

Chapter 1 : Splendor of Faith: The Theological Vision of Pope John Paul II by Avery Dulles

*The Splendor of Faith: The Theological Vision of Pope John Paul II [Avery Cardinal Dulles S.J.] on calendrierdelascience.com *FREE* shipping on qualifying offers. To understand the Pope's life, you need to understand the rich thought that shaped his life.*

Given the crisis in the Church today, I understand their concerns. John Paul II failed to do, I myself cannot judge. The review is also "as I say below" deliberately imbalanced to bring attention to lesser known aspects of St. John Paul II, so frequently buried in media myopia, if not outright viciousness. Now if one understands even a little of the Mission of the Church, the above perception indicates nothing less than tragedy on an enormous scale. Heartbreaking tragedy, as I consider all the implications involved in the millions of people believing in John Paul as representing little else, than simply being against abortion and communism! For as important as the heroic undertakings of St. John Paul II in these areas undoubtedly are, his was a pontificate that can hardly be reduced to such a simplistic cartoon. And it needs to be rendered visible how over twenty-six years, the papacy of St. John Paul II, addressed and rejuvenated innumerable dimensions of the Catholic faith, leaving countless numbers with a profound sense that they have witnessed one of the greatest, most overarching and far-reaching pontificates in the two thousand year history of the Papacy. The sweeping scope and enormity! the more one studies and ponders St. Or at least, such is my own experience! Pope St. Truly staggering then "once one gets beyond the media stereotypes" is not only St. The list goes on! How many people, for example, would credit the man who became St. And running like a golden thread of love through all of his profound thought, there is the dignity, the dignity of the human being, human freedom, human rights and EMBODIED human existence! the new dignity conferred to all of these through the Mystery of Christ. There is so much more one can say about St. But this is a book review and not a book. In the interest of integrity, I will also note that my very small selection is not without bias on my part. I am, as I have said, deeply concerned with the inherent tragedy and evil I see in smearing St. The world deserves the truth and my own selection here is purposely made to balance the one-sided portrayal of the media. On matters of social order and economics, Dulles explores not only St.. John Paul II puts it] subordinates the human person to blind market forces and conditions the development of peoples on those forces. From its centres of power, such neo-liberalism often places unbearable burdens upon less favoured countries. John Paul describes the devastating effects of consumerism in many of his encyclicals! In the consumerist culture, he says, the market is flooded with luxury goods that are acquired for purposes of amusement or as status symbols. The rich are surfeited by a superabundance of possessions and enslaved by the tasks of managing and protecting their wealth. Meanwhile the poor are left in dire misery! In accordance with his personalist humanism, St. It is intended also to benefit the family, the nation, and the universal human community. Opposing the unbridled thirst for profits and power, St. John Paul II calls for a theology of development that takes account of the whole human person and every person. Authentic development, he maintains, must respect the cultural, transcendent and religious dimensions of human life. To turn to another set of issues, there is St. In this context, Dulles cites the entire legacy of St. The book makes clear then, the future St. Religious freedom, an essential requirement of the dignity of every person, is a cornerstone of the structure of human rights! The Church addresses people with full respect for their freedom. Her mission does not restrict freedom, but rather promotes it. The Church proposes; she imposes nothing [Emphasis in original]. Had the late Pope been simply the ultraconservative caricature, so often presented by the media, the Vatican II trajectory of freedom would have been negated" rather than reinforced. Freedom, for true Christianity is all about freedom. It cannot be imposed. Yes, despite the countless tragic abuses that Vatican II has led to, people must be able to freely choose the Tradition. Speaking personally, I regret so, so much of what Vatican II has led to. But I cannot regret St. Clearly related to the issue of religious freedom, is the matter of the salvific potential in other religions. Now in this context, a new thrust emerged at the Second Vatican Council, where major positive statements about other religions were made for the first time. And as Dulles makes clear, St. But at this point, I wonder if Dulles does not go far enough, when he writes that in the treatment of other religions, St. John Paul

II does not make any doctrinal moves that clearly go beyond the council, but he does give an interpretation of the council that, at least in emphasis, is original. In other words, St. John Paul II has said: This seems to me, more decisive than anything said by Vatican II. This of course raises the very serious question of what importance or value does Christianity have, if all religions can lead to Christ. This is a grave matter indeed, but St. John Paul II believe, did not want to negate the traditional teaching so much as to make it more profound. In regards to the matter of salvation, Dulles also draws attention to the controversy surrounding what may yet amount to one of the most groundbreaking positions ever held by any Pope. For although it is not at all clear, there is evidence, that late in his life John Paul may have joined with Origen, John Henry Newman and Hans Urs von Balthasar in questioning whether in the end, hell will still be populated. That is, though it is not clear-cut, St. Eternal damnation remains a real possibility, but we are not granted, without special divine revelation, the knowledge of WHETHER or which human beings are effectively involved in it Emphasis mine. John Paul II in future years a faithful traditionalist, faithful in this case, to the traditional Christian teaching of Hell, yet unwilling to condemn anyone to perdition or even to admit that human beings must necessarily be involved with it without the least hope of escape. Coming from a modern secular perspective, this last quote may seem of small moment. Yet coming from a Pope dedicated to tradition, especially a Pope as beloved as St. John Paul, it could yet prove a momentous and evolutionary point in Catholic teaching. Finally, in speaking of St. My review here is written partly to honour this worthy tome of your Cardinal, Avery Dulles. He has written an invaluable, clear, accessible and necessary, most necessary book, that I profitably return to again and again. But I confess that I also write this review to make a contribution to the veneration of your memory. These are also available in various sub-sections of our Amazon UK store here. Most also have Reviews at this site here.

Chapter 2 : Art and Liturgy; the Splendor of Faith

The Splendor of Faith is excellent, especially insofar as it graciously confronts the false perception that this pontificate is a throwback to the pre-conciliar church. One simply cannot come away from this book with such a conclusion.

Now if one counts oneself a traditional Catholic, as I myself do, the above perception indicates nothing less than tragedy on an enormous scale. Heartbreaking tragedy, as I consider all the implications involved in millions of people believing in John Paul as representing little else, than being against abortion and communism. The list goes on. And running like a golden thread of love through all of his profound thought, there is the dignity, the dignity of the human being, human freedom, human rights and EMBODIED human existence. But this is a book review and not a book. In the interest of integrity, I will also note that my very small selection is not without bias on my part. The world deserves the truth and my own selection here is purposely made to balance the one-sided portrayal of the media. In the consumerist culture, he says, the market is flooded with luxury goods that are acquired for purposes of amusement or as status symbols. Meanwhile the poor are left in dire misery. In accordance with his personalist humanism, John Paul II insists on the priority of labor over capital. Labor, while it should ideally redound to the benefit of the laborer as individual, has larger purposes. It is intended also to benefit the family, the nation, and the universal human community. Opposing the unbridled thirst for profits and power, John Paul II calls for a theology of development that takes account of the whole human person and every person. Authentic development, he maintains, must respect the cultural, transcendent and religious dimensions of human life. In light of these broadly humanistic goals, it is possible to correct some of the errors of what the pope calls "ECONOMISM" - a view that elevates enterprises only in terms of productivity and profits [Emphasis mine]. The Church addresses people with full respect for their freedom. Her mission does not restrict freedom, but rather promotes it. Had the late Pope been simply the ultraconservative caricature, so often presented by the media, the Vatican II trajectory of freedom would have been negated. Clearly related to the issue of religious freedom, is the matter of the salvific value of other religions. For it must be admitted that for many centuries, the Catholic Church can be seen as intimidating non-Catholics with fear of hellfire. But a radical new thrust has been born in Catholicism, and Dulles documents how much, how very much, the Pope from Poland has had to do with this. This revolutionary thrust emerged clearly at the Second Vatican Council, where major positive statements about other religions, were made for the first time. For example, John Paul has said: And in my view, this is more decisive than anything said by Vatican II. For although it is not at all clear, there is evidence, that late in his life John Paul may have joined with Origen, John Henry Newman and Hans Urs von Balthasar in questioning eternal hell. That is, though it is not clear-cut, John Paul may have said: Coming from a modern secular perspective, this last quote may seem of small moment. Yet coming from a Pope dedicated to tradition, especially a Pope as beloved as John Paul, it could yet prove a momentous and evolutionary point in Catholic teaching. Finally in speaking of John Paul and universalism, we should not ignore his transcendent Christology, which Dulles details admirably saying: My review here is written partly to honour this worthy tome of your Cardinal, Avery Dulles. He has written an invaluable, clear, accessible and necessary, most necessary book, that I profitably return to again and again. But I confess that I also write this review to make a contribution to the veneration of your memory. A world increasingly enthralled in ever more brutal social conditions, needs the unshuttered memory of your passionate, comprehensive and overarching vision of all that humanity. Humanity forever and irrevocably infused by the Christ. And to how our Church and World have forever been enriched beyond measure.

Chapter 3 : Homilies for our Faith - THE SPLENDOR OF THE CHURCH

Welcome to "Splendor of Faith." This website serves as the class website for Sr. Sara Kowal, scjtm of Peoria Notre Dame High School. The individual class websites will provide you with the necessary information about the classes, assignments, protects, etc. Click on the above tabs to access your class website.

Reed Armstrong Thirty years after the close of the Second Vatican Council, liturgical reform, or better said, reform of the reforms, remains one of the most contested topics of Catholic debate. The subject, most often discussed from either the dogmatic or historical perspective, leaves little time for the powerful role played by visual imagery in worship. Although it is universally conceded that the visual arts were a vital part of Catholic as well as Orthodox liturgies throughout history, many contemporary writers on liturgical reform, tainted by a strain of iconoclasm, view liturgical art as decoration at best, or an unwarranted distraction at worst. Yet, in truth, imagery, rightly analyzed, is inseparable from the fundamental theological expression embodied in a given liturgy. But before looking at modern visual art and some current liturgical innovations, an historical perspective must be probed. The use of images with liturgical worship dates to the earliest days of Christianity in Rome. In the second and third century catacomb known as the Capilla Greca, for example, you can see a clear depiction of The Last Supper painted above the altar. Figure 1 Is this a decorative element, a simple didactic tool, or an integral part of the *lex orandi, lex credendi* as one prays, so one believes of the primitive Church? The first or primary level is that of the natural subject matter. At this level the viewer identifies pure forms, that is, certain configurations of line and color, or certain peculiarly shaped lumps of bronze or stone, as natural objects, -- human beings, animals, plants, and so on -- and notes their mutual relations. At a secondary level the viewer is aware that the conventional subject matter identifies iconographical motifs, i. The third level brings the viewer closer to the true message of a painting or sculpture, what Panofsky calls "intrinsic meaning or content. Thus the painting of the Last Supper over the altar in the Capilla Greca is more than a decorative motif or tool of instruction; it is a genuine manifestation of the very core of Catholic devotion -- the Eucharist. In short, the artwork itself forms part of the *latreia*, the true praise, of the liturgical action, the other parts being the rubrics and music. If art, then, is integral to the *lex orandi* of the Church, it is also tied inexorably to her *lex credendi* since the two are inseparable. The age-old axiom *lex orandi, lex credendi* originated with the solemn pronouncement of Pope Celestine I, *legem credendi statuit lex orandi*, regarding the definition of Mary as Theotokos, Mother of God Council of Ephesus Then, as now , the liturgy of the Universal Church praised Mary as the "Mother of God" and Pope Celestine called the Nestorians heretical for challenging an article of faith that was so deeply ingrained in the prayer life of the Christian community. His words implied then, as now, that the liturgy of worship is a chief instrument in the perpetuation of true doctrine. *Lex credendi legem statuat supplicandi* the true faith must establish the mode of prayer. In short, what the Church believes and how it prays are intrinsically one -- and the arts form a part of this union. Once the doctrine of the Divine Motherhood of Mary was proclaimed at Ephesus , art came immediately into play. When the Basilica of Santa Maria Maggiore was raised at this time in Rome As fast as the doctrine of the Church took form in the great conciliar pronouncements from Nicea right up through Trent, so Church art and architecture kept pace, faithfully mirroring these refinements of theology. Interestingly, even prior to Christianity, shapes had been used to reflect spiritual realities. These shapes were adopted by the early Roman Church which used the rectangular basilica for Eucharistic celebration and the round tholos for burial sites "The seed must die in the earth to rise again in glory". A third form, the octanglular church, was built over the birth site of a recognized saint, eight being the day after the Sabbath, or Easter--the beginning of the new dispensation. Baptismal fonts were made in this shape for the same reason. India , the stupa, a square base surmounted with a dome, emerged as the basic architectural form for religious worship. This was adapted by the Eastern Byzantine Church and became the official architectural form for the Divine Liturgy. Figure 3 The square base represented the earth with its four corners and the circular dome the heavens above. At the center of the dome was the Christ, Jesus as Pantocrator, Lord of All Figure 4 , and below, the faithful were separated from the priests celebrating the Divine Mysteries by a screen called an iconostasis, reminiscent of

the veil before the Holy of Holies in Jerusalem. This screen was gilded and adorned with images of Jesus, the Blessed Mother, and the Saints--reminders of the mysteries being reenacted in the sanctuary behind it. To reach the sanctuary, the holy space imbued during the liturgy with the True Presence it was necessary to pass through the gilded Royal Doors, which in Byzantine symbolism represent of the Gates of Heaven made present here on earth. Within the sanctuary, behind the altar, on a golden background of Heaven was an image of Mary Panagea raising her arms in prayer, offering the Divine Sacrifice to her Son above. The *lex orandi*, *lex credendi* of the Byzantine Church has remained consistently faithful, visibly and verbally, to the teachings of the Eastern Fathers from St. Ignatius of Antioch AD onward. This is not to say that there have not been heterodox or innovative impulses, or influences, or theological speculations within Eastern Orthodoxy. For example Palamite Hesychasm, introduced in the fourteenth century, taught the use of verbal repetitions and controlled breathing to be used in achieving a vision of the "uncreated light" of God that is not "of the essence. On the other hand, the writings of V. Soloviev and Nicolai Berdyaev in the nineteenth and twentieth centuries show the influence of Western philosophical concepts that sprang from the monistic world-view of Baruch Spinoza and Hegel. But, these speculations had little or no influence on the faith or liturgical prayer of the people. This was not the case in the West. The turbulent dynamics of Western civilization and Roman Catholicism have lived in a symbiotic relationship from the beginning. Whereas in the East, Church and state were inexorably enmeshed with the emperor as Pontifex Maximus, in the West, the Pope as supreme spiritual authority oversaw, but had no control over, secular developments. Augustine believed that the City of God must live in an uneasy but enduring relationship with the City of Man until the end of time. As indicated, the first houses built for liturgical worship were based on classical shapes, emulating the Roman courts of law, or basilicas. By the fourth century, the time of St. Ambrose, cruciform churches had appeared. These became the dominant form of ecclesiastical architecture up through the Middle Ages and beyond. Paul and reiterated by the vast majority of Church Fathers , East and West. Within the stone walls of the cross, the body of the faithful assembled as members of the Mystical Body around the altar of sacrifice, where Christ, the "Head," was eucharistically offered by the priest, in persona Cristi, for the salvation of the faithful. As in the Eastern Church, the sanctuary was set off from the rest of the church by a rood screen reminiscent of the iconostasis. Although diminished in size over the years, this separation, in the form of an altar rail, continued to differentiate the distinct realms of nature and Divine Grace. And, unlike in the East where they were proscribed, statues were used to fill the mind and imbue the imagination with, the virtues of the saints and the mystery of redemption. The use of statuary in the West can be traced back to the year In that year Pope St. Gregory the Great issued his famous edict to the bishops of Gaul and Britain proclaiming that the temples of idolatrous pagans were not to be destroyed but reformed and that the images after being smashed should be replaced by figures of Christ, the Blessed Mother, the martyrs, and the saints. This continuity, he maintained, would not only ease the entry of these barbarous folk into the True Faith, but acquaint them through their eyes --through art--with the history of salvation. By the High Middle Ages, the cruciform church, its exterior covered with scenes from both the Old and New Testaments, and the lives of prophets and saints, reached its zenith in the Gothic Cathedral. Figure 7 These churches were a visual lesson in medieval theology. To quote again from art historian Irwin Panofsky, the task of the cathedral builder was Denis on the Ile de France. In contrast to the visual austerity of the burgeoning Cistercian piety, and basing his love of beauty in the service of God on the writings of Dionysius the Pseudo-Aeropagite , Abbe Suger not only affirmed the popular devotion of venerating images, but extolled splendor in liturgical settings as an aid to raising mind and heart in contemplation of Divine Truth: At this shrine to the Queen of Heaven and Earth, the visual fusion of the *lex orandi* and *lex credendi* is complete. The two towers, God and creation, stand stage right and stage left as in a Byzantine icon. She is, in the words of Dante: From the entrance which is dominated by Mary, the eye is drawn along the aisle right up to the sanctuary where Christ Himself is offered up daily at the Holy Sacrifice of the Mass. Henry Adams, a non-Catholic, looked up at the Rose Window of Chartres and exclaimed "[It is] a jewel so gorgeous that no earthly majesty could bear comparison with It Figure 9 Contrary to some modern speculation, in medieval times the labyrinth was a symbol of the dark forces ascribed to Hell. The analogy was clear to the medieval mind: With the advent of the Dominican and Franciscan renewal in the thirteenth

century, a subtle shift occurred in the *lex credendi* which affected both the *lex orandi* and the art of the Church. In contrast to the Byzantine and early Medieval traditions, St. Francis pointed out that through the Incarnation nature itself might be transformed and elevated to a new level. Artists of the period, starting in Italy with Duccio and Giotto, infused their art with this new spirituality. Instead of painting Our Lord, the Blessed Mother, and the saints on the golden background of Heaven, artists depicted them with a new psychological depth in a natural setting bathed in sunlight and a blue sky. But although the perspective was altered, the truths remained the same and churches generally continued to be in the cruciform or basilican shape, and the art continued both didactic and beautiful to the beholder. Michelangelo thus went about painting the history of the world from the creation up to the golden age of Christianity centered in Rome. Michelangelo painted his terrifying Last Judgement begun in Figure 12 only after the Protestant revolt of and the sack of Rome by the Emperor Charles V, which temporarily destroyed all hope in the Roman hegemony. In order to implement the decrees of the Council, the Church in general and the Jesuits in particular launched the Counter Reformation. The Church, embodying a renewed and sanctified nature is presented analogically as the antechamber of heaven. The Reformers--Luther and Calvin as well as their followers--had denounced the world for having been corrupted through original sin, and man for having been totally deformed in both intellect and will. It all hinged on the nature of grace. Luther claimed that corrupt man must "put on" grace as an external cover of his sinful nature and thus become agreeable to God and the Church said that grace worked from within by activating the soul to faith and good works. These two distinct visions sparked two very different world views, especially in the arts. The Protestants, mainly in Northern Europe, England, and North America, considered the material world a slippery place where human existence was immersed in the Bible and Business, i. While Protestant churches became more and more to resemble no nonsense meeting halls, Baroque churches were filled to overflowing with organic forms and spiral columns, covered in vines and swathed in gold to show the transforming power of grace upon nature. Images of Mary held a special place of honor for she, fully open to grace, was the highest exponent of the natural order. Figure 14 The Blessed Sacrament, however, reigned supreme --the very reality of the Word made flesh, the presence of God and His grace in the world-- represented in the Cathedral of Seville by a forty foot silver monstrance. Figure 15 Paris on Pentecost Sunday, Baroque princes and prelates outdid themselves in producing new ever more glorious works of art. A wonderful example of this contrast between the Baroque and bourgeois spirit is the jewel encrusted statue of St. George figure 16, which cost the Catholic kings of Bavaria, florins, more than enough money to field a whole army. Crafted in it measures only 12 by 20 inches, but, it is encrusted with 36 large diamonds of 40 carats, 2, small diamonds, emeralds, rubies, 32 large pearls, etc. This little treasure was not created just to be beautiful but as a token symbol of Bavaria as St. George slaying the dragon of Protestantism in order to save Holy Mother. Baroque reached its final form in the eighteenth century as what is known as Rococo. The Wieskirche of Bavaria. The walls which represent the antechamber of Heaven are painted pure white. The nave is filled with gilded statues of the saints and angels of the heavenly court. On the frescoed ceiling are the gates of heaven separating the blue sky of this world from the transcendental world of God. Just as in the Byzantine East-- where the portrayal of the salvific mysteries continued to be expressed by Christ Pantocrator, Lord of all, bringing the vision of glory down to earth through the Divine Liturgy--so, in the Baroque West, the earth was raised up to the opening heavens through the Holy Sacrifice of the Mass. It was to be the last definitive statement of a universal Catholic Liturgical art.

Chapter 4 : Catholic Faith Defenders [CFD] - THE SPLENDOR OF THE CHURCH

"Those, therefore, who desert the preaching of the Church, call in question the knowledge of the holy presbyters It behooves us, therefore, to avoid their doctrines, and to take careful heed lest we suffer any injury from them; but to flee to the Church, and be brought up in her bosom, and be nourished with the Lord's Scriptures.

Sovereign Grace Publishers, Format Available: Some born-again Christians have little, or weak, faith. Spurgeon points out first that it is a burden to have but little faith. Though Little-faith is quite sure of Heaven, Yet he suffers from lack of assurance. Unlike normal faith, it does not grow steadily from faith to faith. He quotes Bunyan as saying that one of little faith has a host of fears. He is always safe, but he seldom knows it. Faith is the eye of the soul. It is not just a now and then thing. It is current, not future. It never completely loses sight of the Savior as long as it is exercised. He is everywhere, therefore we can see Him everywhere we are, or where we go. The difference between little faith and great faith is not such a great gulf as that between little faith and no faith. Peter had faith to walk on the water until he looked at the wind instead of Jesus. Faith is never in danger as long as it has its eye on Jesus. Faith is essential to please God. No invention of men can please God without faith. If God is pleased to give useverlasting life, it should be the object of our lives to please God. To faith, His commands will be precious, and the faithful will always be obeying. There is a necessity of growing faith. The apostle was cheered that the Thessalonians had faith that grew exceedingly 2 Thess. If we know our faith is growing, it is a subject for devout thanksgiving. Increased faith is of unspeakable value. Let us diligently pursue it. Faith is a shield Eph. All Christians are born to be warriors, and faith is our shield to use against the world, the flesh, and the devil. The more the faith, the more the attacks, and the shield of faith receives many a blow. Christians should learn to wield the shield, and the lessons are all in the Bible. Increased faith increases peace. First there was the trial. He must lose the son of the promise by his own act. Abraham did not hesitate, he was quick to obey. He was careful to take everything necessary to do the deed. Lastly, he proceeded to very instant of putting the knife to the throat of his beloved son. Did this not display mature faith indeed? Sermons 9, 10, 11, 12 are equally precious and rewarding:

The Splendor of the Church, Manila, Philippines. 33K likes. The original Splendor Blog was created on August 22, Feast of the Queenship of Mary.

All for the Heart of Jesus through the Heart of Mary! Teaching and Communicating the Splendor of our Faith: A Marian and Maternal Mission Sr. The communication of grace from God to the human person was, through the closing of the human heart, cut off. As we shall see, in this act of communication, we will thus, with Our Lady, crush the head of the serpent and bring about the Reign of Love. Trinitarian Foundations The foundation of communication comes from the Heart of the Trinity whose very essence is that of communicative act. The Trinity who is Love [2] is a communication of divine Persons that eternally give and receive Love. Based on this model, made Incarnate in the Life and Person of Christ, God calls each member of the Church to do the same. We too are called to participate in the communication that is eternal in the Trinity and that happens unceasingly and perfectly in the person of our Blessed Mother. This order is expressed and clearly revealed in the concept of the Church as the Bride of Christ the Bridegroom. The reception of the gift of the Bridegroom is what gives the Bride her essence and her Life. Love can only do one thing: As well, the role of communicator is distinctly Marian because Mary always precedes her Son. The battle cannot be against God Himself, for He cannot be prevented from giving. This is where Mary as perfect model becomes so important. She has already vanquished Satan in this battle; she has received and given in a perfect and unhindered manner. Though Satan tried to prevent reception and communication, he could not have his way with her. She reigns in heaven as unblemished Queen. The words stop having value or power if they are not supported by an authentic lifestyle. Only witnesses are credible; only those who testify with their lives are able to touch hearts and minds that are confused and disorientated. Paul VI told us: This is why the person of the Blessed Virgin Mary illuminates the mission of Evangelization. She is the evangelizer because She is a living Gospel, a true model whom the evangelizer is able to present to the person to whom he has proposed the saving message as the highest realization of the Christian message. Mary, more than any other, shows us that to be means to enflesh God. The word of her fiat was not merely an empty statement; instead it was so powerful that it brought about the Incarnation of God. To enflesh means to act on what we have received. The act of enfleshment communicates something in a human way; it concretizes a spiritual reality; something merely spiritual becomes something human. Enfleshment is the concretization of love, for true love acts. At first glance, the act of enfleshment makes something more human. However, fitting to the ways of God, the soul also becomes deified when it enfleashes. In some sense, as explained above, it is more properly the essence of God to be Giver and man to be receiver. However, when we choose to give we become like God. We become participants in the Act of Love. The ability to receive and give love shows that our nature is such that it has an inherent capacity for deification, while losing nothing of its humanity, and in the act of communication this potential is realized. In giving, we become like God. In fact, taking Him to others is constitutes a responsibility. Love constitutes a responsibility: The greater the feeling of responsibility"the more true love there is. This is mandated by Jesus Himself in the parable of the talents. The servants that we were rewarded were those who took that which they had received " regardless of how much it was " bore fruit and gave it increase. We see this perfectly in Mary, for her first action after her reception in the Annunciation is her Visitation to Elizabeth. Even before this, we see her outward giving when Mary lays Christ in the manger immediately after His birth " He is for the world, not simply for her. The mission of the Mother is always to bring her Son to others and to prepare hearts to receive Him. Those who are incorporated in the Catholic Church ought to sense their privilege and for that very reason their greater obligation of bearing witness to the faith and to the Christian life as a service to their brothers and sisters and as a fitting response to God. Responsibility is a reward. It is a reward that reveals our dignity, and our Blessed Mother reveals this dignity to the utmost extent: When He bestows responsibility upon us, He does so because we then are given the opportunity to earn real merit. He desires that we become real participants in His own redemptive, loving, and responsible work. The more for which we are responsible, the more we participate in

Love. No one more fully participated in Love than Our Lady: Animated with the very power and strength of Christ, she and her members really do carry out this infinitely weighty mission. This inseparable relationship between love, gift, and responsibility should be the underlying theme of our whole lives. Responsibility comes from the word respond, which in Latin is respondere. Spondere means to pledge or promise oneself, and it is derived from words centered on solemn and ritual libations. In other words, the word respond means to re-promise, to re-pledge, to re-pour out ourselves in a libation as has already been done for us by Christ. It entails the obligation to fully give ourselves back in love to the One who has already loved us. Our response and responsibility is the same: Just as in the natural order where the woman receives the gift of life and love from the man, keeps it, nourishes it, gives it life, and helps it to grow, the same thing happens in the supernatural order: For, just as Mary is at the service of the mystery of the Incarnation, so the Church is always at the service of the mystery of adoption to sonship through grace. Necessary Dispositions of Heart

The first necessary disposition of the receiver is a heart that knows the value of the gift. Consequently, it will not be zealously given to another because we cannot give what we have not kept, and we will not give what we do not value. How do we value, guard and keep the gift? We look to Our Lady who became an exile in Egypt in order to protect the Gift. We look to Our Lady who, with perfect and lifelong constancy, understood in prayer that the Gift was Love Incarnate, the very Word-made flesh. The gifts are to be received, treasured and lived responsibly. These are the dispositions of a mature heart that is shaped by responsible love. In prayer, the Lord plants the Seed of the Word in fertile soil – fertile if it receives, guards, keeps, and gives fruit to all that the Lord speaks. Only a praying heart can be a giving heart. To become a communicator of Truth and Love, one must first receive Truth and Love, perceive the value and beauty of Truth and Love, and develop a selfless disposition that zealously desires to pass on this singularly valuable Good – all this is done in prayer. Adrienne von Speyr summarizes these ideas in a beautiful manner: The time of pregnancy is for Mary a time of perfect contemplation, of exhaustive listening to the Son. But at the same time it is a time of action, for she goes to Elizabeth to bring her the Son, to pass on the gift she has received from God – This one Lord has only one thought: The Mother understood this from the beginning and never bore anything in mind except giving the Son to the world. Either one of these problems leave the human person incomplete, in need, and unable to communicate Love. To receive the child, the womb must be whole, sound, and empty. It also means that the heart must empty itself of all that is not from God. All these things that we guard, protect, defend and fight to keep are the riches that do not permit Christ to be born fully in our hearts. We must empty our hearts to be able to make room for the Child – To be poor in spirit means to empty ourselves of worldly treasures in order to be filled with spiritual treasures. However, one must also avoid the opposite error – that which erringly claims one cannot begin to give until he is fully healed. In fact, it is precisely the opposite: Only when we give, will we receive more. Love is meant to be in motion. If it is not in motion then it is not love. If grace does not flow through us, it becomes stopped up and stagnant, like the Dead Sea which has no outflow. Another prerequisite disposition is that of internal freedom. It cannot be a choice made from constraint, fear, or force. If a heart is not free, out of fear, it will look to grasp and hold on to what it has been given. Mary, as the Bride of the Holy Spirit, carried the Spirit with her in an unsurpassable way. Importantly, it was the presence of the Blessed Mother among them that served as the silent channel through which the Spirit was able to pass and descend upon the nascent Church. This deep and humble recognition of our identity is fundamental to mission, and Our Lady possessed this recognition in its perfection. In her response at the Annunciation she was fully aware of her identity: If it does not, we will fail to yield fruit to the extent that we lack this intention. Therese of Lisieux understood this truth well. One day she was praised by her novices for her wisdom, and they extolled the many graces and favors she had received from the Lord. She replied to them that she was simply a cat dish that was filled to overflowing with milk so that many kittens could drink from it; they should understand that the dish was full for the sake and love of the kittens, not for the sake of the dish. She does so in a new fruitfulness for the community as a whole and for each of its members, a fruitfulness whose origin is the grace of the Cross. Sin alone gives man the mentality of the private individual, because it deprives him of the spirit of communion and of the will to selfless communication. Beautifully, this also reveals the mystery of His fecundity that is able to make something

great out of something very little. However, this is a manifestation of a pride that desires to be self-reliant.

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The Splendor of the Church is, in a sense, a personal testimony of the great theologian's humility and love of the Church of Christ. It is also a classic work in the theology of the Church. It is also a classic work in the theology of the Church.

When we forget faith, we forget our humanity Archbishop Charles Chaput of Philadelphia speaks at the Vatican, March 25, Chaput gave his Sept. John Paul II, which he recommended reading in tandem with Veritatis splendor. Both encyclicals teach that the only way to discover the truths about man is through both faith and reason, which rely upon each other, Chaput said. Because the two are inseparable, when man loses his faith, as he is doing today, he loses much of what it means to be human. Metaphysics is a museum piece. Politics, not religion, shapes our public discourse and monopolizes our zeal. This hemorrhaging of faith is what makes the current scandals in the Church all the more difficult to bear, Chaput said. We bishops and the Vatican itself are now seen as the problem. We need to face that fact honestly, and work to change it by our actions. When man loses faith in God, he said, sex becomes little more than base instinct. Rational self-mastery has little to do with it. Technology then serves to drive the sexual revolution, which has forgotten God, Chaput said. As for basic premises, Chaput said that America is increasingly seeking to base its morality on Enlightenment principles alone, which attempt to uphold human dignity, while cutting that dignity off from its supernatural roots. The excuses given were legion: Many patients were killed by injection. Many of the targeted patients were housed in religious facilities, but only a few religious leaders, such as Bishop Clemens August Graf von Galen of Munster, spoke out against the program. But part of the reason the program was so successful was because German doctors had started abandoning faith principles in favor of utility-based morality several decades prior, Chaput noted. Sentimental words about human dignity, unmoored from some authority or purpose higher than ourselves, were just that - words. And reason lit by faith can see that, and find the path to him. In seeking that love, and finding it, and living it with all our mind and heart "therein lies our joy. Therein lies our hope.

Chapter 7 : The Splendor of Faith | Acton Institute

The Splendor of Faith The Theological Vision of Pope John Paul II Avery Cardinal Dulles crystalizes the core components of the Pope John Paul II's brilliant contributions to theology.

We see ourselves, we see other people, we see priests and sometimes we see bishops whose lifestyles are not up to the Gospel standard. Yet as Chesterton said, "The Catholic faith even when watered down can still boil the world to rags. This is manifest in so many ways; you can see the splendor of the Church. Let me just take you through a few of the steps that I took in discovering the splendor of the Catholic Church. You may have heard the news that just recently came over the wires the last few weeks. It was discovered that the Pope needed a heart transplant. It was supposed to be kept a Vatican state secret, but as these things do, this news leaked out. He discovered in the last few weeks that wherever he traveled throughout Italy, the word spread and the villagers would greet him upon entering their town, taking up this loud chant, "Take-a my heart, take-a my heart. Last Sunday, stepping out on the balcony overlooking St. Peters square, the first step out, all of a sudden 50, people began roaring this chant, "Take-a my heart, take-a my heart. All at once the chant began again, "Take-a my [blow] pssss psssss heart, take-a my [blow] psssss psssss heart. But what is the nature behind the splendor? What is the mystery that lies behind the Church? Not just behind the Church, but that which lies within the Church. Then I would like to take a look at the interior or the internal splendor and see how that really is the heart of it all. The Catholic Church is strong with divine power. The first thing that struck me as an outsider, really as an antagonist, was, "Wow, look at their art and look at their architecture. Earlier this year in January, I had the privilege of attending a three day colloquium made up of non-Catholic religious leaders in the Vatican spearheaded by my father in-law, Dr. Jerry Kirk, and the Catholic leader Cardinal Bernardin. We were there meeting in the Vatican for three days to discuss the problem of hard-core pornography, and how since the Iron Curtain has fallen, hard-core porn has been flooding into the Eastern bloc countries at alarming rates wherever you look, wreaking havoc in the Church and throughout society. So we were to discuss the problem and perhaps develop some strategies to help the Church combat this and also to help leaders in the civic communities to use legal standards to combat this as well. At the end of these three days, we were to present the results of our proceedings to the Holy Father. Pope John Paul II gave us a very, very close hearing and was very warm and receptive. But what stands out in my memory during that whole three or four day experience was the time that I spent with a lot of my non- Catholic brothers and sisters in Christ touring St. At the beginning of the week he was sharply antagonistic, especially when he found out that I was not only a Catholic but a convert from evangelical Bible Christianity. He made it clear to me that this was tantamount to apostasy. I began to watch his whole attitude change in the next two or three days. He made no bones about it. The Pope was pretentious; the Pope was really wrong in claiming to be the infallible Vicar of Christ. But as we toured through St. I kept chiding him with a certain gentle persistence. Where has Protestantism produced this sort of architecture, this sort of art? He admitted that there is nothing to compare. After I converted he wanted to have nothing to do with me. Then one day he had to go up to a library in Chicago to pull a few books out of Mundelein Seminary Library. There is a real external splendor about the Church one witnesses in Rome. The meeting that took place an hour before our audience was most interesting. The first thing that happened was the Salvation Army representative stood up and said, "This man whom we are about to meet is a man of God, a man of the Gospel, a man of Christ, and I see Christ in his eyes. I thought, "Point, counterpoint. When you hear this man speak, you hear the Gospel proclaimed. Around the world, not since St. He has the moral courage and the integrity. And in these halls throughout the Vatican, we can just see how this living faith can move and stir the hearts of many people. She was the representative of the National Council of Churches and the World Council of Churches, also in Switzerland, which is a very liberal body of Protestant denominations. She said, "I want to take it one step further. This man not only lives the Gospel, he understands the needs of humans around the world. As we present to him the problem of hard-core pornography, I expect him to take action and make a world of difference. After the meeting we all came back. It was an unbelievable experience. I pray that everybody would have an opportunity at some point

to make a pilgrimage to Rome to see Mother Church in this sort of external splendor. It can impress the most antagonistic anti-Catholic, as it impressed me. Where I come from in Bible Christian circles, most worship services are very sermon-centered and most churches are very pastor-centered. People come and really measure their experience on the basis of how motivated, how informed and how excited they feel at the end of the sermon. I would long to see the day where your average Catholic parishioner would say, "Oh please, more than 20 minutes. How about 30 minutes? How about 40 minutes? More Scripture, please; make it come alive. But even if we achieve that in our lifetimes, something more needs to remain at the center, and that is the liturgy of the Eucharist, where the Holy Sacrifice of the Mass is celebrated with reverence and with a certain sacred awe that America is losing rapidly. So even when I was antagonistic toward the Catholic Church, I would pick up books by Louis Bouyer, or Henri de Lubac, where they would describe the liturgy. I knew the Old Testament pretty well. I knew it well enough to recognize the fact that there were incredible ritual parallels between what the priests of the Old Testament did and the priests of the Catholic Church, what was involved in the Levitical sacrifices and the language used to describe the sacrifice of the Mass, the prayers of the Passover and the prayers of the Eucharist. I had not darkened the doorways of a Catholic sanctuary or parish once in my life. But I was still devouring these books and studying how these parallels and continuities were evident. I had the sense just from the books, just from the pictures. I had this one book by Archbishop Fulton Sheen where he described step by step all of the intricate stages of the Sacrifice of the Holy Mass. I was enchanted by all of it. I still thought it was wrong. Deep down I harbored the sense that this was probably blasphemous sacrilege. But still there was an external beauty, an exterior glory about the liturgy and the worship of the Church. They tried earnestly to make it seem as though it was kind of a warm fuzzy feeling that led him back to Rome because he was so enchanted with the liturgy and he spoke of the worship and this sort of thing. They spoke of it as just kind of an emotional attraction where he was attached to these external rituals. When you talk to Dr. In his own Anglican parish there was far more ritual, but there was something missing. There was something missing of the antiquity and the ripe incarnational humanness of Catholic worship. The more he studied, the more he recognized that the historic, apostolic liturgy is what really belongs by birthright to the Catholic Church. Then I discovered afterwards in the documents of Vatican II, the express declaration that pride of place belongs to the Latin language in our liturgies. Deep down, I was raised in the public schools. You can do a trashy job with Latin just like you can with English or any vernacular language. Likewise you can do a very adequate job of expressing the transcendent, and the sacred in English as well. Just this year a new group was formed, Schola, and the two students who live with us in our home and are part of our extended family are members of this group. At first I thought, Lots of luck! Hundreds and hundreds of our students were in hushed awe as the Mass was celebrated with deep reverence in Latin. Now we hope to bring Gregorian chant into the English liturgy as well. And once again I was reading the documents of Vatican II, expecting to hear it being gently outmoded, rendered obsolete or something. On the contrary, in the documents of Vatican II we are urged to learn Gregorian chant. The commission of the Church is to get more of the rank and file lay people participating in the chant. I was so astonished to see it. I requested Schola to allow me to speak to them before one of their practices. I went through several Church documents that spoke of Gregorian chant as being a very powerful medium or vehicle to communicate the sacred and the transcendent realities that we celebrate in the Holy Sacrifice of the Mass. The student response was overwhelming. So we have many opportunities to discover the external splendor of the Church in the liturgy, in the worship that is consistent through the ages. The Catholic tradition of worship, I read in another book, is like an ocean that youngsters can play around in and that the mature cannot begin to sound the depths. And so it is that we should be contemplating the mysteries of our liturgy and discovering the splendor of worship. Intellectual and Cultural Achievements The third manifestation of the splendor of the Church is the one that impressed me personally the most, by far and away. That is the intellectual and the cultural achievements of the Catholic Church in the last twenty centuries. There are other places, too, that are discovering that by means of the seven liberal arts, the Trivium and Quadrivium, we can Christianize education in the most thoroughgoing way possible. It was the way in which the Gospel was inculturated through pagan tribes and cultures for centuries. It gives us, I think, real hope that in the coming generations as we live out our faith, we will be planting seeds

in our children and, Lord willing, in our grandchildren throughout this country to revive this land through the cultural and educational heritage of the Catholic Faith. The Catholic cultural achievement is also remarkable.

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Chapter 9 : Splendor of Faith - Home

It never ceases to astound me that, out in the countryside and far from human intervention, there are an enormous variety of trees of different shapes, colours and hues, planted by our Almighty God.