

Full-Time Christians The Real Challenge from Vatican II

By
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Reflection/Discussion Questions

Chapter 1: The Christian Vocation

1. What idea in this chapter had special meaning for you? Why did it have special meaning?
2. According to Droel what is the key theme of Vatican II? What does this mean to you?
3. Why should the laity engage in the affairs of the world?
4. How could the vocation of the laity be lived out by the laity?
5. What impact does the concept of a vocation of the laity have on the way you would live your daily life? What impact would this have on the situations in which you live and work?
6. What first step would begin to put the concept of the Christian vocation to work in your life?

Chapter 2: The Journey Outward

1. What idea in this chapter had special meaning for you? Why did it have special meaning?
2. What is the journey outward—from where to where?
3. Why should the laity make this journey?
4. If you were to begin this journey, what ideas from this chapter would show you how you could begin?
5. If you took those beginning steps, what would the effect be on the setting in which you took those steps? If you continued, what would be the likely impact on that setting?
6. What first step would begin to put the concepts of this chapter to work in your life?

Chapter 3: A Spirituality of Work

1. What idea in this chapter had special meaning for you? Why did it have special meaning?
2. What is the “spirituality of work”? What is it not?
3. What reasons did you find for seeking to develop your spirituality in your work?
4. How does Droel suggest you might do this?
5. How would your spiritual life change if you dedicated yourself to the daily practice of a spirituality of work?
6. What first step would begin to put the concept of a spirituality of work into your life?

Chapter 4: The Virtue of Social Justice

1. What idea in this chapter had special meaning for you? Why did it have special meaning?
2. What is “social justice”? What distinguishes it from just plain “justice”?
3. Why is “social justice” particularly pertinent to the vocation of the laity?
4. What are some things that people might be able to do to develop their “social holiness,” their virtue of “social justice”?
5. What opportunities for social holiness exist in your daily life? What would happen if you set out to practice social justice in those opportunities—short term? Long term?
6. What first step would begin to put the concept of social justice to work in your life?

Chapter 5: The Sacrament of the Neighborhood

1. What idea in this chapter had special meaning for you? Why did it have special meaning?
2. What does Droel mean by “the sacrament of the neighborhood”?
3. Why are neighborhoods significant in the pursuit of social justice?
4. How is your neighborhood defined? How would you like it defined?
5. What if your neighborhood actually were defined as you desired, how would it be different?
6. What first step would begin to put the concept of the sacrament of the neighborhood to work in your life?

Chapter 6: The Principle of Subsidiarity

1. What idea in this chapter had special meaning for you? Why did it have special meaning?
2. What is the principle of Subsidiarity?
3. How does this principle apply to life in your workplace, neighborhood, community?
4. What is the value of Subsidiarity to the vocation of the laity, to being in service to the modern world?
5. If the principle of Subsidiarity were accepted and applied in your work life, how would that differ? In your family life? In your neighborhood?
6. What first step would begin to put the concept of subsidiarity to work in your life?

Chapter 7: Family Life

1. What idea in this chapter had special meaning for you? Why did it have special meaning?
2. What is the relationship between family and our American culture; how do they impact on each other?
3. Why is family life so important to our spiritual life and to the spirit of our communities?
4. How can we, individually and in social groups, improve the life of our families?
5. What if we improved the life of our families; what would be different and better?
6. What first step would begin to put the concepts of this chapter to work in your life?

Chapter 8: The Common Good

1. What idea in this chapter had special meaning for you? Why did it have special meaning?
2. What is the “Common Good;” what are some of its characteristics?
3. Why should the Common Good be a concern to Christians?
4. What are some ways you can impact the Common Good for the better in your situations?
5. What would your situations be like if you did successful impact the Common Good in one or more of the ways you identified?
6. What first step would begin to put the concepts of this chapter to work in your life?

Chapter 9: Characteristics of Incarnational Christians

1. What idea in this chapter had special meaning for you? Why did it have special meaning?
2. What is an “Incarnational Christian”? What characteristics have significant meaning for you?
3. Why could a lay person who seeks to develop spiritually seek to become an Incarnational Christian?
4. What attitudes would you need to foster to become Incarnational?
5. How would those attitudes change your life at home, at work, in the neighborhood?
6. What first step would begin to put the concept of Incarnational Christians to work in your life?

Looking back over the entire book

1. What idea or concept that you had learned earlier in your life did this book bring back to your conscious awareness?
2. What new idea or concept did this book introduce to you?
3. What idea or concept from this book has/had the greatest impact on you?
4. What are you doing that was reinforced as a result of reading and reflecting on the chapters of this book?
5. What are you doing or planning on doing differently because of your reading and reflecting on the chapters of this book?

Did Vatican II forbid Latin, Gregorian Chant, pipe organs, and ad orientem worship in the Mass? Does supporting the Traditional Latin Mass mean you have to reject Vatican II or vice versa? The Second Vatican Council was an extraordinary time of reflection, dialogue and prayer which aimed to renew the gaze of the Catholic Church on herself and on the world. [It involved] a reading of the signs of the times in view of an update oriented by a twofold faithfulness: faithfulness to the ecclesial tradition and faithfulness to the history of the men and women of our time. Later, Buckley challenges Sheen: If Vatican II was a missionary council, why is this erosion still happening around us? Vatican II may be thought of as the response of the Church of the mid-twentieth century to this divine mandate. As the sports-wise say, the best defense is a good offense. The apologetics of meaning is the most effective offense and the most powerful apologia for the faith. By living the new life of Baptism, Christians bear witness to the real meaning of human life (Ad gentes, 11) because they participate in the fullness of the meaning of life revealed in the Perfect Man. The True Spirit of Catholicism. Throughout his pontificate, Pope John Paul II steadfastly kept his commitment to implement the Council by developing this apologetics of meaning. Vatican II also came out with new practices and views toward other religions. The Catholic Church cannot change its teaching on other religions and how it views the members of other religions, since these are truths of Faith delivered by Jesus Christ. Vatican II attempted to change those truths of the Catholic Church. The Heresies in Vatican II. 41. Vatican II was called by John XXIII, and it was solemnly promulgated and confirmed by Paul VI on Dec. 8, 1965. Vatican II was not a true general or ecumenical council of the Catholic Church because, as we will see in detail, it was called and confi Full-Time Christians book. Read reviews from world's largest community for readers. Droel examines a spirituality of work through the lens of home, workp... Goodreads helps you keep track of books you want to read. Start by marking Full-Time Christians: The Real Challenge from Vatican II as Want to Read: Want to Read saving... Want to Read. Request PDF | Ecumenical Tensions among Nigerian Christians: Lessons from Vatican II | This article focuses on recent disturbing trends opposed to Christian unity in Nigeria that have both remote and immediate causes. Although the | Find, read and cite all the research you need on ResearchGate. Although the Christian Association of Nigeria (CAN) was formed to promote unity among the various Christian denominations in the country, it has not been able to achieve its goal. After describing this present situation and the historical factors that caused it, this paper looks to the resources of the Second Vatican Council which CAN should adopt to ease the tension in the country and promote greater dialogue.