

YEAR OF FAITH

October 11, 2012-November 24, 2013

Scripture Study Program—SESSION 4 of 6

(reflections on the 4 Constitutions of Vatican II included in sessions 2-6)

The Year of Faith: A Bible Study Guide for Catholics by Fr. Mitch Pacwa, S.J., Our Sunday Visitor, Inc., Huntington IN: 2012, \$9.95, 95 pp., ISBN 978-1-61278-623-0

SESSION FOUR: “THE WITNESS OF CHARITY” (pp. 59-68)

Having read everything up to page 68, let us begin with a prayer:

An Act of Faith

O my God, I firmly believe that you are one God in three divine Persons, Father, Son, and Holy Spirit; I believe that your divine Son became flesh and died for our sins, and that he shall come to judge the living and the dead. I believe these and all the truths that the Holy Catholic Church teaches, because you have revealed them, who can neither deceive nor be deceived. Amen.

“It is faith that enables us to recognize Christ and it is his love that impels us to assist him whenever he becomes our neighbor along the journey.”—from Emeritus Pope Benedict XVI’s *Porta Fidei*, n. 14 (see page 59)

In the story of the woman in the home of Simon the Pharisee (Luke 7:36-50), “It is significant to see that Jesus stated that the many sins of the woman were forgiven because she loved much (Lk 7:47) and then told her that her faith saved her (Lk 7:50). In this passage, Jesus linked faith and love in a particular way.” (p. 60) Any thoughts?

AND

In the six passages of Paul listed on page 61, how are faith and love evident?

AND

In Romans 5:1-11, Paul “does not link love with a feeling or an emotion, but with the active presence of the third Person of the Blessed Trinity—the Holy Spirit. This means that the love within us is a gift of God’s own love.” (pp. 61-62) Reflections?

Different lists of “commandments” exist in the Bible:

--James 2:10-13

--Romans 13:8-10

--Mark 10:18-19

--Exodus 20:1-17

--Deuteronomy 5:6-21

These are addressed to different audiences. Which list has most significance for you?

SHARE your responses to: the INVESTIGATE questions on page 67; and the DISCUSS questions on page 68.

Apply the Practice suggested on p. 68, remembering the Day of Penance on 3/26.

READ THE SECTION FOR SESSION 5 (pp. 69-83) FOR NEXT WEEK.

Quotations from *The Constitution on the Sacred Liturgy* of the 2nd Vatican Council (*Sacrosanctum Concilium*—from the opening line on this “sacred Council...”—12/4/63)
http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html

Chapter 1, Part 1 tells us that:

- Christ is present in the liturgy in the priest, Eucharist, Word, and people (article 7);
- the liturgy “is the summit toward which the activity of the Church is directed” and
- the liturgy “is the fountain from which all her (the Church’s) power flows (article 10).

How do you experience each of these statements in your relationship to the liturgy?

Chapter 1, Part 2 richly states that “Mother Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebration which is demanded by the very nature of the liturgy” (article 14).

Where/How have you most experienced/enabled such participation in your life?

Chapter 1, Part 3 teaches that [*remember, these are taken from a 1966 translation*]:

- “not even a priest may add, remove, or change anything in the liturgy on his own authority (article 22);
- “there must be no innovation unless the good of the Church genuinely and certainly requires them” (article 23);
- “each person should perform his role by doing solely and totally what the nature of things and liturgical norms require of him” (article 28);
- “The rites...should be within the people’s powers of comprehension, and normally should not require much explanation” (article 35); and
- “Even in liturgy, the Church has no wish to impose a rigid uniformity” (article 37).

How have we done in the past 50 years? What areas might still need attention?

Chapter 1, Part 4 states that parishes:

- “represent the visible Church as it is established throughout the world” (article 42).

How do we locally best represent it? How could we do better?

Chapter 1, Part 5 teaches that:

- “Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit” in the Church. It is today “a distinguishing mark of the Church’s life, indeed of the whole tenor of contemporary religious thought and action” (article 43).

How do you see the Holy Spirit active in this area today? Very? Dormant? Other?

Chapter 4 instructs that:

- The Divine Office “is truly the voice of the bride addressing the bridegroom” (article 84).

At Peace of Christ, we offer it during the Sacred Triduum. When else might we?

Chapter 5 teaches that:

- “During Lent, penance should not be only internal and individual, but also external and social” (article 110).

Before we ever had General Absolution, how did we experience the external/social?

Chapter 7 allows that:

- “the territorial bodies of bishops are empowered to adapt matters to the needs and customs of their different regions” (article 128).

What adaptations would you recommend to the USCCB?