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When Pope John XXIII announced in January 1959 his intention to convene an ecumenical council, few anticipated the bold reshaping of the institutional church which was in store. The Second Vatican Council was a seminal event in church history ? yet decades later, there is still dispute over what the council intended, as well as uncertainty about what it all means for us today. By placing Vatican II within the broad perspective of Christian history, Tradition And Transition helps readers understand the context of the council's earth-shaking developments. John W. O'Malley provides an astute overview of the essential issues which drove the assembly, as well as the unique characteristics which distinguished Vatican II from all previous church councils and clearly influenced the direction it would take. He uses a threefold approach to bring Vatican II's many facets into clearer focus ? defining a methodology for interpreting the council, unraveling and clarifying its message, and contemplating what that might signify for the church's present and future. O'Malley emphasizes that taking the long viewpoint of history is crucial to grasping the council's true significance, and to that end he compares Vatican II to the Gregorian and Lutheran Reformations. He also notes that the seeds of many issues originated in the Middle Ages and the Counter-Reformation, and asserts that the council tried to reverse or moderate considerably positions crystallized during those eras. Suggesting that the radical adjustment of attitude and religious practice sparked by the council was symptomatic of the modern world's social and cultural transformation, O'Malley concludes that Vatican II necessitated nothing less than a complete change in mentality and internal frames of reference ? in other words, a new paradigm for looking at Christian tradition. This was embodied in the concept of *aggiornamento* (?updating?), a term which became the council's leitmotif. Taken in sum, the essays of this distinguished church historian provide a fascinating window for both scholars and interested readers into the remarkable impact of Vatican II on all areas of Catholic life. As its title implies, Tradition And Transition is a readable guide that offers penetrating insight into Vatican II's continuity with the church's rich heritage... and to its call for spiritual reform and renewal.

This book is the first major study to analyse the word 'dialogue' in the documents of the Second Vatican Council. 'Dialogue' actually translates two different Latin words, colloquium and dialogus, which do not mean the same thing. After a clear explanation of the important distinction between the dialectic of Thomism, where dialogue leads to an end-point, and the modern meaning of dialogue as an open-ended process between equal partners, the book argues that these dissimilar concepts became blurred in the documents of the Council. A careful analysis of the interpretation of this word in

a comparison across five major English translations of the documents demonstrates how the rhetorical power of dialogue was manipulated depending on how it was translated. A provocative assessment of the significance of the different contexts in which each word was used offers a new insight: the existence of a two-tier system of dialogue depending on who was the Church's partner in dialogue. Nonetheless the conclusion illuminates a common subtext to all uses of dialogue and illustrates how it is possible to receive Vatican II in the twenty-first century in an authentically dialogical way.

This fourth volume of the History of Vatican II reconstructs the work of the Council during the third session, which was to produce two of the most significant conciliar texts, the Dogmatic Constitution on the Church and the Decree on Ecumenism. As with previous volumes an international team of scholars tracks the daily progress of the assembly and its numerous assisting bodies. Using sources from all the Council's groups, as well as an unprecedented acquisition of previously unpublished documents, they provide the reader with a rich, multidimensional knowledge of the event that more than any other shaped the Roman Catholic Church. The enthusiasm of the two previous sessions had given way to a greater awareness of the vastness of the conciliar task. The general desire on the part of the bishops to conclude the Council with this third session added to the pressure from many sides to produce significant results. The agenda thus included many complex issues in various schemas, and none surrounded by more tension than the question of collegiality, which was the source of passionate debate in the previous session.

Brings together the key documents of the Second Vatican Council so that readers may better understand the Church's positions on different issues, including its relationship to the secular world, human rights, and the liturgy.

The Second Vatican Council ended in December 1965, but Vatican II is still happening in the global church. Catholicism has always had a universal claim, but the globalization of Catholicism as a truly "world church" became part of Catholic theology only thanks to that gathering--decided by St. John XXIII--of bishops, theologians, lay observers, ecumenical representatives, and journalists. Vatican II is the most important event in church history after the Reformation and the Counter-Reformation, and it is the key to understanding Catholicism and its inner tensions today.

Joseph Ratzinger's report on the debates and struggles that made up each of the four sessions of Vatican II (1962-65), along with theological commentary.

A lively debate continues in the Roman Catholic Church about the character of the teaching provided by the Second Vatican Council. Did it represent a decisive rupture with previous doctrine or the cont-

inuation of its earlier message under new conditions? In this work Dominican scholar and writer Aidan Nichols maintains that the Council texts must be interpreted in the light of their genesis, not their aftermath. They must be seen in the light of the public debates in the Council chamber not the hopes of individuals behind the scenes. On this basis, he provides a concise commentary on the eight most significant documents produced by the Council, documents which cover rather comprehensively all the major aspects of the Church's life. The texts that emerged from the often-impasioned debates permit a reading of a classically Christian kind, and that is precisely what Nichols offers in this book.

Many observers greeted the Second Vatican Council (1962-65) as the most important religious event in the twentieth century. Its implementation and impact are still being felt in the Catholic Church, the wider Christian world, and beyond. One sea change that Vatican II brought concerned Roman Catholic attitudes towards Judaism, Islam, and other religions. Gerald O'Collins breaks fresh ground by examining in detail five documents from the Council which embodied a new mind set about other religious faiths and mandated changes that quickly led to international and national dialogues between the Catholic Church and the followers of non-Christian religions. The book also includes chapters on the insights that prepared the way for the re-thinking expressed by Vatican II, and on the follow-up to the Council's teaching found in the work of Pope John Paul II and Jacques Dupuis. O'Collins ably illustrates how the Council made a startling advance in official Catholic teaching about followers of other living faiths. Carefully researched, the book is written in the clear, accessible style that readers of previous works by O'Collins will recognize.

The second Vatican Council was convened by Pope John XXIII between 1962 and 1965. It marked a fundamental shift toward the modern Church and its far-reaching innovations replaced or radically changed many of the practices, rules, and attitudes that had dominated Catholic life and culture since the Council of Trent in the sixteenth century. In this book a distinguished team of historians and theologians offers an impartial investigation of the relationship between Vatican II and Trent by examining such issues as Eucharistic theology, liturgical change, clerical reform, the laity, the role of women, marriage, confession, devotion to Mary, and interfaith understanding. As the first book to present such a comprehensive study of the connection between the two great Councils, this is an invaluable resource for students, theologians, and church historians, as well as for bishops, clergy, and religious educators.

Vatican Council II: The Conciliar and Postconciliar Documents is now available in the widely used study edition translated by Irish Dominican Austin Flannery (+October 21, 2008). This is the translation chosen for inclusion in The Catechism of the Catholic Church and the text that both students of the Council and students of the Catechism will want. It contains all sixteen documents of the Second Vatican Council plus the forty-nine later documents from popes and Vatican congregations that implement the details of the Council's decisions. Special features of this study edition: ♦ Larger page size, with larger print and more generous margins ♦ Focus questions after each Council document help the reader comprehend the main points ♦ Creative questions assist the reader in applying the content of the Council documents to personal experience or to future development in the Church

The most respected translation of the Vatican II documents is available on CD-ROM. This edition contains the 16 original constitutions and decrees and 49 documents issued after the close of the Council.

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2013 Catholic Press Association Book Award: 50th Anniversary of Vatican II (2nd Place)

Marking the fiftieth anniversary of the first session of Vatican II (1962-65), a watershed event in the history of the church, whose meaning and interpretation continue to inspire heated debate. In this book fifty distinguished authors, including theologians, journalists, spiritual writers, and pastoral leaders, offer their own assessment of the meaning of the Council and its historic documents, drawing in many cases on their personal experience as witnesses or participants. The contributors are a "who's who" of modern Catholic and non-Catholic voices: Francis X. Murphy (who, as "Xavier Rynne," penned an inside account of the Council for The New Yorker magazine), Martin E. Marty, Lisa Sowle Cahill, John O'Malley, Joan Chittister, Gregory Baum, Michael Novak, Basil Pennington, Richard McBrien, Cardinal Avery Dulles, John Dominic Crossan, Joseph Komonchak, Brother Roger of Taizé, Cardinal Francis Arinze, Elizabeth Johnson, David Hollenbach, and many more.

For those who want to understand what happened at the Council, as well as those concerned about the state of the church today and the agenda for the future, these fifty personal stories provide an invaluable and inspiring resource.

Explains how the Second Vatican Council transformed the lives of Catholics throughout the United States and chronicles the legacy of this religious reform. By the author of *Heaven: A History*.

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.

The sixteen documents of the Second Vatican Council are the most important texts produced by the Catholic church in the past four hundred years. They shape virtually every aspect of church life today. But hardly anyone ever reads them... —From the Introduction In this indispensable guide, Edward P. Hahnenberg outlines each of the documents produced by the Second Vatican Council. Offering the background for each work, its language and context, this book provides a clear and concise overview of the Council's work and its significance in the life of the church. Each document's history, content, major concerns and effects are considered. Significant quotes provide a sample of the language, and contemporary topics provide discussion opportunities. Scripture scholars and students—and every Catholic—will find this a valuable resource.

Introductory Essay by Pope Benedict XVI This collection includes the four constitutions of the Second Vatican Council, the most popular and key documents for understanding the Council itself, its decrees, and its declarations. Few events in the history of the modern Catholic Church have been as

far-reaching as the Second Vatican Council (1962-1965). And few have been as controversial. No one denies great changes have come about since the close of the Council. Have the changes been all good, all bad, or a mixture of both? To what extent were the changes, for good or ill, the result of the Council itself? Some have criticized the Council for not going far enough, though they maintain that the "spirit of Vatican II" supports their rejection of many firmly established Catholic beliefs and practices. Others claim the Council went too far and abandoned certain fundamental Catholic tenets in the name of "updating" the Church. The popes of the Council—John XXIII and Paul VI—and their successors who also participated in the Council—John Paul I, John Paul II, and Benedict XVI—have insisted that the Council itself was the work of the Holy Spirit. They have aggressively criticized misinterpretations and distortions of it. They insist that the Council be understood in fundamental continuity with the Church's Tradition, even while deepening the Church's self-understanding and calling for authentic reforms and renewal of Catholic life. Readers can learn for themselves what the Second Vatican Council taught using this highly accessible collection of its basic texts. This book uses the Catholic Truth Society translation and features: The Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, introduced by Cardinal Francis Arinze. The Dogmatic Constitution on the Church, *Lumen Gentium*, introduced by Cardinal Paul Poupard. The Dogmatic Constitution on Divine Revelation, *Dei Verbum*, introduced by Archbishop Charles J. Chaput, OFM, Cap. The Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, introduced by Cardinal Angelo Scola. Four major aspects of the Church's life—the Sacred Liturgy, the mystery of the Church herself, the Word of God, and the Church in the world as it is today—are explored. No twenty-first-century Catholic should be without these four foundational texts in this superb translation. The collection also includes a general introduction by Archbishop Salvatore Cordileone of San Francisco, as well as an address given by Pope Emeritus Benedict XVI in 2005, explaining how best to understand the Second Vatican Council in the history of the Church.

This document's purpose is to spell out the Church's understanding of the nature of revelation—the process whereby God communicates with human beings. It touches upon questions about Scripture, tradition, and the teaching authority of the Church. The major concern of the document is to proclaim a Catholic understanding of the Bible as the "word of God." Key elements include: Trinitarian structure, roles of apostles and bishops, and biblical reading in a historical context.

"The Second Vatican Council, summoned by Pope John XXIII on Christmas Day 1961, met in four autumn sessions from 1962 to 1965. The Council was a watershed in both world Christian and world religious history. Historian Giuseppe Alberigo tells the story of that Council for a generation that has come of age since its close. Here, the drama of the Council comes alive, as the assembled bishops and their advisors worked on themes that would transform the global landscape of religion in ways that few, including Pope John, could have imagined."—BOOK JACKET.

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.

This third volume of the History of Vatican II describes the period during which the Second Vatican Council began to assume its mature and distinct character. With the succession of Pope Paul VI to Pope John XXIII the Council had a new head. With the revisions of texts accomplished during the first intersession the council had a new agenda more in line with the desires of the majority that had emerged during the first period. With the appointment of four Moderators the Council had a new leadership. The ecumenical commitment of the Council became visible, not only in the discussion of a decree on ecumenism, but in the visit of Paul VI to the Holy Land. During the second intersession the work of the Council continued, the most important features of which were the beginnings of the liturgical reform, the revision of the major texts still to be considered or voted on, and a plan to reduce many other texts to simple sets of propositions that was designed to make it possible for the Council to end with the third period.

A unique scholarly contribution, this book celebrates and studies the legacy of the Second Vatican Council by offering the contributions of twelve outstanding international scholars.

The Second Vatican Council has become an indispensable reference point for understanding Roman Catholicism today. Yet in spite of its impact, Vatican II was in many ways an unfinished council. The council bishops were able to establish key pillars in the construction of a new vision for the church of our time, but, for various reasons, they were not able to draw those pillars together into a coherent unified structure. This volume describes both the council's building project itself and the challenges facing the church today if we are to complete the project begun fifty years ago.

In April 2012, Sacred Heart University in Fairfield, Connecticut, and Paulist Press co-sponsored a conference celebrating Vatican II's Continuing agenda, focusing on the addresses given at Vatican II's conclusion that challenged the church to spread the council's message. Rather than critique the council documents, the conference explored creative ways in which the energy of the council can be marshaled in establishing the agenda and needs of the twenty-first century. Speakers included: Anthony Ciorra Massimo Faggioli R. Scott Appleby Diana Hayes Roberto Goizueta Michael Himes Sarah Heiman and Peter Denio Nancy Dallavalle John Haught Michael W. Higgins The umbrella theme for the conference was the watershed teaching of the council on the "Universal Call to Holiness." Topics include: how the council has been interpreted over the last fifty years; its vision; messages to rulers, women, the poor and suffering, artists, young people, workers, and scientists; and finally, holiness for our world today. Book jacket.

John Henry Newman is often described as "the Father of the Second Vatican Council." He anticipated most of the Council's major documents, as well as being an inspiration to the theologians who were behind them. His writings offer an illuminating commentary both on the teachings of the Council and the way these have been implemented and interpreted in the post-conciliar period. This book is the

first sustained attempt to consider what Newman's reaction to Vatican II would have been. As a theologian who on his own admission fought throughout his life against theological liberalism, yet who pioneered many of the themes of the Council in his own day, Newman is best described as a conservative radical who cannot be classed simply as either a conservative or liberal Catholic. At the time of the First Vatican Council, Newman adumbrated in his private letters a mini-theology of Councils, which casts much light on Vatican II and its aftermath. The leading Newman scholar, Ian Ker, argues that Newman would have greatly welcomed the reforms of the Council, but would have seen them in the light of his theory of doctrinal development, insisting that they must certainly be understood as changes but changes in continuity rather than discontinuity with the Church's tradition and past teachings. He would therefore have endorsed the so-called 'hermeneutic of reform in continuity' in regard to Vatican II, a hermeneutic first formulated by Pope Benedict XVI and subsequently confirmed by his successor, Pope Francis, and rejected both 'progressive' and ultra-conservative interpretations of the Council as a revolutionary event. Newman believed that what Councils fail to speak of is of great importance, and so a final chapter considers the kind of evangelization--a topic notably absent from the documents of Vatican II--Newman thought appropriate in the face of secularization.

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. In many ways, though, the real challenges began after the council was over and Catholics began to argue over the interpretation of the documents. Many analysts perceived the Council's far-reaching changes as breaks with Church tradition, and soon this became the dominant bias in the American and other media, which lacked the theological background to approach the documents on their own terms. In *Vatican II: Renewal Within Tradition*, an international team of theologians offers a different reading of the documents from Vatican II. The Council was indeed putting forth a vision for the future of the Church, but that vision was grounded in two millennia of tradition. Taken together, these essays demonstrate that Vatican II's documents are a development from an established antecedent in the Roman Catholic Church. Each chapter contextualizes Vatican II teachings within that rich tradition. The resulting book is an indispensable and accessible companion to the Council's developments, one that focuses on theology and transcends the mass-media storyline of "liberal" versus "conservative."

Vatican I and Vatican II represent two of the three ecumenical councils in modern times, yet relatively few studies have sought to understand their relation to one another. In fact, the councils are often positioned as mutually exclusive so that one must choose either Vatican I's or Vatican II's presentations of church and ecclesial authority. Failing to understand the relationship between these councils inhibits the church's self-understanding and risks misinterpreting key aspects of its own tradition; further, it limits the church's ability to teach effectively on topics of concern to modern women and men, such as authority, freedom, and ecclesiology. *Vatican I and Vatican II: Councils in the Living Tradition* uses the questions of what, why, and how the councils taught to frame and demonstrate significant points of continuity, complementarity, and difference between them. It argues that only by seeing both Vatican I and Vatican II as communicating vital dimensions of the Christian faith can the

church's living tradition be fully appreciated and speak meaningfully to modern Christian women and men.?

Only two years after the Second Vatican Council concluded in 1965, Catholics around the world welcomed the publication of *The Rhine Flows Into the Tiber*, a history of the Council published worldwide in four languages. Widely hailed for its balanced, factual reporting, this eye-opening insider's account was written by Rev. Ralph M. Wiltgen, a priest and professional journalist who was an eyewitness with unparalleled access to the principal figures and events of the Council. *The Inside Story of Vatican II* is a revised, updated edition of that ground-breaking contemporary account, which details in particular the crucial influence on the Council's proceedings exerted by its German-speaking bishops. As Catholics continue to debate the meaning and impact of Vatican II, they will find this book an indispensable guide for understanding what actually took place there behind the scenes.

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

On an otherwise ordinary Sunday morning in 1964, millions of Roman Catholics around the world experienced history. For the first time in centuries, they attended masses that were conducted mostly in their native tongues. This occasion marked only the first of many profound changes to emanate from the Second Vatican Council (1962-1965). Known popularly as Vatican II, it would soon give rise to the most far-reaching religious transformation since the Reformation. In this groundbreaking work of cultural and historical sociology, Melissa Wilde offers a new explanation for this revolutionary transformation of the Church. Drawing on newly available sources--including a collection of interviews with the Council's key bishops and cardinals, and primary documents from the Vatican Secret Archive that have never before been seen by researchers--Wilde demonstrates that the pronouncements of the Council were not merely reflections of papal will, but the product of a dramatic confrontation between progressives and conservatives that began during the first days of the Council. The outcome of this confrontation was determined by a number of factors: the Church's decline in Latin America; its competition and dialogue with other faiths, particularly Protestantism, in northern Europe and North America; and progressive clerics' deep belief in the holiness of compromise and their penchant for consensus building. Wilde's account will fascinate not only those interested in Vatican II but anyone who wants to understand the social underpinnings of religious change.

A study that captures the drama of the Vatican Council II depicts the colorful characters involved and their clashes with one another, and offers a new set of interpretive categories for understanding the council's dynamics, issues, and accomplishments.

What is the meaning of the expression 'pastoral' applied to the Second Vatican Council? This seems a most difficult question to answer. Vatican II was a pastoral council, presenting teachings in a new, enriched manner, in a style which was not assertive or censorious, but descriptive or narrative. It also inaugurated a new way of being Council, although one must be careful to ensure that an over-enthusiastic welcome of the Council as 'event' does not obscure the rich conciliar texts and constant teaching of the Church. This new conciliar style can perhaps be seen as the passage from what is the Church to how it operates in the modern world. As a new conciliar paradigm, it can open the way to seeing Vatican II in a new light--hence the need to differentiate carefully a number of elements: the mind of the Council, the different nature of the documents, and the different magisterial authori-

ty even within the same documents. This book aims at clarifying and indicating a possible hermeneutical principle, leading towards a more faithful reception of the Second Vatican Council, which respects the Council in its precise identity and so gives the conciliar teaching its true place in a revealed and defined structure. Hopefully this historical and theological research, involving numerous archive documents, might help looking at Vatican II as a way which will foster unity within the Church.

During the past five decades, the Second Vatican Council has been alternately celebrated or maligned for its supposed break with tradition and embrace of the modern world. But what if we've gotten it all wrong? Have Catholics—both those who embrace the spirit of Vatican II and those who regard it with suspicion—misunderstood what the council was really about? Fr. Blake Britton discovered the truth and beauty of the council while he was in seminary and he has witnessed firsthand the power of its teachings in the life of his own parish. In *Reclaiming Vatican II*—a partnership between Ave Maria Press and Word on Fire Catholic Ministries—Britton presses beyond the political narrative foisted upon the post-conciliar Church and contends that Vatican II was neither conservative nor liberal, but something much more beautiful and challenging. Britton clears up misconceptions about the council and reveals how—when properly understood and applied—it fosters a richer experience of being in the Church. Britton says Vatican II promotes a radical return to the Church Fathers and the Scriptures, holding both a commitment to tradition and the need for constant renewal in life-giving balance, recenters the Church on sacred liturgy and encourages both active participation and genuine encounter with transcendence, and charts a clear path for the Church's renewal and empowers it for evangelism and transformative engagement with the world. Britton invites all Catholics to step beyond the polarization and embrace Vatican II as one of our greatest resources for being in the Church in a way that is faithful, engaged, and effective if we answer its radical call to worship and renewal.

This volume is a sequel to Matthew Lamb and Matthew Levering's *Vatican II: Renewal within Tradi-*

*tion* (OUP 2008). That volume led readers on a guided tour of the Second Vatican Council's sixteen conciliar documents, examining each document in light of Church Tradition. But that is only half the story. The meaning of the Second Vatican Council has been fiercely contested since before it was even over, and since its completion has seen a battle for the soul of the Church waged through the interpretation of Council documents. *The Reception of Vatican II* looks at those same sixteen conciliar documents from the opposite perspective. 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 documents 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 and calls for a wholesale overhaul of Catholic doctrine. In order to combat this reductive way of interpreting Vatican II, these essays provide a thorough, instructive overview of the debates inspired by the Council and offer a way forward for its ongoing reception of the Council. *The Reception of Vatican II* will shed new light on the ongoing legacy of one of the most important religious events of the twentieth century.

During four years in session, Vatican Council II held television audiences rapt with its elegant, magnificently choreographed public ceremonies, while its debates generated front-page news on a near-weekly basis. By virtually any assessment, it was the most important religious event of the twentieth century, with repercussions that reached far beyond the Catholic church. Remarkably enough, this is the first book, solidly based on official documentation, to give a brief, readable account of the council from the moment Pope John XXIII announced it on January 25, 1959, until its conclusion on December 8, 1965.

The 16 documents of the Second Vatican Council (1963-65) are included in this volume together with Notes and an Index. Ideal for students.