyond Eucharist?

Q. How might our celebration of all the sacraments enable people to understand their role in them better?

The final chapters of the Constitution (4-6) address the Liturgy of the Hours (the Divine Office), the liturgical calendar, sacred music and finally sacred art and architecture. A whole chapter is dedicated to the role of music in the liturgy. It is one of those hot topics most often spoken about when commenting on the liturgy within our parishes. Fr. Tim reminds us that sacred music has the capacity to enhance our liturgy in an amazing way. At the same time, it is one aspect of the liturgy that frequently divides us. People have different views on what makes good liturgical music because music is something that affects us all differently. The Constitution emphasises that what is important is that it is worthy of what we are celebrating – that it lifts our hearts and minds to God.

Q. How can we ensure that music in our liturgy encourages full participation and avoids an over-emphasis on performance for performance sake?

Q. What kind of formation might we expect parish musicians to be offered to ensure they understand the role of music in the liturgy?

The final chapter of Sacrosanctum Concilium is on Sacred Art and Furnishing of the Church building. Again, different people have different tastes – some like the ornate and some like simplicity. However, the guiding principle called for in the constitution is for ‘noble beauty’, the priority being that all must be for the glory of God.

Q. Thinking of your own church building – what is attractive to you and why? In what ways does it draw you into prayer?

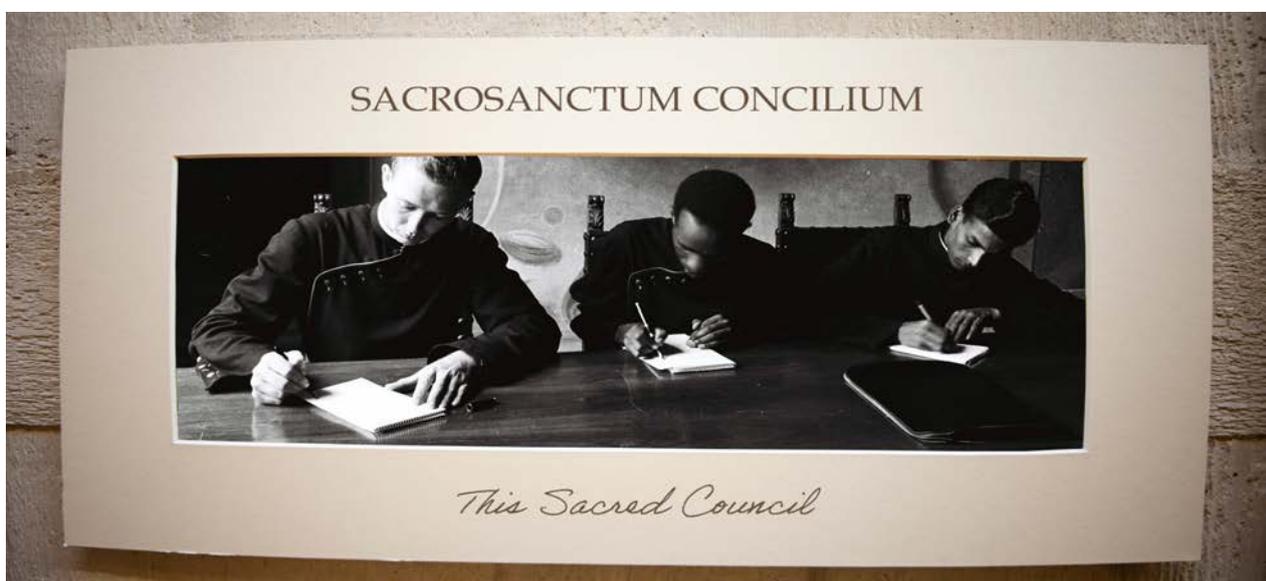
Q. What do you think ‘noble beauty’ looks like?

Fr. Tim finishes his talk by reminding us that the liturgy, the public prayer of the Church is an action of the Trinity, Father, Son and Holy Spirit, which is the prayer of Jesus to his Father. We are privileged to be drawn into that act of public prayer.

Reflect – what is my role in the liturgy and how can I engage more fully in the life of the liturgy in my own parish?

Concluding Prayer

Conclude with a prayer of thanksgiving for the time together.



DEI VERBUM
The Dogmatic Constitution on Divine Revelation
with Sr. Hyacinthe Defos Du Rau OP



How can we know anything about God with certainty? Why should we trust what the Church tells us about God? How do we make sense of the Bible? The answer to these three questions is in this very short document called Dei Verbum.

God Speaks to Us

In this beautiful, short but very rich document the Church helps us to understand that God speaks to us personally. It explains how God speaks to us and why God would want to speak to us. In essence Dei Verbum is about Divine Revelation – how God willed us into being and chose to reveal God’s self to us. At the very heart, the Word of God is given to us. It is not something that the Church did. As Sr. Hyacinthe tells us we have received the Word as a gift. God chose to reveal God’s self to us, to ‘speak to humanity’. He chose to do this in a particular way.

In addition to watching the video you might like to read articles 2-6. It speaks of how God reveals himself to us and desires to speak to us as friends. It is full of hope and joy.

Q1. What strikes you about how Sr. Hyacinthe has introduced this document to us?

Q2. What is your understanding of how God reveals himself to us?

In article 4 we come to know God through Christ before moving onto the role of the Holy Spirit in article 6.

Q1. What did Jesus reveal to us?

Q2. When and where do you hear the voice of God most clearly?

Q3. How does your relationship with God have an impact on how you live your life?

Handing on Divine Revelation

Chapter 2 articles 7-10

Speaking about the second chapter of Dei Verbum, Sr. Hyacinthe reflects on how God comes to us today, over 2000 years since the Word became flesh. She speaks of Tradition and the handing on of faith from the very early Christian community who gathered around Christ. The faith has been handed onto us and we now have a role to play in handing it on to others.

Q1. In what ways is our faith received from others?

Q2. What is your understanding of Tradition and how do you think that this develops over time through the Holy Spirit?

Q3. How do you see faith being handed on to others, especially young people, in your parish? How do you hand on your faith and what support do you get to do this?

Sacred Scripture

The remainder of Dei Verbum in Chapters 3-6 gives us a focus on the role and place of Sacred Scripture in the life of the Church and the life of each one of us.

In the remaining chapters of Dei Verbum, the Church helps us to understand what Scripture is – that it is literally the Word of God, inspired by the Holy Spirit, and spoken through human words. Sr. Hyacinthe explains how the Bible is made up of many books and written by different authors over many years. Although there are many different genres employed, and we read writing encompassing many different genres, they are still united in one as the Word of God handed to us by the Church. When we read or pray the Sacred Scriptures we are invited to try and understand what kind of text we are reading so that we can discern the meaning that God wants to tell us.

Q1. Having read this section and listened to Sr. Hyacinthe, what do we understand is the best way to read and study Sacred Scripture?

Q2. Thinking of the different genres within the Bible, which Scriptures speak most clearly to your own heart?

Q3. How does Scripture enrich your own life and where in particular, do you meet Christ?

Finally

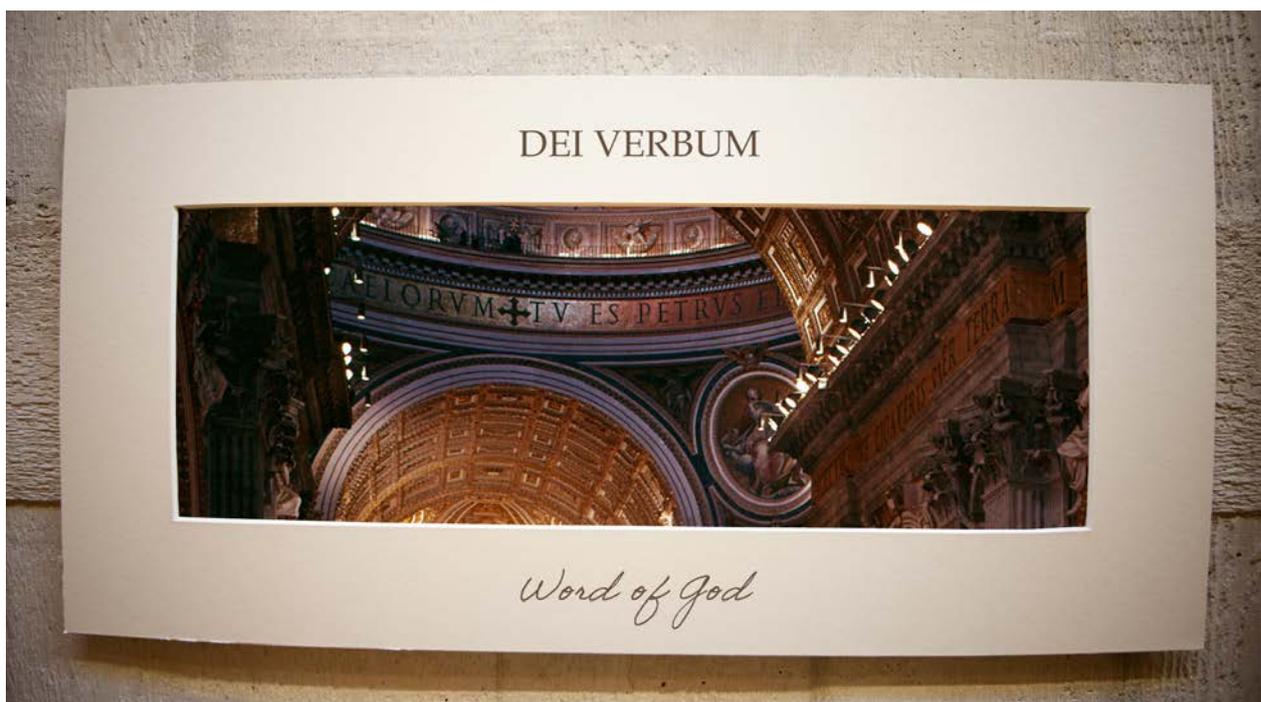
Sr. Hyacinthe finishes with a direct quote from Dei Verbum:

For in the Sacred books the Father who is in heaven, meets his children with great love and speaks with them and the force and power of the Word of God is so great, that it stands as the support and energy of the Church, the strength of faith for her children, the pure and everlasting source of spiritual life.

Q. What has your reading or listening taught you that makes you look afresh at the importance of Divine Revelation?

Concluding Prayer

Conclude with a prayer of thanksgiving for the time together.



LUMEN GENTIUM
The Dogmatic Constitution on the Church
with Fr. Jan Nowotnik



The Light of the Nations – The Mystery of the Church

The Introduction to Lumen Gentium teaches us that the Church is a mystery imbued with the hidden presence of God. The Church is a sacrament – a sign to the world of Jesus Christ.

The primary role of the Church, through the power of the Holy Spirit, is to proclaim the Gospel of Jesus Christ – so that all may have an opportunity to receive Christ.

Q1. How has your thinking about Church changed after listening to Fr. Jan?

Q2. How might we be an efficacious sign of God’s presence to the local community in which we live?

Q3. How do we understand ‘The Body of Christ’ and in what ways are we being called to be the Body of Christ?

The People of God

Chapters two to six of the Constitution provide a picture of the Church rooted in our identity as the **People of God**. Each different group – priests, bishops, laity and religious has their own role to play in the mission that Christ has given us.

Q1. What is your understanding of the priesthood of the baptised? In what ways do the laity contribute or might contribute to the Mission of the Church?

Q2. In the chapter on the People of God, unity is presented as key to God’s plan. Why is our connection with those who are not Catholic so important?

Universal Call to Holiness

Generally, we tend not to speak about holiness in relation to ourselves, but *Lumen Gentium* teaches us that we are called to holiness. Holiness is not reserved to the saints or those who give a lifelong commitment to the Church, such as priests and religious. All of us are called to holiness in the very different ways we live our Christian life.

Q1. What is your understanding of holiness? What is your personal experience of holiness?

Q2. How do we live out this call to holiness? What examples of 'holiness' do you see in your community and how might we support one another to live out this call?

Q3. Has your life ever been influenced by a particular religious sister, brother or priest? What was it about them that had an impact on you?

The Pilgrim Church

Chapter 7 speaks about the Pilgrim Church reminding us that the Church is not an earthly institution. At times we may speak of the Church as an institution which we can manipulate and change, forgetting that it is the Body of Christ. This chapter reminds us that from the beginning of life, when we are created in the image and likeness of God, baptised in the life of the Spirit and through baptism a part of the sacramental life of the Church, we are on a pilgrimage. This pilgrimage leads us to the heavenly kingdom, to the 'beatific vision, to the heavenly Jerusalem, where we will come face to face with the Communion of Saints.'

Q1. What is your understanding of Pilgrimage? In speaking about your own life, where do you see that your life has been a pilgrimage?

Q2. How do you understand the Communion of the Saints? In what ways might we honour the Saints? Who are the people in heaven that you turn to in prayer? In what ways do they give you strength and hope?

Mary, Our Blessed Lady

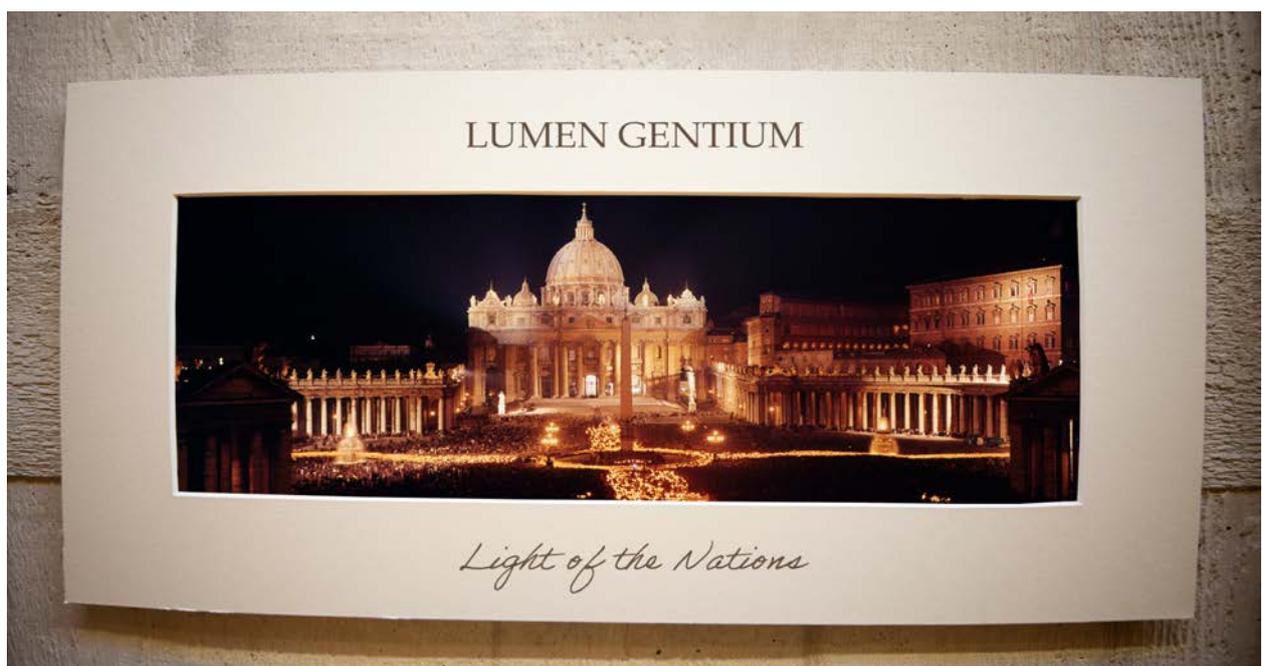
The whole of Chapter 8 is dedicated to helping us to understand the person of Mary and her place in the life of the Church. As we are told, Mary was meant to have her own document, but the wisdom of the Council Fathers led them to include her in *Lumen Gentium*. In doing so Mary becomes for us the model and the witness of what it means to be Church. She is part of the People of God.

Q1. In what ways is Mary a model for us? How does her life teach us how to be Church?

Q2. What are the memories and practices you have regarding Mary? Have these changed over time and how is your faith influenced by the life of Mary and your devotion to her?

Concluding Prayer

Conclude with a prayer of thanksgiving for the time together.



GAUDIUM ET SPES

The Pastoral Constitution on the Church in the Modern World

with Mary McCaughey



Gaudium et Spes is the Pastoral Constitution on the Church in the Modern World from the Second Vatican Council. The words Gaudium et Spes mean the joys and the hopes. The document is trying to remind Catholics that they can be open to the world, to dialogue with the world, because the joys, hopes and the sorrows of human beings are of their concern.

Gaudium et Spes is a pertinent document because it addresses the entire human family, regardless of religious affiliation or none. Despite the fact that it was written in 1965, the thrust of it is very relevant to our own times, continually calling the whole Church to enter into and maintain a dialogue with the whole human family. The goal of Gaudium et Spes is to shed light on the human mystery and seeks to contribute to the solutions required to solve contemporary problems.

As Mary McCaughey comments in her opening remarks of the video, the document has been described as having a ‘positive openness’. She goes on to say that it answers the question ‘why’ and also the question ‘how’ should the Church be interested in the modern world? The why relates to the fact that the world is God’s creation and is good – whatever goes on in the world, God does not and never will abandon it. This is the world into which Christ came to redeem and to break the power of sin. We are called, therefore, to be open to the world, even if that doesn’t mean embracing everything that the world offers.

Human Dignity

Preface, articles 1-3, Introductory Statement (articles 4-10) and Chapter 1, articles 11-22.

At the heart of this section of the document is the Church’s desire to enter into dialogue with the entire human family. It is important that the Church takes seriously the responsibility to read the signs of the times and respond accordingly.

Q1. Given that the document is as relevant today as it was in 1965, what are the signs in our own times and how are we being asked to respond today?

Q2. The title of the Document means joys and hopes – what are the joys and hopes that we encounter in our world today?

Q3. What are those things which cause us to be anxious – that cause us spiritual uneasiness?

Q4. In what areas of life is the Church being called to shed light and bring life to the world?

Article 16 has a focus on conscience – we are called to love good and to avoid evil. The document says, ‘Conscience is the most secret core and sanctuary of humankind’.

Q1. What does your conscience mean to you and how does it have an impact upon your decision making or the challenges which you face in life?

Q2. How do you discern what God is asking of you at any one time?

Article 24 gives voice to the uniqueness of the human person - the *‘only creature on earth which God willed for itself, cannot fully find him or herself, except through a sincere gift of self’*. Whilst we are social beings, we need to be aware that developments in the modern world can have an impact on the social nature of the human being. Whilst technological advancements have great benefits, they can also lead to a diminished quality of relationality.

Q1. What concerns you most about modern developments today?

Q2. How does the teaching of *Gaudium et Spes* help you to make sense of the world as it is and specifically the role of the Church in the world?

The Church in the World

Three chapters make up this section and reflect on the Church’s relationship with the World and specifically the community of humankind, the activity of humanity in the world and finally the role of the Church in the Modern World.

At the heart of Catholic Teaching is a commitment to the happiness, health, and safety of all humanity. The Constitution reflects this but acknowledges also that tensions can arise when faced with the challenges that politics, economic and social needs can present us with.

Q1. In what ways do I/we seek to build our world, especially our own communities.

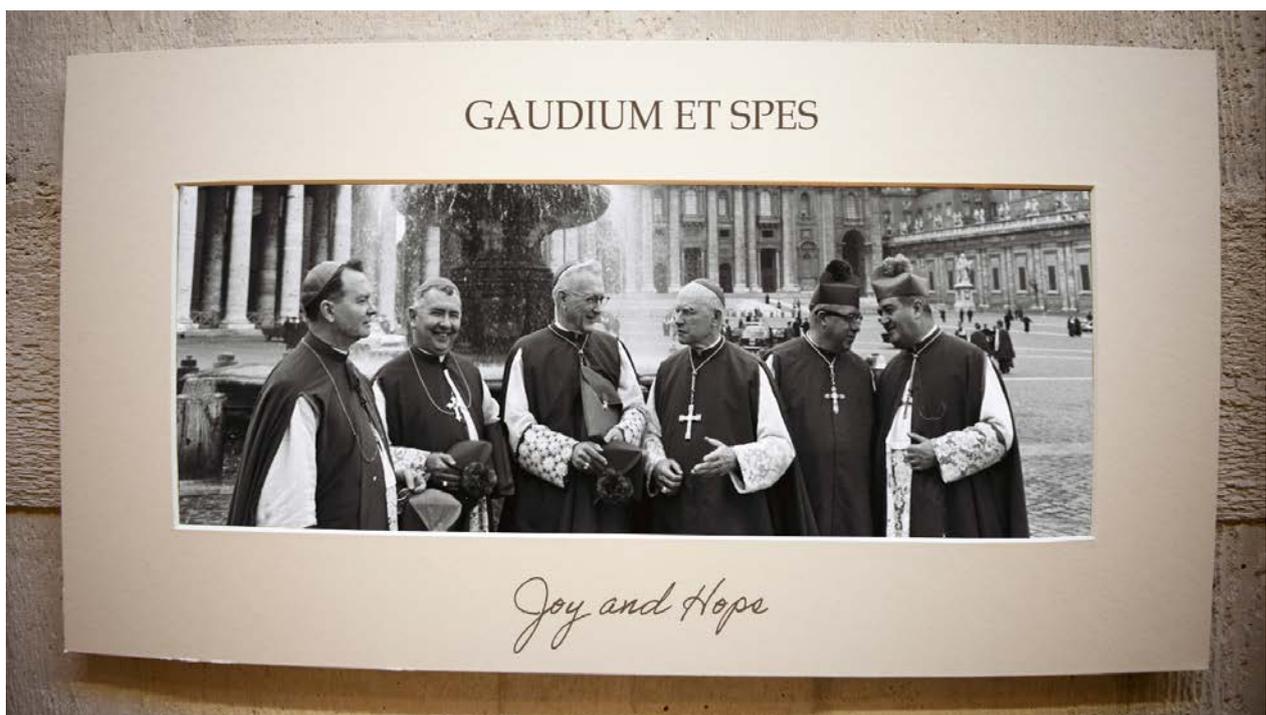
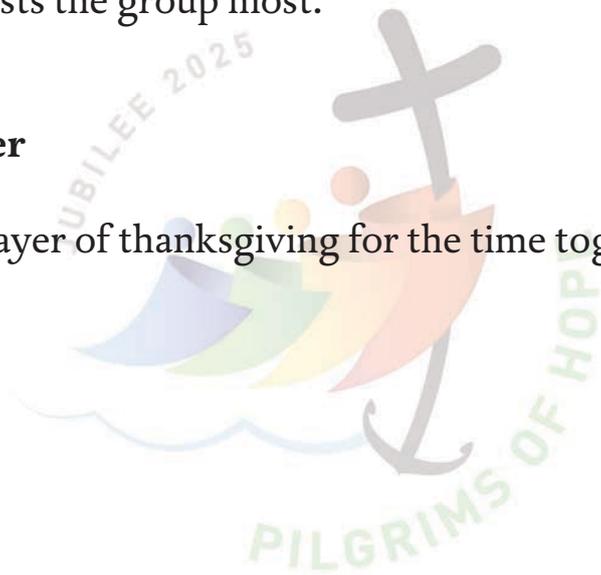
Q2. What do we find most difficult to deal with and how does our understanding of Gaudium et Spes help us to overcome these difficulties or work with them.

Q3. How are we called to live the “law of love” (article 38).

As the longest of the Four Constitutions, there are many more questions that could be explored. Do not feel constrained by these questions but explore what interests the group most.

Concluding Prayer

Conclude with a prayer of thanksgiving for the time together.







THE JUBILEE PRAYER



“ Father in heaven,
may the faith you have gifted us in
your son Jesus Christ, our brother,
and the flame of charity
kindled in our hearts by the Holy Spirit,
reawaken in us, the blessed hope
for the coming of your Kingdom.



May your grace transform us
into diligent cultivators of the evangelical seeds
that make humanity and the cosmos rise
unto the confident expectation
of the new heavens and the new earth,
when with the powers of Evil overcome,
your glory shall be manifested eternally.



May the grace of the Jubilee
reawaken in us, Pilgrims of Hope,
the yearning for heavenly treasures
and pour over all the earth
the joy and peace of our Redeemer.
To you God blessed in eternity,
be praise and glory for ever and ever.
Amen.”

