

Religious Life And Priesthood Perfectae Caritatis Optatam Totius Presbyterorum Ordinis Rediscover

Your Concise Guide to All Things Catholic No matter what you want to know about the Catholic Church, you'll find the answer in this one-volume guide. From the composition of the Curia to contemporary saints, from major doctrines to the Third Secret of Fatima, if it's part of the Catholic world, it's here.

Most contemporary theologies of Holy Orders consider priesthood mainly in its diocesan context and most contemporary theologies of religious life do not consider how ordained ministry functions when it is internal rather than external to religious life. Understanding the Religious Priesthood provides a history and theology of religious priesthood that contributes to our understanding of this vocation's identity and mission. It uncovers what religious priesthood shares with diocesan priesthood and non-ordained religious life and what makes it different from both those other vocations. Christian Raab begins by tracing the history of religious priesthood from its origins in the early Church to the eve of the Second Vatican Council. He demonstrates that religious priests often faced questions about how to reconcile their two callings, but that they also provided answers in their theologies and spiritualities of priesthood and religious life. Meanwhile, they made key contributions to the Church's life and mission. Raab then investigates the teachings of the Second Vatican Council on priesthood and religious life. Observing that the Council presented priesthood according to a diocesan typology and presented religious life without sacerdotal associations, he argues that the lack of imagery of religious priesthood contributed to a post-conciliar vocational identity crisis among religious priests. He then seeks to remedy this lacuna by appealing to the biblical images for religious priesthood Hans Urs von Balthasar offered in his theology of vocations. Raab argues that Balthasar's imagery is a promising way forward for understanding the identity and mission of religious priesthood. In a final part, Raab provides a substantial theological articulation of religious priesthood which illuminates its liturgical signification, ecclesial mediation and mission, and ministerial identity. Here he draws not only from Balthasar but also from Pope John Paul II, Yves Congar, Jean-Marie Tillard, Brian Daley, and Guy Mansini to construct his profile.

What do you really want to do with your life? Who do you want to be in your life? How does God speak to you about your life? This volume, like the Catholics on Call program at Catholic Theological Union in Chicago, raises these important questions. The highly respected essayists shed light on the variety of vocational paths in the church while providing insights about discernment, ministry, and prayer. They seek to offer young men and women information, guidance, and

inspiration as they discern a life of ministry, and help them to discover that discerning a vocation is not a matter of choosing the more appealing of a variety of options; rather, it is an openness to discovering God's will. Contributors: Robin Ryan, CP, editor Thomas P. Rausch, SJ Donald Senior, CP Sheila McLaughlin Robert Schreiter, CPPS Charlene Diorka, SSJ Bishop Robert Morneau Stephen Bevans, SVD Robin Ryan is a Passionist priest and associate professor of systematic theology at Catholic Theological Union. He also serves as director of Catholics on Cal, a national vocation discovery program funded by the Lilly Endowment, Inc. He is the author of a number of articles on theological topics and the spirituality of young adults.

"This initial volume in the Rediscovering Vatican II series looks at the relationship between the Catholic Church and other Christian churches (Unitatis Redintegratio - Restoring Christian Unity), and between the Catholic Church and other great religions (Nostra Actate - the Declaration on Interreligious Dialogue)."--BOOK JACKET.

"Gaudium et Spes was one of the key documents to come out of the Second Vatican Council. In this volume of the Rediscovering Vatican II series, Norman Tanner traces the document's evolution from its beginnings to its eventual promulgation at the end of the council in December 1965. He reviews its reception by the Catholic Church and beyond and its possible future influence. Also included is a discussion of the controversial decree on the mass media, Inter Mirifica."--BOOK JACKET.

The recent Year for Priests focused considerable attention on the priesthood, resulting in many books, articles, retreats, conferences, and symposia. In Gold Tested in Fire, Ronald D. Witherup, SS, makes an important new contribution. Intersecting scriptural and theological context with lived pastoral insight, Witherup explores both classic and contemporary understandings of the priesthood, offers insights into the four pillars suggested for priestly formation, and looks at the charism of priests, and the need for ongoing formation across a life-span. Having engaged in priestly formation in seminaries for a number of years, Witherup moves beyond overly idealized or pietistic approaches to the presbyteral life to offer key insights on the challenges and rewards inherent in contemporary priestly ministry. Underlying his approach is the firm conviction that the present testing in the priesthood is a profound summons to a new Pentecost, inopportunity for the priesthood to be cleansed and remade, and ultimately stronger.

This book tells the story of how the role of the laity - as essential in the life of the Church - moved to "center stage" during the Council, and how lay people were among those who made it happen.

"Religious Life and Priesthood reclaims the vision of Vatican II for contemporary priests, religious, and ecclesial ministers." "The book examines the historical context, the key players, and the implementation of Vatican II documents on the priesthood, the training of priests, and the religious life."--BOOK JACKET.

This book offers a comprehensive examination of the generations of women who entered religious life in the United States after 1965. It provides up-to-date demographics for women's religious institutes; a summary of canon law locating religious life within the various forms of life in the Church; an analysis of Church documents on religious life; and data on the views of post-Vatican II entrants regarding ministry, identity, prayer, spirituality, the vows, and community. Beginning each chapter with an engaging narrative, the authors explore how different generations of Catholic women first became attracted to vowed religious life and what kinds of religious institutes they were seeking. By analyzing the results of extensive national surveys, the authors systematically examine how the new generations of Sisters differ from previous ones, and what those changes suggest about the future. The book concludes with recommendations for further understanding of generations within religious life and within the Church and society. Because of its breadth and depth, this book will be regarded by scholars, the media, and practitioners as an essential resource for the sociological study of religious life for women in the United States.

Pope John XXIII prayed that the Second Vatican Council would prove to be a new Pentecost. The articles gathered here appeared originally in a series solicited by and published in *Theological Studies* (September 2012 to March 2014). The purpose of the series was and remains threefold: • To commemorate the 50th anniversary of the Second Vatican Council • To help readers more fully appreciate its significance not only for the Catholic Church itself but also for the entire world whom the Church encounters in proclamation and reception of ongoing revelation • In their present form, to help readers worldwide engage both the conciliar documents themselves and scholarly reflections on them, all with a view to appropriating the reform envisioned by Pope John XXIII. Contributors: Stephen B. Bevens, SVD; Mary C. Boys, SNJM; Maryanne Confoy, RSC; Massimo Faggioli; Anne Hunt; Natalia Imperatori-Lee; Edward Kessler; Gerald O'Collins, SJ; John W. O'Malley, SJ; Agbonkhianmeghe E. Orobator, SJ; Ladislav Orsy, SJ; Peter C. Phan; Gilles Routhier; Ormond Rush; Stephen Schloesser, SJ; Francis A. Sullivan, SJ; O. Ernesto Valiente; Jared Wicks, SJ

The past thirty years have witnessed tremendous societal and ecclesial changes that continue to inform ministry education in the 21st century. In *Seminary Formation*, Katarina Schuth, OSF, examines the many aspects of theologate-level schools including their structures and missions, organization and leadership, student enrollment, backgrounds of both seminarians and lay students, and the evolution and development of degree programs, including human and spiritual, intellectual and pastoral formation. *Seminary Formation* also helpfully includes substantial commentaries on Schuth's research by Ronald Rolheiser, Thomas Walters, Leon M. Hutton, Barbara Reid, and Peter Vaccari. An exploration of the changes in seminaries and schools of theology, with statistical analysis, from 1985 to the present, *Seminary Formation* anticipates the challenges ahead and considers new directions for the future.

Presents the rich spirituality that Vatican II offers to all the faithful, a spirituality that has been widely neglected.

In Children's Rights and Obligations in Canon Law Mary McAleese subjects to scrutiny for the first time the extensive terms and conditions of Church membership which apply to over three hundred million child members of the Catholic Church, the largest non-governmental provider of services to children world-wide.

This book tells the story of The Constitution on the Sacred Liturgy, presents and analyzes its main points, and describes how its agenda has fared on its sometimes tumultuous journey from the time of Vatican II up to the present. (Publisher). Following the Second Vatican Council, when each Religious Institute was encouraged to research its charism, some Institutes experienced a tension between their charism and their mission, or even difficulty identifying what their charism was. This book is a study of the theological understanding of charism and of mission in relation to Religious Life within the Catholic Church. While this topic has featured in much Roman Catholic theological literature since Vatican II, there appears to be a dearth of in-depth studies. This book addresses this apparent lacuna. It draws particularly on the work of two major theologians, Jean-Marie Roger Tillard OP and Sandra Marie Schneiders IHM, who have reflected at length on charism and mission in the period leading up to Vatican II and on the implementation of its documents with respect to Religious Life. The very significant contributions of Tillard and Schneiders on the topic provide Religious, as well as others who want to know and understand Religious Life, with an interesting and motivating insight into charism and mission in Religious Life. Within the Roman Catholic Church, a "Year of Consecrated Life" has just drawn to a close, and this book forms a background and a response to Pope Francis' Apostolic Letter to "all Consecrated People on the occasion of the Year of Consecrated Life" (November 2014), which invited Religious to reflect on these aspects that are essential to the life they have chosen to live.

The Theology of Priesthood is the result of a two-year seminar and dialogue on the priesthood sponsored by the Central Province of Dominican Friars. The goal of the seminar was to promote dialogue around varied theological issues and pastoral concerns, representing diverse viewpoints, in order to deepen our understanding of priesthood in the Roman Catholic tradition. The focus was on the historical, liturgical, and theological aspects of priesthood that require further reflection.

Rooted in the documents of Vatican II, the Program for Priestly Formation offers the normative direction for all seminaries in the United States to meet the challenge of priestly formation in the third millennium.

This Companion will assist the reader in apprehending a coherent and synthetic interpretation of the teaching of Vatican II.

The death of John Paul II and the election of Benedict XVI constituted two important elements in the broad theological and cultural landscape of Catholicism. This change of pontificate has also nourished the journalistic and political dispute about Vatican II, its history and its legacy, and not only the historiographical and theological debate. But the research on Vatican II is already proceeding forward and beyond the state of knowledge about the Council reached at the end of the 90s. For 21st century Catholics and theologians interested in understanding contemporary Catholicism in the light of Vatican II the intellectual undertaking is far from accomplished yet. The book offers comprehensive presentation of the theological and historiographical debate about Council Vatican II. The attempt to go beyond "the clash of interpretations" - Vatican II as a rupture in the history of Catholicism on one side, the need to read Vatican II in continuity with the tradition on the other - is necessary indeed because the ongoing debate about Vatican II is largely misrepresented by the use of "clashing interpretations" as a tool for understanding the role of the council in present-day Catholicism.

Today, we can no longer hide under the pretence that the grace of God alone suffices to make one a good priest. A close study of the history of priestly formation has shown that not just the training of priests can ensure an authentic priest-product, rather a continuous effort to adapt the training to the current world situation so that priests would be in the position to discharge their duties effectively. Such readiness to adaptability should, of course, not lose sight of the meaning and function of the priest as revealed in the person of Jesus: a service to the world. In the bid to assess the models for the training of priests in South-eastern Nigeria, the author using a historical-critical method traced the history of the models and events that shaped the current modules for the training of priests in South-eastern Nigeria. At the end of the historical research, he proffered some suggestions for improvement, amendment and solidification of the training of priests in the area. As one of the younger African churches, the examination of the training of priests in South-eastern Nigeria will also serve as a paradigm or typology for understanding the dynamics and the process of training of priests in other African countries, since most of these local churches share relatively similar historical, cultural, economic and socio-political circumstances.

What are the basic psychological processes which underlie the entrance, perseverance and effectiveness in priestly or religious vocation? Without diminishing the primacy of supernatural grace, father Rulla offers a possible answer to the foregoing challenging question by presenting the first psycho-social theory of vocation. The author sees in the self-ideal-in-situation the significant element underlying a vocational choice.

"Hydrogenosomes and Mitosomes: Mitochondria of Anaerobic Eukaryotes" provides a summary of the current knowledge of these organelles which occur in unicellular, often parasitic organisms, including human pathogens. These organelles exhibit a variety of structures and functions. This work describes properties such as protein import, structure, metabolism, adaptation, proteome and their role in drug activation and resistance. Further topics include organelle evolution and biogenesis.

Historical Dictionary of Catholicism, Third Edition contains a chronology, an introduction, a bibliography, the dictionary has more than 500 cross-referenced entries on themes such as baptism, contraception, labor, church architecture, the sexual abuse crisis, doctrine and theology, spirituality and worship, and church structure.

One of the best-kept secrets in the church is the story of the emergence of the Catholic laity from "pray, pay, and obey" passive spectators to men and women assuming their rightful roles in liturgy, ministry, and other church functions. This evolution is not merely a response to the ever dwindling number of priests and thus the need for others to assume these functions, but is primarily a recognition of the laity's call to serve through the sacrament of baptism in which they all share. In this well-researched book, Aurelie Hagstrom describes the emergence of the laity during the twentieth century and presents a compelling theology of the laity based on scripture, on a renewed understanding of the sacrament of baptism and, especially, on the great watershed in church thinking brought about by the Second Vatican Council. She assures Catholic lay persons that their everyday lives are the "stuff" by which they attain a holiness that is as valid as that lived by clergy and religious. Book jacket.

Explores the genesis and evolution of Nouwen's multi-layered understanding of priestly ministry.

The preparation of new priests for ministry currently faces closer scrutiny than at any time since the Reformation, and the importance of effective priestly formation has perhaps never been clearer in the entire history of the Church. In *Models of Priestly Formation*, some of the world's leading experts on the topic consider priestly formation since Vatican II, explore current best practices internationally, and imagine what the future of such formation might look like. The book promises to become an essential reference for every person involved in priestly formation and for anyone interested in understanding better how it is carried out and how those who do it think about their task. The eBook edition includes four additional essays.

From 1962 to 1965, in perhaps the most important religious event of the twentieth century, the Second Vatican Council met to plot a course for the future of the Roman Catholic Church. After thousands of speeches, resolutions, and votes, the Council issued sixteen official documents on topics ranging from divine revelation to relations with non-Christians. But the meaning of the Second Vatican Council has been fiercely contested since before it was even over, and the years since its completion have seen a battle for the soul of the Church waged through the interpretation of Council documents. *The Reception of Vatican II* looks at the sixteen conciliar documents through the lens of those battles. Paying close attention to reforms and new developments, the essays in this volume show how the Council has been received and interpreted over the course of the more than fifty years since it concluded. The contributors to this volume represent various schools of thought but are united by a commitment to restoring the view that Vatican II should be interpreted and implemented in line with Church Tradition. The central problem facing Catholic theology today, these essays argue, is a misreading of the Council that posits a sharp break with previous Church teaching. In order to combat this reductive way of interpreting the Council, these essays provide a thorough, instructive overview of the debates it inspired.

There is currently no shared language of vocation among Catholics in the developed, post-modern world of Europe and North America. The decline in practice of the faith and a weakened understanding of Church teaching has led to reduced numbers of people entering into marriage, religious life and priesthood. Uniquely, this book traces the development of vocation from scriptural, patristic roots through Thomism and the Reformation to engage with the modern vocational crisis. How are these two approaches compatible? The universal call to holiness expressed in *Lumen Gentium* has been read by some as meaning that any vocational choice has the same value as any other such choice; is some sense of a higher calling part of the Catholic theology of vocation or not? Some claim that the single life is a vocation on a par with marriage and religious life; what kind of a theology of vocation leads to that conclusion? And is the secular use of the word 'vocation' to describe certain profession helpful or misleading in the context of Catholic theology?

Vatican II has become a place-marker in the ecclesiastical and ideological geography of contemporary Catholicism. Yet forty years later, few who refer to the council and its teachings, whether with approval or criticism, demonstrate a solid grasp of those teachings. Even fewer are aware of the important debates that have taken place in the past four decades regarding the council's authentic reception and implementation of its documents.

In a long and creative academic career, Professor Bernard J. Lee has published and taught on the cutting edge of Catholic theology. He has been a beloved teacher, generous mentor and cherished colleague during his academic tenures at Maryville University, St. Johns University (Collegeville), Loyola University New Orleans, and St. Marys University, San Antonio. In *A Life in Conversation*, his colleagues and former students offer a collection of essays that honor him on the occasion of his eightieth birthday. The essays focus on many aspects of Lees pioneering work which includes explorations in process theology, ecclesiology, the Jewish world of Jesus, sacramentology, religious life, small Christian communities, and practical theology. Gathered here under the metaphorical umbrella of conversation, a commitment of primary and life-long importance to Professor Lee, these essays offer glimpses of the stature of a religious thinker whose life in conversation continues to affect deeply his students and colleagues alike. The authors contributing to this volume are Dianne Bergant, C.S.A.; Michael A. Cowan; Nancy Dallavalle; William V. DAntonio; Peter Eichten; Thomas F. Giardino, S.M.; Andrew Simon Sleeman, O.S.B.; Terry A. Veling; and Evelyn and James Whitehead. *A Life in Conversation* concludes with an essay by Professor Lee.

Pope Francis has called mandatory priestly celibacy a "gift for the Church," but added "since it is not a dogma, the door is always open" to change. As this Church discipline continues to be debated, it is important for Catholics to delve into the theological and not merely pragmatic reasons behind its continuation. *Priestly Celibacy: Theological Foundations*, therefore, fills a critical gap in the current theological literature on this important topic of ecclesial ministry and life, and also helps to contribute to the advancement of the rather underdeveloped theology of priestly celibacy.

An informational and entertaining text, this work offers readers a deeper sense of why the saints and the honoring of them has been influential in the lives of Catholics and others who strive to follow Jesus Christ and experience his love. (Catholic)

As the church marks the fiftieth anniversary of the opening of the Second Vatican Council, too few Catholics have an adequate grasp of what the council contributed to the life of the church. The problem is understandable. The Second Vatican Council produced, by far, more document pages than any other council. Consequently, any attempt to master its core teachings can be daunting. There is a danger of missing the forest for the trees. With this in mind, *Keys to the Council* identifies twenty key conciliar passages, central texts that help us appreciate the Vision of the council fathers.

Each chapter places the given passage in its larger historical context, explores its fundamental meaning and significance, and finally considers its larger significance for the life of the church today. Chapters include exploration of Sacrosanctum Concilium's demand for full, conscious, and active participation in the liturgy; Lumen Gentium's eucharistic ecclesiology; Gaudium et Spes's vision of marriage as an intimate partnership of life and love; Nostra Aetate's approach to non-Christian religions; and more.

My Journal of the Council offers a riveting first-hand assessment of the dynamics, disputes, and decisions of the Council. At the same time, this volume provides a rare glimpse into the personal and spiritual cost of Congar's love of truth and his commitment to hand on the Church's authentic Tradition as a living heritage of faith.

This is the first book in English on priesthood in religious life to be published in twenty years. Its fourteen contributors search for new ways forward in the understanding of the distinct identity and ministry of religious men—committed to community, the prophetic lifestyle of vows or promises, and the particular charisms of their congregations—who have also answered the call to priesthood. Essays in this collection include reflections from a bishop, from the perspective of a lay theologian, from an expert in the social sciences, and on Pope Francis's teachings on priesthood. Included as well are essays that are rooted in particular cultural traditions, in spirituality, and in canon law.

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