

Vatican II And Phenomenology Reflections On The Life World Of The Church

[#Vatican II](#) [#Phenomenology](#) [#Church Life World](#) [#Catholic Theology](#) [#Modern Catholicism](#)

This study explores the profound intersection of Vatican II and phenomenology, offering critical reflections on the lived experience and 'life world' of the Church. It delves into how a phenomenological approach can illuminate the complex realities and spiritual dimensions shaping contemporary Catholicism.

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Vatican II and Phenomenology

The thesis of this essay may be stated quite briefly: Vatican II is a demonstration model of the phenomenological method employed on an international scale. It exemplifies the final developmental stage, postulated by Husserl, of an inter subjective phenomenology which would take its point of departure, not from individual subjectivity, but from transcendental intersubjectivity. Vatican II, accordingly, offers a unique application of a universal transcendental philosophy in the field of religious reflection for the practical purposes of moral and socio cultural renewal. Phenomenology, as a distinctively European development, is relatively unknown in America - at least in its pure form. Our contact with this style of intuitive reflection is usually filtered through psychology or sociology. However, Edmund Husserl, The Father of Phenomenology, was originally trained in mathematics, and he entered the field of philosophy because he recognized that the theoretical foundations of modern science were disintegrating. He foresaw that, unless this situation were rectified, modern men would eventually slip into an attitude of absolute scepticism, relativism, and pragmatism. After the First World War he saw this theoretical problem mirrored more and more in the social turbulence of Europe, and his thoughts turned to the need for a renewal at all levels of life. In 1937 when Nazism was triumphant in Germany, and Europe on the brink of World War II, he wrote his last major work, *The Crisis of European Sciences and Transcendental Philosophy*.

Vatican II, Theophany, and the Phenomenon of Man

This book provides a phenomenological analysis of the corporate ecclesial consciousness as manifested in the major documents of Vatican II. The primary focus is on the deep structures of "Lumen Gentium." This phenomenology of the ecclesial thought-processes involves a uniquely new sacramental theology or mystagogical catechesis whereby the Church is appreciated as a theophany of the Glorified Christ transfiguring its contemporary human dynamisms. The result is a pastoral anthropology for the People of God implying a new theological anthropology in order to achieve the ultimate practical goal

of the Council as outlined by Pope John XXIII. The key roles of Paul VI and Cardinal Suenens are emphasized in this new style of pastoral reflection.

Vatican II and Phenomenology

Almost sixty years after Vatican II, the question of its interpretation is as lively as ever. While numerous theologies of renewal are advanced, conspicuously absent is any serious erudition of the text taken by Paul VI, John Paul II, and Benedict XVI as the hermeneutical key to understanding the Council's goal and method, namely, Paul VI's encyclical, *Ecclesiam Suam*. This study corrects this inattention and proposes that Pope Paul's "logic of renewal" is so profoundly a dimension of divine revelation and of the Church's life that it is not just one theology of renewal among many, but the theology of renewal. It is thus the key to understanding the Council's authentic pastoral character. The "logic of renewal" sets personal, spiritual metanoia as the center path of renewal, preceded by the path of doctrinal penetration, which assures that renewal is faithful to God, and complemented by the path of reinvigorated mission, which is the fruit of conversion. As the first post-Christendom ecumenical council, Vatican II addressed the question: What does it mean to be the Church of Christ at this point in history? Its answer: Become what you are! Convert into a more perfect realization of your own mystery, vocation, and mission.

The Theology of Renewal for His Church

Communication has become an important theme and heuristic concept in practical theology for Roman Catholics during the ecumenical age. *Communication Habits for the Pilgrim Church* explains why the moral order is given priority in Vatican teaching about communication and the reasons for Catholic social teaching to make moral judgments about these new realities. Attention is given in the book to the historical context of Vatican Councils I and II. The first chapter shows that behind the pilgrim Church lies an emerging vision of the threefold ecclesial offices of priest, prophet, and king. Chapter two examines the text and context of the Second Vatican Council's pastoral decree «*Inter Mirifica*». Chapter three provides a documented history of the Vatican's Pontifical Council for Social Communication and its teachings. In chapter four we return to the threefold office and examine the contribution of Pope John Paul II. It includes an analysis of how the politics of the Magisterium shapes Catholic social teaching. Chapter five develops major tenets of a critical analysis of the communication of the post-Vatican II Church: attention is given to the discursive aspects of religious authority, argumentation, bureaucratization, and market culture. Chapter six takes a step toward examining the pragmatics of contemporary Vatican teaching. For Roman Catholic moral theology, religious ethics is now deeply concerned with providing moral teaching and guidance on ethical questions raised by the social conditions of globalization and media communication. *Communication Habits for the Pilgrim Church* concludes that there are three basic sociological and theological aspects of the pilgrim Church. These include a ritual approach to religious communication, the generational experience of Catholics and their respective attitudes toward Church teaching, and the important link in the faith's praxis between reflexivity and forming habits of communication.

Communication Habits for the Pilgrim Church

In light of this research work, the Vatican II Council remains a landmark, and its document *Apostolicam Actuositatem* (what we decided to call a 'Text of witness of actions' for the Catholic Laity), the Decree on the Apostolate of the Laity, inter alia *Lumen gentium* and *Gaudium et spes*, that border on the mission of the Catholic Laity in the human society, is a great achievement. After the Vatican II Council the Church saw the need to enhance and harness the witnessing message of the Council for the Catholic Laity mission in the Church and in the world. In the light of the foregoing this work is part of these efforts. We developed a 'hermeneutical model' via the political theology of Johann Baptist Metz in the light of the Vatican II Council message that becomes a challenge for concrete action of the Nigerian Catholic Laity in the existential socio-political situation of Nigeria.

Empowerment of the Catholic Laity in the Nigerian Political Situation

This work tells the story of the Catholic Church's confrontation with communism, from the French Revolution onwards, but with particular emphasis on the post-War period. It sets out new evidence of how successive Popes unwittingly helped communism expand. Interwoven with this narrative is the life-story of Karol Wojtyla, who as Pope John Paul II is the first Eastern European Pope to sit on the throne of Peter.

The Vatican and the Red Flag

An exploration of the development of a contextualized Roman Catholic moral theology in an African context is warranted in our day. This book is a study of the work of Benezet Bujo, an African moral theologian. An analysis of Bujo's work shows the various aspects of an African Catholic moral theology. Bujo's work is viewed here as critically bridging African moral theology and the development of moral theology in the Catholic Church, especially in the West. An African moral theology in this work builds on the elements of the renewal of moral theology after the Second Vatican Council. The renewal elements reflected in Bujo's work and other African Catholic theologians include, among others, the use of Scripture, the relevance of history, the debate on moral norms, the relevance of social sciences to moral discourse, the theory of natural moral law, and the relation between the theologian and the magisterium. This work, therefore, locates the theology of Bujo in the development of moral theology after the Second Vatican Council. The author establishes a relation between African traditional religions, African history, Christology, natural moral law, moral autonomy debate, the encyclical *Veritatis Splendor*, and political-liberation theological ethics.

The Making of an African Christian Ethics

Gift and Communion offers a critical presentation of John Paul II's theology of the body, understood in the light of Christian theological tradition. The main thesis of the book is that John Paul II's theology of the body forms a new, inspiring approach to Christian ethics and the theology of marriage and family, as well as to theological anthropology. A central thrust of *Gift and Communion* is to treat theology of the body - as it deserves - in all its philosophical and theological seriousness and to present it as an important stage in the historical development of Catholic theology.

Gift and Communion

Why has continental philosophy so often made its North American home in Catholic institutions?

Catholic Reception of Continental Philosophy in North America

This volume deals with the meaning of the Christian tradition to individuals, particularly in a situation of mourning. The author formulates the relation of the tradition with the individual as a communicative (interpersonal and intrapersonal) conception of tradition. The meaning of the tradition is described in terms of a hermeneutic-narrative interpretation of classical texts. A practicum is presented as a form of guidance in mourning. The empirical exploration shows that the theme of the absence of God (presented in texts of the Psalms) has an important meaning. These texts give believers in grief the opportunity to cope with their loss.

The Absence of God

Philosophy of Religion for a New Century represents the work of nineteen scholars presented at a conference in honor of Eugene T. Long at the University of South Carolina, April 5-6, 2002. This volume is a good example of philosophy in dialogue; there is both respect and genuine disagreement. First, an account of our present situation in the Philosophy of Religion is given, leading to a discussion of the very idea of a 'Christian Philosophy' and the coherence of the traditional concept of God. The implications of science and a concern for the environment in our concepts of God are carefully examined. A discussion follows on the possibility of speech about God and silence about God. Since much of modern European philosophy is concerned with the 'Death of God' theme, the positions of Nietzsche and some of his twentieth-century interpreters are presented. There are presentations on Feminist Approaches to Philosophy of Religion, and Comparative Religion is examined in relation to cultures and the demands of rationality. The volume concludes with a critical dialogue on the relation of Religious Discourse to the Public Sphere. Developing global awareness has led to significant change in the Philosophy of Religion. One-dimensional approaches have given way to honest dialogue. The traditional boundaries between the secular and the religious have shifted, and new approaches to traditional problems are required. This volume presents examples of these new approaches.

Philosophy of Religion for a New Century

This collection of original articles, written by leading contemporary European and American philosophers of religion, is presented in celebration of the publication of the fiftieth volume of the *International Journal for Philosophy of Religion*. Following the Editor's Introduction, John Macquarrie, Adriaan

Peperzak, and Hent de Vries take up central themes in continental philosophy of religion. Macquarrie analyzes postmodernism and its influence in philosophy and theology. Peperzak argues for a form of universality different from that of modern philosophy, and de Vries analyzes an intrinsic and structural relationship between religion and the media. The next three essays discuss issues in analytic philosophy of religion. Philip Quinn argues that religious diversity reduces the epistemic status of exclusivism and makes it possible for a religious person to be justified while living within a pluralistic environment. William Wainwright plumbs the work of Jonathan Edwards in order to better understand debates concerning freedom, determinism, and the problem of evil, and William Hasker asks whether theological incompatibilism is less inimical to traditional theism than some have supposed. Representing the Thomist tradition, Fergus Kerr challenges standard readings of Aquinas on the arguments for the existence of God. David Griffin analyzes the contributions of process philosophy to the problem of evil and the relation between science and religion. Illustrating comparative approaches, Keith Ward argues that the Semitic and Indian traditions have developed a similar concept of God that should be revised in view of post-Enlightenment theories of the individual and the historical. Keith Yandell explores themes in the Indian metaphysical tradition and considers what account of persons is most in accord with reincarnation and karma doctrines. Feminist philosophy of religion is represented in Pamela Anderson's article, in which she argues for a gender-sensitive and more inclusive approach to the craving for infinitude.

Issues in Contemporary Philosophy of Religion

This study of Professor William Rowe's defense of atheism on the basis of evil assesses the literature that has developed in response to Rowe's work, closely examining two strategies: mystery – the idea that God may have reasons beyond our comprehension for permitting evil; and theodicy - explanations as to why God allows evil to flourish. The book unearths difficulties in both, concluding that the God of theism must be "beyond belief."

The God Beyond Belief

Today, when systematic philosophy - and reason itself - are challenged both outside of and within philosophy, is it still possible to do metaphysics? This volume provides a broad perspective on contemporary approaches to the nature and the fundamental questions of metaphysics. Drawing on scholars from continental Europe, Asia, Canada, the United States, and Great Britain, and representing a variety of philosophical cultures and traditions, this volume surveys and extends work in metaphysics and its implications for broader philosophical concerns (e.g., in ethics and social philosophy, in mathematics and logic, and in epistemology). It also addresses such questions as the role of history and historicity in undertaking metaphysics, the nature of metaphysics, the priority of metaphysics over epistemology, and the challenges of empiricism and postmodernism.

Approaches to Metaphysics

The first issue of the International Journal for the Philosophy of Religion appeared in the Spring, 1970. This collection of essays is presented in celebration of the twenty-fifth anniversary of the journal. Contributors to the volume are to be counted among today's leading philosophers of religion. They represent different approaches to the philosophical consideration of religion and their published work is helping shape discussions of the philosophy of religion as we approach the beginning of the twenty-first century. Considered by some to be terminal at mid-century, the philosophy of religion has undergone a renaissance during the second half of the century. And the journal may be said to provide some of the explanation for this development. A special debt of gratitude is owed to Edgar Henderson, Robert Leet Patterson and Henry Sprinkle, founders of the journal. Without their vision and determination it would not have come into existence.

God, Reason and Religions

The Apologetic Value of Human Holiness begins by providing the first comprehensive account of the model of human holiness developed by the leading theologian Hans Urs von Balthasar. In so doing, the book also provides the first detailed explication of his Christocentric philosophical anthropology. Part 2 argues that von Balthasar anticipates some key developments in late twentieth-century Anglo-American analytical philosophy, and that certain of these developments - in particular, the 'internal realism' of Hilary Putnam - provide powerful support for von Balthasar's theological philosophy. The final part elucidates von Balthasar's core intuition that human holiness is of immense apologetic value.

for religious faith, and concludes with a new, 'internalist' theory of religious pluralism. The Apologetic Value of Human Holiness will be seen as an important and original contribution to both Philosophy of Religion and Theology, and is likely to prove essential reading in upper-level undergraduate and postgraduate courses in both subjects.

The Apologetic Value of Human Holiness

I was very happy when in 1997 Fiachra Long came to spend part of his sabbatical leave at the Archives Maurice Blondel at Louvain-la-Neuve. This allowed him to bring together and complete his translation of three important articles from Maurice Blondel, known as the philosopher of Aix-en-Provence. These three articles form a unity: they make explicit certain aspects of the method used in the great thesis of 1893, *Action*. This thesis, it is well known, aroused many polemic debates after its appearance. Thomist theologians accused Blondel of turning back towards Kantian idealism whereas the philosophers of the *Revue de métaphysique et de morale* accused him on the contrary of falling back on a pre-critical realism. The three articles translated here, each in its own way, attempt to pass beyond these two opposite charges. The *Idealist Illusion* (1898) underlines the fact that the content of consciousness should be unfurled as it appears, by withdrawing from any idealist or realist prejudice, before judging the consistency of its content as a whole. In this way Blondel supports the "phenomenological" method used in his thesis. The *Elementary Principle of a Logic of the Moral Life* (1903) is a very well-worked text which shows that "the logic of possession and privation" is broader than "the logic of affirmation and negation." Using these words, Blondel develops certain striking laws of action such as that of the "parallelogram of contrary forces."

The Idealist Illusion and Other Essays

In *A Theodicy of Hell* Charles Seymour tackles one of the most difficult problems facing the western theistic tradition: to show the consonance between eternal punishment and the goodness of God. Medieval theology attempted to resolve the dilemma by arguing that any sin, no matter how slight, merits unending torment. Contemporary thinkers, on the other hand, tend to eliminate the retributive element from hell entirely. Combining historical breadth with detailed argumentation, the author develops a novel understanding of hell which avoids the extremes of both its traditional and modern rivals. He then surveys the battery of objections ranged against the possibility of eternal punishment and shows how his 'freedom view of hell' can withstand the attack. The work will be of particular importance for those interested in philosophy of religion and theology, including academics, students, seminarians, clergy, and anyone else with a personal desire to come to terms with this perennially challenging doctrine.

A Theodicy of Hell

Natural theology is the project of articulating, defending and constructing arguments for the existence and nature of God without the aid of special revelation. Philosophical theology, which employs the rational methods of natural theology, is not restricted to premises that are discernible through observation and reason; it may rightly employ premises that are knowable through special revelation. While the project of natural theology may be construed as an attempt to demonstrate God's existence, one cannot ignore the importance of using reason or experience to understand, determine or assess attributes. One will want to know at the conclusion of a proof in natural God's theology if one has proved the existence of God and not merely the *primum mobile*, source of moral obligation or a committee of finite designers; while God may be the prime mover and designer of the cosmos, none of these attributes alone is sufficient for making a claim to divinity. It is, therefore, difficult to distinguish sharply the project of natural theology from philosophical theology. The project of classical natural theology has been the attempt to prove God's existence and nature with arguments that employ premises that all rational creatures are obliged to accept.

Our Knowledge of God

With the Second Vatican Council (1962–65), the Roman Catholic Church for the first time took a positive stance on modernity. Its impact on the thought, worship, and actions of Catholics worldwide was enormous. Benefiting from a half century of insights gained since Vatican II ended, this volume focuses squarely on the ongoing aftermath and reinterpretation of the Council in the twenty-first century. In five penetrating essays, contributors examine crucial issues at the heart of Catholic life and identity, primarily but not exclusively within North American contexts. On a broader level, the volume as a whole illuminates the effects of the radical changes made at Vatican II on the lived religion of everyday

Catholics. As framed by volume editors Lucas Van Rompay, Sam Miglarese, and David Morgan, the book's long view of the church's gradual and often contentious transition into contemporary times profiles a church and laity who seem committed to many mutual values but feel that implementation of the changes agreed to in principle at the Council is far from accomplished. The election in 2013 of the charismatic Pope Francis has added yet another dimension to the search for the meaning of Vatican II. The contributors are Catherine E. Clifford, Hillary Kaell, Leo D. Lefebure, Jill Peterfeso, and Leslie Woodcock Tentler.

The Long Shadow of Vatican II

Lists some of the most important ecclesiological writing, both past and present, focusing on topics related to the nature, mission, and structure of the church. Divided into 53 sections that deal with various aspects of the theology of the church, sources have been selected for their utility, histor

The Modern Schoolman

This is an upper-level introduction to the thought and theology of Pope Benedict XVI. The book explains the foundations of Ratzinger's thought by analysing the theological axes upon which his works turn and helps readers to place his thought in the context of his intellectual antecedents and contemporary interlocutors.

Le devenir de la théologie catholique mondiale depuis Vatican II, 1965-1999

The book explores the variables and invariables of the church. Its argument is that self-awareness of the church was often a matter of change, depending on historical circumstances. It encourages appreciating plurality in the church and sets the system of coordinates for identifying the ecclesial 'self'.

Vatican II au Canada

Issues for 1941-44 include the Report of the 23rd-26th annual meeting of the Franciscan Educational Conference.

Fellowship of Catholic Scholars Quarterly

List of members in v. 1- .

The Theology of the Church

Issues for Feb. 1957-July 1959 include a Checklist of the Vatican manuscript codices available for consultation at the Knights of Columbus Vatican Film Library at St. Louis University, pts. 1-8.

African Christian Studies

The Teilhard Review