

Paul Blanshard on Vatican 2

Blanshard, P.

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Paul Blanshard On Vatican 2

VM Jensen



Paul Blanshard On Vatican 2:

Paul Blanshard on Vatican II. Paul Blanshard, 1966 A report and appraisal of the Vatican Council 1962-1965 by a leading critic of the Catholic Church **Paul Blanshard on Vatican II.** Brand Blanshard, 1967 *Paul Blanshard on Vatican Two* Paul Blanshard, 1966-01-01 *The Chief Rabbi, the Pope, and the Holocaust* Robert G. Weisbord, Wallace P. Sillanpaa, 2011-12-31 In February 1945 Israel Zolli, chief rabbi of Rome's ancient Jewish community, shocked his co-religionists in Italy and throughout the Jewish world by converting to Catholicism and taking as his baptismal name Eugenio to honor Pope Pius XII. Eugenio Pacelli, for what Zolli saw as his great humanitarianism toward the Jews during the Holocaust. Almost a half a century after his conversion, Zolli still evokes anger and embarrassment in Italy's Jewish community. This book is the first authoritative treatment of this astonishing story. What induced Zolli to embrace Catholicism will probably never be known. Nonetheless, by painstaking scholarly detective work through interviews in Italy and elsewhere, through the unearthing of private papers not previously known to exist, and through the study of previously inaccessible archival materials, the authors have succeeded in explaining why Zolli left the Jewish fold and joined the Catholic Church. Like Zolli's rabbinical career, Pius XII's long pontificate tells us much about the Church of Rome and its relationship to the Jewish people, particularly with reference to the issue of conversion. The authors focus on the pontiff's World War II policies vis-à-vis the Jews, a subject that has been heatedly debated since Rolf Hochhuth's *The Deputy* was performed in the early 1960s. What Pacelli knew about the extermination of the Jews and when he knew it, what he said and failed to say are given special attention in this book. Through the examination of previous scholarship and primary materials, including Pius XI's encyclical on race and anti-Semitism, Pacelli's behavior is evaluated to determine if Zolli accurately gauged the Holy Father's efforts to save Jews. This saga of the two Eugenios will interest historians of the Second World War and the Holocaust and students of history alike.

Queer Chivalry Tison Pugh, 2013-12-09 For the U.S. South, the myth of chivalric masculinity dominates the cultural and historical landscape. Visions of white southern men as archetypes of honor and gentility run throughout regional narratives with little regard for the actions and at times the atrocities committed by such men. In *Queer Chivalry*, Tison Pugh exposes the inherent contradictions in these depictions of cavalier manhood, investigating the foundations of southern gallantry as a reincarnated and reauthorized version of medieval masculinity. Pugh argues that the idea of masculinity, particularly as seen in works by prominent southern authors from Mark Twain to Ellen Gilchrist, constitutes a cultural myth that queerly demarcates accepted norms of manliness, often by displaying the impossibility of its achievement. Beginning with Twain's famous critique of the Sir Walter disease that pilloried the South, Pugh focuses on authors who questioned the code of chivalry by creating protagonists whose quests for personal knighthood prove quixotic. Through detailed readings of major works, including Twain's *A Connecticut Yankee in King Arthur's Court*, Flannery O'Connor's short fiction, John Kennedy Toole's *A Confederacy of Dunces*, Robert Penn Warren's *A Place to Come To*, Walker Percy's novels, and Gilchrist's *The Annunciation*.

Pugh demonstrates that the hypermasculinity of white knight ideals only draws attention to the ambiguous gender of the literary southern male. Employing insights from gender and psychoanalytic theory, *Queer Chivalry* contributes to recent critical discussions of the cloaked anxieties about gender and sexuality in southern literature. Ultimately, Pugh uncovers queer limits in the cavalier mythos, showing how facts and fictions contributed to the ideological formulation of the South.

Religious Liberty and the Hermeneutic of Continuity: Conservation and Development of Doctrine at Vatican II R. Michael Dunnigan, 2023-10-24. The Second Vatican Council's declaration *Dignitatis Humanae* marks a significant advance over prior magisterial teaching about the right to religious liberty, yet the nature of this advance has long been subject to controversy. Is it a true development, conserving and extending what came before, or does it instead chart a new course, entirely rejecting and replacing the older teaching? In *Religious Liberty and the Hermeneutic of Continuity*, R. Michael Dunnigan takes up these pressing questions and offers a careful examination of how the claims of *Dignitatis Humanae* relate to the magisterial precedents set by the papacy in the nineteenth century. With precision and nuance, Dunnigan analyzes the object, scope, and foundation of the right to religious liberty itself, and his analysis culminates in the proposal that the right endorsed by Vatican II is not identical with the rights condemned by previous popes. Beyond establishing the claims of *Dignitatis Humanae* as a true development of prior teaching, Dunnigan shows that its contribution to the question of religious liberty has not yet received full appreciation. Indeed, Dunnigan demonstrates how the Vatican II declaration reaffirms, reinforces, and even revivifies prior magisterial teaching on religious liberty through its emphasis on human integrity, which emerges as a foundational but often overlooked principle of continuity.

John F. Kennedy and the Politics of Faith Patrick Lacroix, 2021-01-29. In *John F. Kennedy and the Politics of Faith*, Patrick Lacroix explores the intersection of religion and politics in the era of Kennedy's presidency. In doing so, Lacroix challenges the established view that the postwar religious revival disappeared when President Eisenhower left office and that the contentious election of 1960, which carried John F. Kennedy to the White House, struck a definitive blow to anti-Catholic prejudice. Where most studies on the origins of the Christian right trace its emergence to the first battles of the culture wars of the late 1960s and early 1970s, echoing the Christian right's own assertion that the secular sixties was a decade of waning religiosity in which faith-based groups largely eschewed political engagement, Lacroix persuasively argues for the Kennedy years as an important moment in the arc of American religious history. Lacroix analyzes the numerous ways in which faith-based engagement with politics and politicians' efforts to mobilize denominational groups did not evaporate in the early 1960s. Rather, the civil rights movement, major Supreme Court rulings, events in Rome, and Kennedy's own approach to recurrent religious controversy reshaped the landscape of faith and politics in the period. Kennedy lived up to the pledge he made to the country in Houston in 1960 with a genuine commitment to the separation of church and state, with his stance on aid to education, his willingness to reverse course with the Peace Corps and the Agency for International Development, and his outreach to Protestant and Jewish clergy.

The remarks he offered at the National Prayer Breakfast and in countless other settings had the cumulative effect of diminishing long standing anxieties about Catholic power In his own way Kennedy demanded of Protestants that they live up to their own much vaunted commitment to church state separation This principle could not mean one thing for Catholics and something entirely different for other people of faith American Protestants could not consistently oppose public funding for religious schools because those schools were overwhelmingly Catholic while defending religious exercises in public schools Lacroix reveals how close the country came during the Kennedy administration to a satisfactory solution to the fundamental religious challenge of the postwar years the public accommodation of pluralism as Kennedy came to embrace a nascent religious left that supported his civil rights bill and the nuclear test ban treaty *A Catholic Cold War* Patrick H. McNamara, 2005 This book is the first biography in 42 years of the priest and educator who became one of the most important political forces in America s Cold War against communism *The Papacy, the Jews, and the Holocaust* Frank J. Coppa, 2006 The Papacy has long played a crucial role in western civilization To many its history and theology have seemed steeped in hostility toward the Jews In the post World War II era the initial focus was on Pope Pius XII s stance during the Holocaust it soon expanded however to the broader question of the papacy and the Jews The present work transcends the thicket of controversy and provides a historical account of the relationship between the papacy and the Jews in the modern age and the interaction between clerical anti Judaism and secular anti-Semitism In light of the polemical debate this subject has aroused during the past half century this is no small task In this work acclaimed author and historian Frank J. Coppa once again proves a capable guide to exploring the issue **Unfinished Journey: The Church 40 Years After Vatican 2** Austen Ivereigh, 2003-01-12 The Second Vatican Council which ended thirty five years ago promised so much a new vision of a reformed Church aware of its social theological and ecumenical responsibilities a truly conciliar Church with collegial structures However this vision seems to have evaporated and many of the promised reforms have been truncated or have not happened at all The Vatican remains intensely bureaucratic Theologians are silenced and the effect of clerical scandal seems to have led Church leaders to dig in and see the deposit of faith as something static Once again the Church believes it has a monopoly on the truth and millions of people feel marginalized and excluded Britain s long established Catholic weekly The Tablet has fought for the spirit and values of Vatican II in a way that no other journal has done It has criticised the Church Humanae Vitae and has condemned corruption but has also supported the Church where it has been right to do so These essays come from a truly international cast of contributors who cover the Church of Vatican II but above all give us prophesy of where this vision may still lead the Church and the people of God This is a Church semper reformanda [Cross on the Star of David](#) Uri Bialer, 2005-10-26 The official establishment of the State of Israel in May 1948 constituted the realization of the Zionist vision but military victory left in its wake internal and external survival issues that would threaten this historic achievement for decades to come The refusal of the international community to recognize the political geographic and

demographic results of the War of Independence presented Israel with a permanent regional security threat while isolating and alienating it in the international arena One of the most formidable problems Israeli foreign policy faced was the stance of the Christian world toward the new state Attitudes ranged from hostility and categorical non recognition by the Catholic Church through Protestant ambivalence to Evangelical support Cross on the Star of David presents the first scholarly analysis based on newly declassified documents of Israeli policymaking on this issue Uri Bialer focuses on the impact that modes of thinking rooted in the historical tradition of Jewish Christian interactions had on Israeli policymakers and concludes that they were not innocent of the perceptions and biases that influenced the Christian world s behavior toward Israel The result is a fine grained original interpretation of an important dimension of Israeli foreign policy from the founding of the State to the 1967 War

The Third Disestablishment Steven Keith Green,2019 The Third Disestablishment examines the formative period in the development of church state law and the rise and decline of church state separation as a legal construct and a cultural value

The Spirit of Vatican II Colleen McDannell,2011-03-01 In 1962 a group of Catholic leaders traveled to Rome charged by Pope John XXIII with the task of making the gospel of Christ relevant in a modern world The Second Vatican Council transformed the lives of Catholics through sweeping reforms yet its effect on the daily lives of practicing Catholics has never been fully understood In this illuminating study religious historian Colleen McDannell presents new insight into Vatican II by shifting the framework of its analysis from men to women from urban to suburban from theory to practice Using the story of her Catholic mother s life as a narrative thread McDannell presents in The Spirit of Vatican II a refreshingly positive portrayal of the state of modern Catholicism and a testament to the lasting effects of its liberalization

Democracy in the Christian Church Luca Badini Confalonieri,2012-05-10 Are church structures divinely willed and consequently both permanent and irreversible Can Christians modify the polity of their church like they do with that of civil society What would be the role of the office of oversight in a Christian church democratically organized What would its relationship with specialized authorities within the community be Building on a remarkable number of specialist studies in exegesis church history political philosophy canon law and ecclesiology this book convincingly fulfils three goals First it encourages Christians to determine the political outlook of their faith community Secondly it provides some fundamental criteria for judging the ethical value of church structures on the basis of Bernard Lonergan s cognitional theory and with the help of recent insights from contemporary political philosophy Thirdly it outlines a largely novel and groundbreaking understanding of a democratic church In the process it engages with some of the most difficult ecclesiological issues faced by most Christian churches

Protestant-Catholic Relations in America Lerond Curry,2021-11-21 The first general survey of relations between Protestants and Catholics in America during the past half century will be welcomed not only by social historians but by clergymen and laymen interested in the development of constructive interfaith relations Lerond Curry has traced the major trends in this fifty year period and analyzed the

underlying factors that influenced them Much of his account is based on correspondence and personal interviews with people who took part in the events and movements he describes The rapid growth of Catholic population just before World War I along with increasing urbanization and tensions related to the war itself produced a period of intense religious conflict often expressed in violence After the campaign of 1928 religious leaders made earnest efforts to ameliorate these conflicts but with the appointment of a United States representative to the Vatican in 1939 hostilities again arose Nevertheless Curry finds that in the middle fifties more mature interfaith relationships began to appear and after Vatican Council II Protestant Catholic dialogue developed a new depth *Catalog of Copyright Entries. Third Series* Library of Congress. Copyright Office,1967

John Lafarge and the Limits of Catholic Interracialism, 1911-1963 David W. Southern,1996-07-01 Before Vatican II before the race riots of the 1940s the white Jesuit priest John Lafarge decried America's treatment of blacks In the first scholarly biography of Lafarge David W Southern paints a portrait of a man ahead of his church on the race issue who nevertheless did not press hard enough in ridding it of an institutional bias against African Americans Southern follows Lafarge from his birth into the Social Register in Newport Rhode Island in 1880 to his death in 1963 just months after his participation in the March on Washington According to Southern Lafarge was the foremost Catholic spokesman on black white relations in America for more than thirty years In a series of books and articles he served on the staff of the influential Jesuit weekly America from 1926 until his death he significantly improved the image of the Church in the eyes of black Jewish and Protestant leaders In 1934 he founded the Catholic Interracial Council of New York the most important Catholic civil rights organization in the pre Brown era His declaration in 1937 that racism is a sin and a heresy so impressed the pope that he employed Lafarge to write an encyclical on the subject Although lauded in his time for his achievements in race relations Lafarge Southern contends espoused too gradualist an approach Southern maintains that Lafarge was fettered by a fierce loyalty to the Church a staunch clericalism an intense concern with the image of Catholicism in Protestant America an aristocratic background and Eurocentric thinking producing in him an abiding paternalism and lingering ambivalence about black culture and a tendency to conceal the Church's discriminatory practices rather than reveal them Moreover he was too slow to condemn segregation and approve the nonviolent direct action of Martin Luther King Jr Still Southern sees in Lafarge a redeeming capacity for liberal growth citing his inspiration of a younger more militant generation of Catholics and his joining in the 1963 march Based on extensive archival research John LaFarge and the Limits of Catholic Interracialism fills a serious gap in Catholic social history and race relations history An impressive engrossing biography it also casts light on the broader historical issues of the Church's attitudes and practices toward African Americans since the Civil War Catholic liberalism before Vatican II and the seeds of unrest that manifest themselves today in the rapidly growing black Catholic community *Paul Blanshard on Vatican II* Paul BLANSHARD,1967 **The Faithful** James M O'Toole,2009-06-30 Shaken by the ongoing clergy sexual abuse scandal and challenged from within by social and theological division Catholics in

America are at a crossroads But is today s situation unique And where will Catholicism go from here With the belief that we understand our present by studying our past James O Toole offers a bold and panoramic history of the American Catholic laity O Toole tells the story of this ancient church from the perspective of ordinary Americans the lay believers who have kept their faith despite persecution from without and clergy abuse from within It is an epic tale from the first settlements of Catholics in the colonies to the turmoil of the scandal ridden present and through the church s many American incarnations in between We see Catholics complex relationship to Rome and to their own American nation O Toole brings to life both the grand sweep of institutional change and the daily practice that sustained believers The Faithful pays particular attention to the intricacies of prayer and ritual the ways men and women have found to express their faith as Catholics over the centuries With an intimate knowledge of the dilemmas and hopes of today s church O Toole presents a new vision and offers a glimpse into the possible future of the church and its parishioners Moving past the pulpit and into the pews The Faithful is an unmatched look at the American Catholic laity Today s Catholics will find much to educate and inspire them in these pages and non Catholics will gain a newfound understanding of their religious brethren **Xerox College Library Book Program** ,1970

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Paul Blanshard On Vatican 2 Introduction

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