



MUSIC

MUSIC: PART-7 In the Holy of Holies



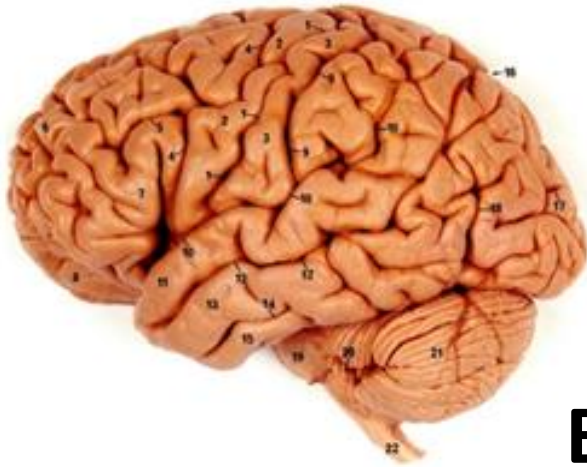
Music in the Most Holy Place





“The brain nerves which communicate with the entire system are the **only medium** through which Heaven can communicate to man and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a **deadening of the sensibilities of the mind.**”

{CH 616.2}



Brain = Harddrive



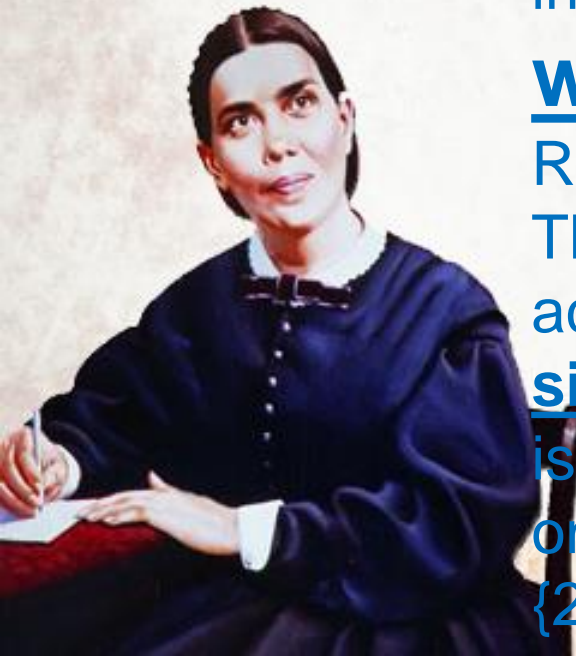
Mind = Software

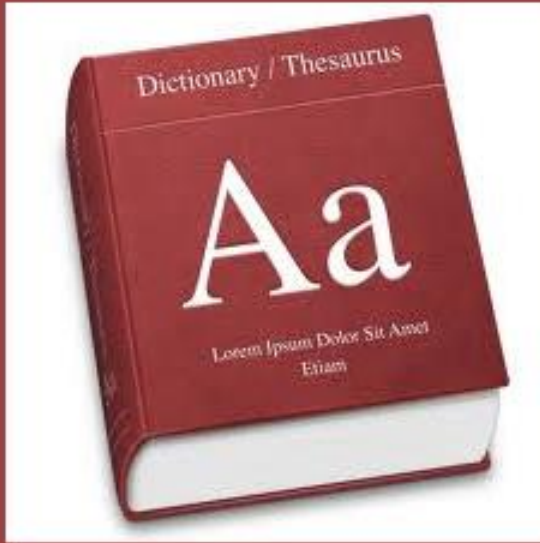


PEN OF *Inspiration*

A new order of things has come into the ministry. There is a desire to pattern after other churches, and simplicity and humility are almost unknown. The young ministers [BEGIN P.19] seek to be original, and to introduce new ideas and new plans for labor. Some open revival meetings, and by this means call large numbers into the church. But when the excitement is over, where are the converted ones?

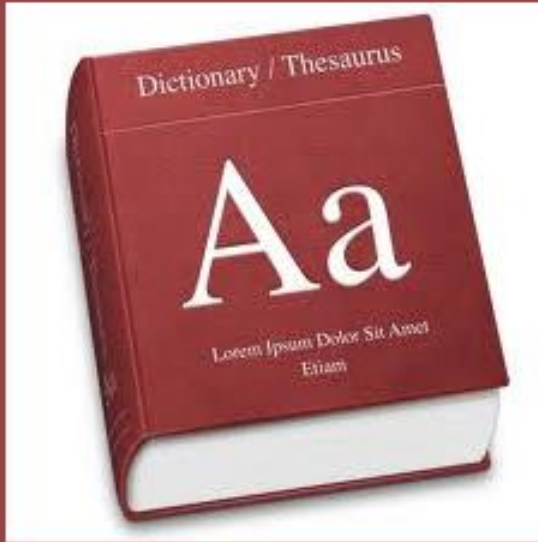
Repentance and confession of sin are not seen. The sinner is entreated to believe in Christ and accept Him, without regard to his past life of sin and rebellion. The heart is not broken. There is no contrition of soul. The supposed converted ones have not fallen upon the Rock, Christ Jesus. {2SM 18.4}





Jazz-Likely derivation from *jasm*

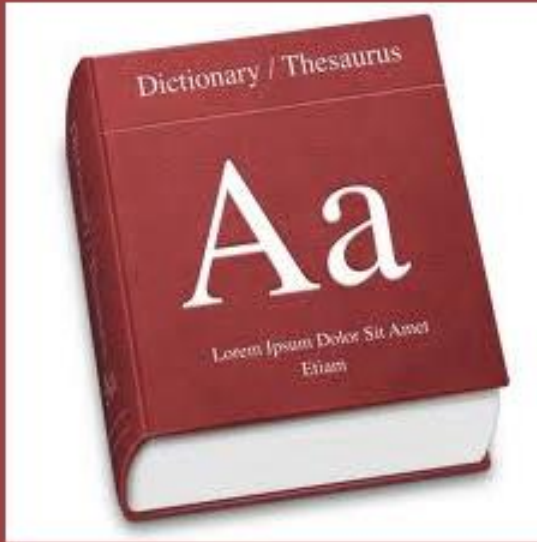
As with many words that began in slang, there is no definitive etymology for *jazz*. However, the similarity in meaning of the earliest *jazz* citations to *jasm*, a now-obsolete slang term meaning spirit, energy, vigor and dated to 1860 in the *Historical Dictionary of American Slang*, suggests that *jasm* should be considered the leading candidate for the source of *jazz*. A link between the two words is particularly supported by the *Daily Californian*'s February 18, 1916, article, which used the spelling *jaz-m*, although the context and other articles in the *Daily Californian* from this period show that *jazz* was intended.



Jazz-Likely derivation from *jasm*

Jasm is thought to derive from or be a variant of slang *jism* or *gism*, which the *Historical Dictionary of American Slang* dates to 1842

and defines as "spirit; energy; spunk." *Jism* also means semen or sperm, the meaning that predominates today, causing *jism* to be considered a taboo word. In the 19th and early 20th centuries, however, *jism* could still be used in polite contexts. *Jism*, or its variant *jizz* (which, however, is not attested in the *Historical Dictionary of American Slang* until 1941), has also been suggested as a direct source for *jazz*.



Rock n Roll

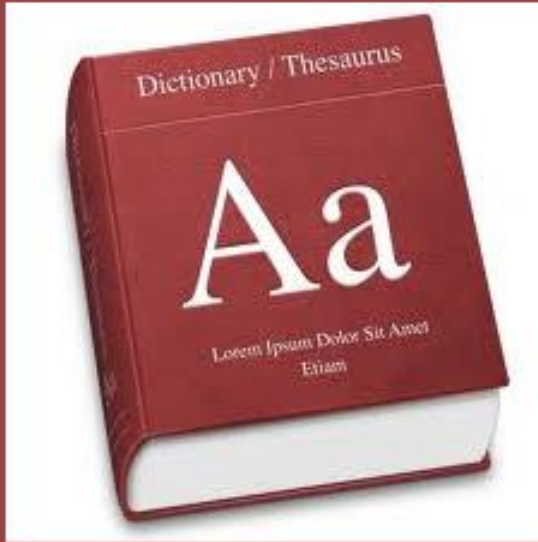
Rock and roll (often written as **rock & roll** or **rock 'n' roll**) is a genre of popular music that originated and evolved in the United States during the

late 1940s and early 1950s,[1][2] primarily from a combination of the blues, country music, jazz,[3] and gospel music. [4]

Though elements of rock and roll can be heard in country records of the 1930s,[3] and in blues records from the 1920s,[5] rock and roll did not acquire its name until the 1950s.[6][7]

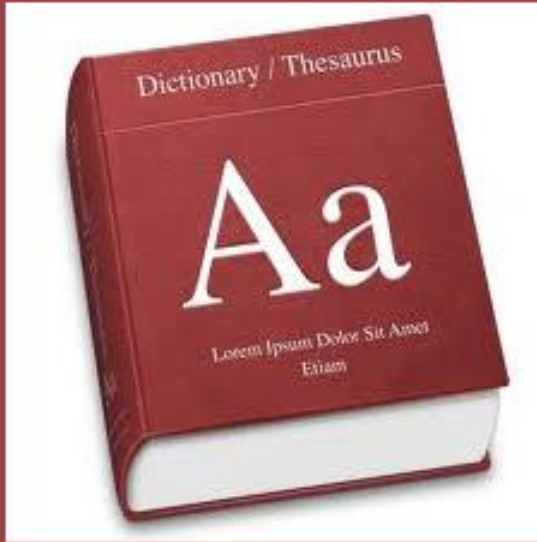
An early form of rock and roll was rockabilly,[8]

which combined country and jazz with influences from traditional Appalachian folk music and gospel. [9]



Gospel Music

"Thomas A. Dorsey (1899-1993, composer of such standards as "There Will Be Peace in the Valley"), is considered by many gospel devotees to be the "Father of Gospel Music." The son of a minister, Dorsey was a consummate musician and as a young man accompanied some of the most famous blues singers of all time specifically, Bessie Smith (1894-1937) and Ma Rainey (1886-1939). He also arranged and composed blues tunes. His penchant for bouncy tunes and bawdy lyrics did not keep him from attending the annual meetings of the National Baptist Convention. It was at one of these meetings in Philadelphia that Dorsey first heard the compositions of Charles A. Tindley (1851-1933, composer of "We'll Understand It Better By and By" and "Leave It There" among others).



Gospel Music

In his essay, "Rock, Church, Rock," Arna Bontemps says that it was then that Dorsey began to write religious music, abandoning his brash lyrics but not the jazz rhythms and blues flavor and rhythmic style so akin to Tindley's own. Naturally, the "old guard" conservatives considered this blending of the sacred (spiritual hymns) and the secular (blues and jazz) as "the devil's music" and shunned it. By its actions, the church declared Dorsey's brand of music (gospel music) unworthy of a hearing within the sanctuaries of the day, a story quite similarly echoed by churches responding to the rock 'n' roll Jesus Movement that swept the country in the early '70"

Questions to ask Yourself

- 1) Does this music help me appreciate God and His Law
- 2) Does this music cause my body to maintain the laws that govern it. (Rapid heartbeat, confusion of mind, raised blood pressure etc)
- 3) Does this music inspire me to be more obedient to God's Word and to live by every word of it.
- 4) Does this music help me to be determined to be prepared for the Second Coming of Jesus
- 5) Does this music cause my mind to dwell on heavenly/holy things
- 6) Does this music increase my desire for Bible Study and deep heart searching Prayer
- 7) Does this music help me to be more helpful in evangelism
- 8) Does this music help me to focus more in school and respect teachers and leaders

“Praise and Worship Movement” in Early Adventism

There can be no doubt that, in some way or other, past events will be replayed and a departure from God’s plan will be experienced. It is also certain, that un-Biblical worship and music—as experienced in the “praise and worship” movement of the late nineteenth and early twentieth centuries—will have a role to play in these recurrences.

During the latter part of the nineteenth century a growing number of Seventh-day Adventists became convinced that the church was very close to experiencing the outpouring of the “latter rain.” R.W. Schwarz, the Adventist historian who authored *Light Bearers to the Remnant* (subtitled as “Denominational History Textbook for Seventh-day Adventist

College Classes”), summed up those events. He wrote that the convictions concerning the outpouring of the Holy Spirit were *“closely tied to the renewed emphasis on righteousness by faith that followed the 1888 General Conference in Minneapolis. A.F. Ballenger, a popular speaker on the camp meeting circuit, did much to increase this expectation through his powerful sermon ‘Receive Ye the Holy Ghost.’”*¹²

S.S. Davis, who was deeply impressed by Ballenger’s sermon, had been having contact with a *“number of Pentecostal Christians. He was deeply impressed by their enthusiasm, remarking to a fellow Adventist worker ‘they have the “spirit”; we have the truth, and if we had the “spirit” as they have, with the truth we could do things.’”*¹³

Davis had an opportunity to “do things” when in November 1898 he was appointed Indiana Conference revivalist. With the support of conference president R.S. Donnell, Davis got together a worship team that began traveling around the state. They used a variety of musical instruments to “heighten the effect of their emotional appeals.” Listeners were encouraged to raise their hands to Heaven, to shout and clap in their quest for the anointing of the Holy Spirit.”¹⁴

It is interesting to notice how the whole movement unfolded: (1) the idea was inspired by another Christian group (in this case the Pentecostal churches); (2) the motivation was to bring “the Spirit” into the Adventist Church and promote “spiritual revival”; (3) this new way of worship was actively promoted by appointed church leadership and their worship teams; (4) a variety of musical instruments was employed to “heighten the effect of emotional appeals” (e.g., raising the hands, shouting, and clapping in a quest for the Spirit’s anointing).

Could it be that in our contemporary “praise and worship” practices, we are again following the same course—repeating a history that has been repeated as far back as the time of Old Testament Israel and before

1. Worship, in the contemporary, “user-friendly” environment, has become more about pleasing man than God; thus, we have lost the prime focus of worship.
2. Because of the desire to “please ourselves” we have no desire anymore to correctly interpret the Scriptures on the topic of worship (a small collection of assorted texts that refer to drums, dancing, clapping, and the raising of hands has become the basis for our doctrine/teaching on this issue).
3. Many have developed a remarkable aversion to the Bible’s and Ellen White’s many clear, unambiguous statements on what God expects from us in the worship we bring to Him.
4. In a desperate attempt to attract and retain their unconverted youth and the “unchurched,” some in church leadership (from the loftiest positions down to the lay worship leader) have dared to receive instruction from the “broken cisterns” of Egypt.

The worship paradigm shift of the present age, and the apostasy that has often followed in its wake, is not something new. This has happened since the earliest days of man's fall into sin; the Scriptures are replete with example after example. Amazingly, six thousand years down the line, it would appear that we still have not learned from history. But learn we must. For Mrs. Ellen G. White has warned us: "Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed" (*Selected Messages*, bk. 2, p. 38, emphasis mine).

Source:

<http://www.adventistsaffirm.org/article/169/previous-issues/volume-20-number-1/leadership-in-praise-and-worship-learning-from-past-mistakes>

BEHIND CLOSED DOORS

- **VATICAN I**

- **First Vatican Council**
- Roman Catholic history [1869–1870]
- Written By: [The Editors of Encyclopaedia Britannica](#)
- [See Article History](#)
- **First Vatican Council**, 20th [ecumenical](#) council of the [Roman Catholic Church](#) (1869–70), convoked by Pope [Pius IX](#) to deal with contemporary problems. The pope was referring to the rising influence of [rationalism](#), [liberalism](#), and [materialism](#). Preparations for the council were directed by a central commission and subcommissions, dominated by members of the Curia (papal bureaucracy), and resulted in 51 schemata, or proposed decrees, of which only 6 actually came before the council. Of the approximately 1,050 bishops and others who were eligible to participate, about 700 attended the formal opening on Dec. 8, 1869; a few more eventually appeared. The council, which was never formally dissolved, [promulgated](#) two doctrinal constitutions: *Dei Filius*, a greatly shortened version of the schema on Catholic faith, which deals with faith, reason, and their interrelations; and [Pastor Aeternus](#), which deals with the authority of the [pope](#).
- The statement on the pope's authority was approved only after long and heated debate both preceding and during the council. The decree states that the true successor of St. Peter has full and supreme power of jurisdiction over the whole church; that he has the right of free communication with the pastors of the whole church and with their flocks; and that his primacy includes the supreme teaching power to which [Jesus Christ](#) added the [prerogative](#) of [papal infallibility](#), whereby the pope is preserved free from error when he teaches definitively that a [doctrine](#) concerning faith or [morals](#) is to be believed by the whole church. The original schema had not included a statement of papal infallibility, but the majority of the council fathers, urged on by Pius IX, overrode [vociferous](#) opposition from those who argued that a formal definition was inopportune and gave their approval to the [dogmatic](#) definition.

- After the discussion on infallibility, the council fathers were permitted to leave Rome for a few months. Before they could return, the Piedmontese troops occupied Rome. On Oct. 20, 1870, Pius IX suspended the council indefinitely. It had completed only a small fraction of the work planned.
- The **First Vatican Council** (1869–70) strengthened the central position of the papacy in the constitutional law of the church by means of its dogmatic definition of papal primacy. Disciplinary canons were not enacted at the council; but the desire expressed by many bishops that canon law...
- **Papacy: The modern papacy**
- Thus in 1870 the **First Vatican Council** officially defined as a matter of faith the absolute primacy of the pope and his infallibility when pronouncing on “matters of faith and morals.”

- **What happened at Vatican I / the First Vatican Council?**
- **Question: "What happened at Vatican I / the First Vatican Council?"**

Answer: The First Vatican Council, or Vatican I, was a meeting of Roman Catholic bishops. It was convoked by Pope Pius IX and convened from 1869 to 1870. About 700 bishops attended the opening. To understand what happened at Vatican I, it is important to know that the Roman Catholic Church is structured in a hierarchy. The Pope, the Bishop of Rome, is the leader, and under him is a series of lesser bishops who oversee synods, or governing bodies, within the organization. The Catholic Church bases this structure on the original apostles of Christ: Peter, whom they see as being the leader, and the other apostles, who are seen as the lesser bishops. There were several issues discussed at Vatican I, most of them administrative and reported by attendees as somewhat tedious. Several Catholic doctrines were affirmed, but the central issue discussed, and the reason why the council was called, concerned the infallibility of the Pope.

•

[Papal infallibility](#) was not really in question at the First Vatican Council. This doctrine had been part of Catholic tradition for some time, and under this cloak of infallibility past popes authoritatively introduced other dogmas, most notably, in 1854, the [Immaculate Conception of Mary](#). The idea that the Pope was preserved free from error when he taught definitively on a doctrine concerning faith or morals was not itself questioned except by a minor contingent of bishops present at the First Vatican Council. However, setting the doctrine as official church dogma was resisted for other reasons. Many of the bishops wanted to declare papal infallibility for the sake of giving the Pope more authority. Some others were against this on the grounds that it would alienate those who saw the dogma as a departure from the teaching of the early Christian church. They were interested in unity and were afraid that defining the dogma would work against that goal. It was also proposed that the bishops were a collective governing body that decided on tradition, but Pope Pius IX argued that the Pope alone decides tradition. Eventually, the dogma was approved, and the council formally acknowledged the Pope as having “full and supreme power of jurisdiction over the whole Church” and declared him infallible when speaking *ex cathedra*.

•

- **Radical Acts**
- The definition of papal infallibility at Vatican I did not represent the most radical act of the council, even though that definition resolved controversies over this issue at the extreme, with the pope infallible apart from and above a council. But papal infallibility has to do with doctrine and, as we know, has been invoked only once in the history of the church since Vatican I, when Pope Pius XII defined the Assumption of the Blessed Virgin Mary in 1950. Rather, it was the establishment of the juridical position of the pope in “Pastor Aeternus” as “ordinary and immediate” pastor of the universal church that worked a revolution in the governance and structure of the church and represented a significant departure from earlier practice.
- While previously the pope had needed to work with local churches and rulers in the appointment of bishops—often as the last stop in a process when the appointment was essentially a *fait accompli* by the time it reached him—now the pope would, for the most part and increasingly, appoint bishops directly (and he could dismiss them, too). And while the definition gave significant new juridical powers to the papacy, the veneration of the pope—in his person as well as in his office—grew up initially around Pius IX, the prisoner of the Vatican, and around every pope subsequently until it reached its apotheosis in the rock star status of St. John Paul II. This exaltation of the pope gave individual popes a moral and spiritual authority and a personal popularity and recognition unlike anything that had been seen before.

- **VATICAN II**

- The Second Vatican Ecumenical Council concluded its journey of nearly seven years in early December 1965. Pope John XXIII, now a declared saint, announced his intention to summon a universal council of the Catholic Church in January 1959. Preparations lasted three years and nine months before the council convened under his watchful eye in October 1962. After a fitful initial period of starts and stops, the council fathers gradually discerned ways forward, especially through the guidance of Pope Paul VI who succeeded Pope John after his death in June 1963.
- The council gathered over three more fall periods, progressively taking on a life of its own. No single person or group was in complete control of major initiatives. There were surprises, unexpected developments, disappointments and joys for everyone involved. In the end, most council fathers, the so-called “majority,” were more than satisfied with the final results. On December 6, 1965, they held their last working general congregation, the 168th in number. Then, on December 7, they gathered in their ninth public session, and formally promulgated the last four of the sixteen conciliar documents, giving the lengthy “Pastoral Constitution of the Church in the Modern World” (*Gaudium et spes*) their final formal vote. This pastoral constitution, longest of all conciliar texts and somewhat cumbersome in style, captured well the spirit of the foregoing conciliar acts and deliberations. It approved an inspiring charter for the church on a range of new and old topics, conceived through Pope John’s foundational vision for a council that would update the church to the modern world. Eleven of the sixteen conciliar documents were promulgated in three public sessions in that final period of 1965. Several were just as controversial and surprising, if not more contentious, than the pastoral constitution. This was especially true for two remarkable declarations, “On the Relation of the Church to Non-Christian Religions” (*Nostra aetate*) and “On Religious Liberty” (*Dignitatis humanae*).

- On November 12-13, 2015, for its final in a series of five conferences that began in 2012 and has celebrated the jubilee of Vatican II, Georgetown University focused on these three extraordinary documents as unfinished agendas—*Gaudium et spes*, *Nostra aetate* and *Dignitatis humanae*. All three represent explorations rather than final opinions, agendas for the future than detailed policies for implementation, and beginnings more so than conclusions from those four years of deliberations. These three texts truly reflect a conciliar process extending beyond the council's formal conclusion. In the tenth and closing public session, December 8, 1965, Pope Paul VI reminded those gathered and all in the world who might listen to think of the council as a whole existing through all its acts, documents, discussions and events taken together. He then prayed that this concluding conciliar greeting may “rise as a new spark of divine charity in our hearts, a spark which may enkindle the principles, doctrines and proposals which the council has organized and which, thus inflamed by charity, may really produce in the church and in the world, that renewal of thoughts, activities, conduct, moral force and hope and joy which was the very scope of the council.”

- **Second Vatican Council**, 21st [ecumenical](#) council of the [Roman Catholic Church](#) (1962–65), announced by Pope [John XXIII](#) on Jan. 25, 1959, as a means of spiritual renewal for the [church](#) and as an occasion for Christians separated from [Rome](#) to join in search for reunion. Preparatory commissions appointed by the Pope prepared an agenda and produced drafts (*schemata*) of decrees on various topics. In opening the council on Oct. 11, 1962, the Pope advised the council fathers to try to meet the pastoral needs of the church. Those summoned to the council included all Catholic bishops and certain other church dignitaries. Invited to the council sessions, but without the [right to vote](#), were a number of observers from the major Christian churches and [communities](#) separated from Rome and a number of Catholics called auditors.
- The “Dogmatic Constitution on the Church” reflects the attempt of the council fathers to utilize biblical terms rather than juridical categories to describe the church. The treatment of the hierarchical structure of the church counterbalances somewhat the monarchical emphasis of the [first Vatican Council’s](#) teaching on the papacy by giving weight to the role of the bishops. The teaching of the constitution on the nature of the laity (those not in holy orders) was intended to provide the basis for the call of lay people to holiness and to share in the missionary vocation of the church. By describing the church as the people of God, a pilgrim people, the council fathers provided the theological justification for changing the defensive and inflexible stance that had characterized much of Catholic thought and practice since the Protestant [Reformation](#).

- The “Dogmatic Constitution on Divine Revelation” attempts to relate the role of Scripture and tradition (the postbiblical teaching of the church) to their common origin in the Word of God that has been committed to the church. The document affirms the value of Scripture for the [salvation](#) of men while maintaining an open attitude toward the scholarly study of the [Bible](#).
- The “[Constitution on the Sacred Liturgy](#)” establishes the principle of greater participation by the laity in the celebration of mass and authorizes significant changes in the texts, forms, and language used in the celebration of mass and the administration of the sacraments.
- The “Pastoral Constitution on the Church in the World of Today” acknowledges the profound changes humanity is experiencing and attempts to relate the church’s concept of itself and of revelation to the needs and values of contemporary [culture](#).

- The council also [promulgated](#) decrees (documents on practical questions) on the pastoral duties of [bishops](#), [ecumenism](#), the Eastern-rite churches, the ministry and life of priests, the education for the priesthood, the religious life, the missionary activity of the church, the apostolate of the [laity](#), and the media of social communication. Furthermore, declarations (documents on particular issues) on religious freedom, the church's attitude toward non-Christian religions, and on [Christian education](#) were produced. These documents reflected the renewal in various areas of church life begun decades before Pope John—biblical, ecumenical, liturgical, lay apostolate. The impulse of the documents and the council deliberations in general had by the early 1970s been felt in nearly every area of church life and had set in motion many changes that may not have been foreseen by the council fathers.

- In accordance with Vatican II, the Roman Catholic Church officially abandoned its “one true church” position and formally ended the thousand-year schism with the [Greek Orthodox Church](#). It also entered into [ecumenical](#) conversations with other churches with the hope of establishing greater Christian unity. The church has assumed observer status in the [World Council of Churches](#) and has participated in groups associated with the World Council. Representatives of the church participated in the discussions sponsored by the World Council that led to the publication of the important document *Baptism, Eucharist, and Ministry* (1982), which identified areas of agreement between the churches on several core teachings; the church responded positively, though with qualification, to the text. Steps to improve relations with non-Christian religions were made at Vatican II and by the [popes](#) of the later 20th century. The council’s declaration *Nostra aetate* (October 28, 1965; “In Our Era”) rejected the traditional accusation that the Jews killed [Christ](#), recognized the legitimacy of [Judaism](#), and condemned [anti-Semitism](#). Efforts at improving relations with other religions, especially Judaism, were pivotal to the [papacy](#) of [St. John Paul II](#), who prayed with world religious leaders in 1986, made a [pilgrimage](#) to [Jerusalem](#), and prayed in a [mosque](#) and a [synagogue](#).

- The openness of the Catholic church following Vatican II took surprising forms in places such as [Latin America](#), where many local church leaders supported [liberation theology](#) (the Latin American movement that sought to aid the poor as a religious duty and criticized existing socioeconomic structures) in the 1970s. For a time, the church adopted a less confrontational approach to [communist](#) governments in the hope of improving the lives of Catholics in those countries. Following the election of John Paul II, however, the church supported opposition movements in communist eastern Europe and suppressed liberation theology; at the same time, it remained keenly involved in international affairs, as the [pope](#) undertook numerous pastoral visits throughout the world.

- Perhaps the most significant change brought about by Vatican II was the beginning of what the German theologian [Karl Rahner](#) (1904–1984) called the emergence of the *Weltkirche* (German: “world church”). Vatican II was not dominated by the churches of Europe and the Americas, the traditional centres of Catholic strength. The *Weltkirche* continued to develop during the rest of the 20th century, as the Catholic church established a vigorous presence in Africa and parts of Asia and became a more prominent and outspoken church in Central and Latin America.
- The shifting [demographics](#) of contemporary Roman Catholicism have presented the church with a number of challenges. How should it respond to declining church attendance, declining numbers of religious, and the increasing [secularism](#) in the West and in the traditionally Catholic countries of Europe in particular? Would the [ordination](#) of women and married men check these trends? How should the church respond to the growing numbers of [Muslims](#) in some of these countries? How should it adapt its message and its practice in non-Western regions of the world, especially Africa? How should it balance papal authority over the entire church and the rights of the bishops over the local churches so as to avoid centralized authoritarianism on the one hand and the loss of unity on the other? What pastoral strategies should be used to combat the aggressive evangelization by fundamentalist groups in Latin America? Such challenges are among many that will face the church in the new millennium as it tries to be faithful to that [Gospel](#) dictum of “bringing forth old things and new.”

- Perhaps the most significant change brought about by Vatican II was the beginning of what the German theologian [Karl Rahner](#) (1904–1984) called the emergence of the *Weltkirche* (German: “world church”). Vatican II was not dominated by the churches of Europe and the Americas, the traditional centres of Catholic strength. The *Weltkirche* continued to develop during the rest of the 20th century, as the Catholic church established a vigorous presence in Africa and parts of Asia and became a more prominent and outspoken church in Central and Latin America.
- The shifting [demographics](#) of contemporary Roman Catholicism have presented the church with a number of challenges. How should it respond to declining church attendance, declining numbers of religious, and the increasing [secularism](#) in the West and in the traditionally Catholic countries of Europe in particular? Would the [ordination](#) of women and married men check these trends? How should the church respond to the growing numbers of [Muslims](#) in some of these countries? How should it adapt its message and its practice in non-Western regions of the world, especially Africa? How should it balance papal authority over the entire church and the rights of the bishops over the local churches so as to avoid centralized authoritarianism on the one hand and the loss of unity on the other? What pastoral strategies should be used to combat the aggressive evangelization by fundamentalist groups in Latin America? Such challenges are among many that will face the church in the new millennium as it tries to be faithful to that [Gospel](#) dictum of “bringing forth old things and new.”

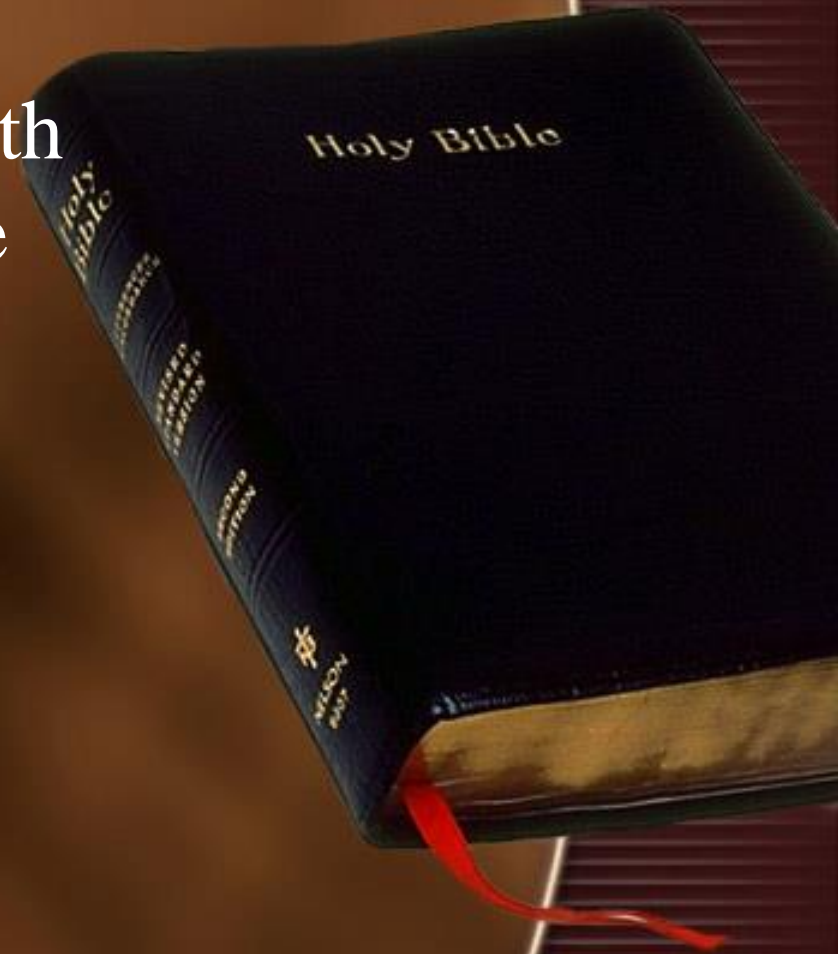
MUSIC AND VATICAN 2



It is beyond what we see

Revelation 12:17

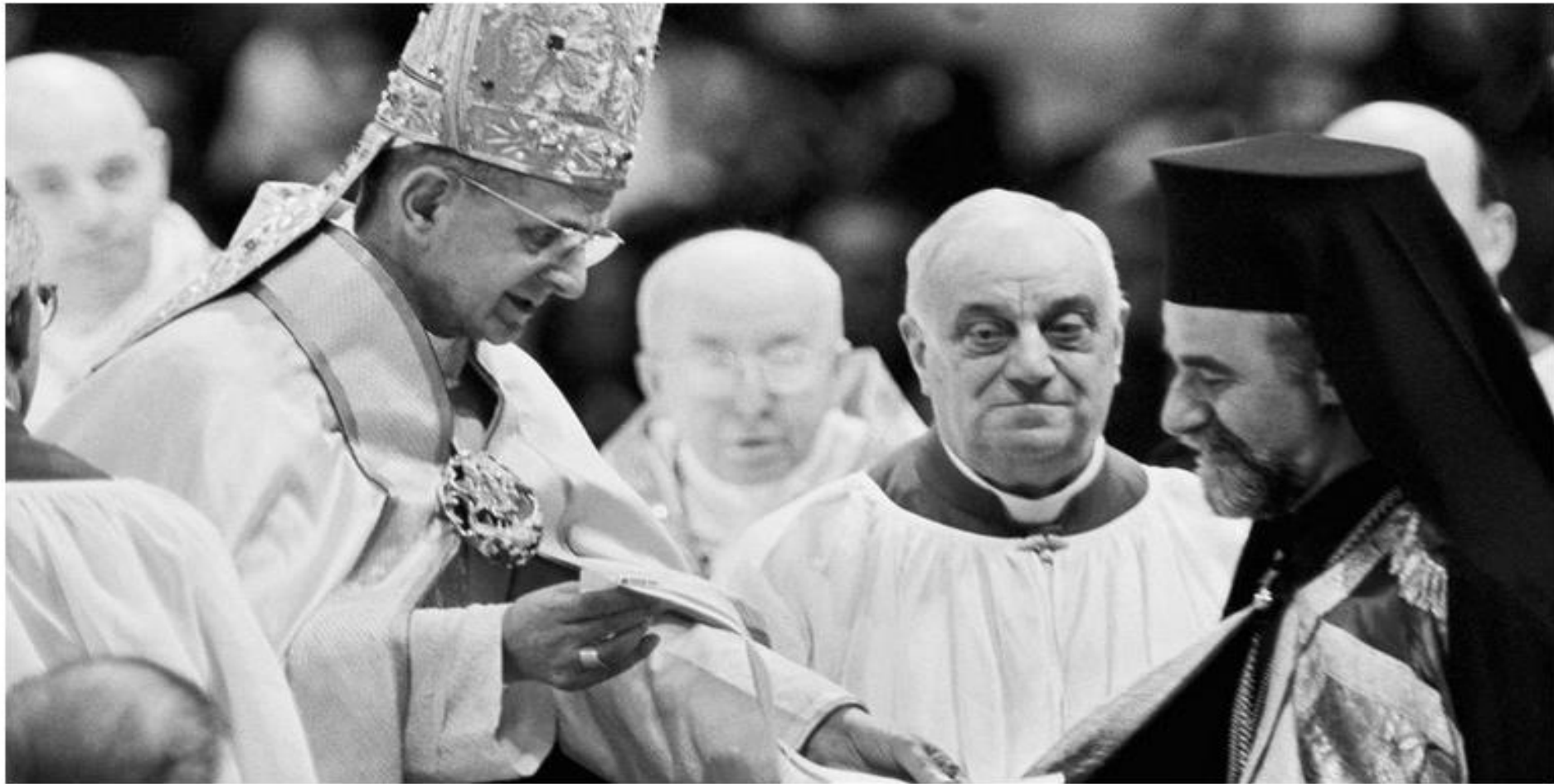
And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.



Why Is Vatican II So Important?

October 10, 2012 - 4:15 PM ET

JORDAN G. TEICHER



Pope Paul VI hands Orthodox Metropolitan Meliton of Heliopolis a decree during the December 1965 session of the Roman Catholic Ecumenical Council in Vatican City. The decree cancels excommunications that led to the break between the Roman and Orthodox churches nine centuries before.

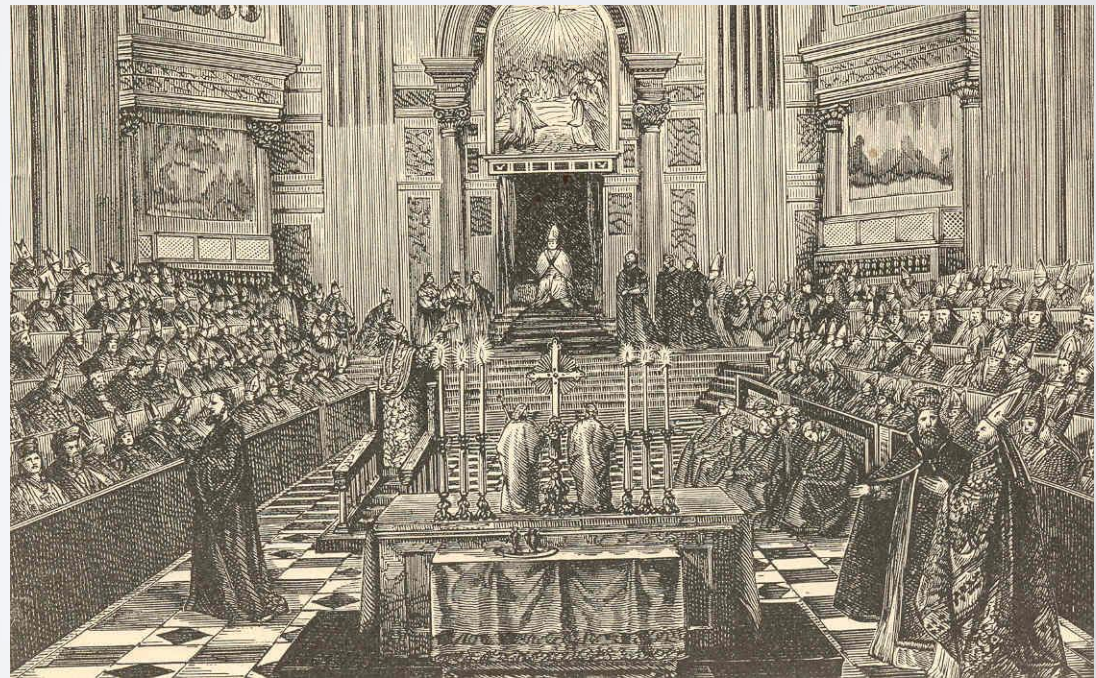
Why Is Vatican II So Important?

When Pope John XXIII announced the creation of the Second Vatican Council (also known as Vatican II) in January 1959, it shocked the world. There hadn't been an ecumenical council — an assembly of Roman Catholic religious leaders meant to settle doctrinal issues — in nearly 100 years.

"Many people maintained that with the definition of papal infallibility in 1870, councils were no longer needed. So it was a big surprise," Georgetown University professor Rev. John W. O'Malley says.

<https://www.npr.org/2012/10/10/162573716/why-is-vatican-ii-so-important>

On July 18, 1870, at the First Vatican Council the pope was declared to be infallible. I.e. when the pope speaks ex cathedra, they are sacred and inviolable as if they were given by God himself.



2nd Vatican Council 1962-1965



Why Is Vatican II So Important?

The council called between 2,000 and 2,500 bishops and thousands of observers, auditors, sisters, laymen and laywomen to four sessions at St. Peter's Basilica between 1962 and 1965. **Cultural changes in the aftermath of World War II spelled a need to reconsider church practices. These meetings did just that — 16 documents in total came out of it, laying a foundation for the church as we know it today.**

<https://www.npr.org/2012/10/10/162573716/why-is-vatican-ii-so-important>

Why Is Vatican II So Important?

O'Malley says a **theme of the documents was reconciliation**. In keeping, they allowed for Catholics to pray with other Christian denominations, encouraged friendship with other non-Christian faiths, and opened the door for languages besides Latin to be used during Mass. Other new positions concerned education, the media and divine revelation.

Why Is Vatican II So Important?

Most prominently, says Xavier University's Peter A. Huff, the council highlighted the church's willingness to operate in the contemporary realm.

[Pope Benedict] wants to see Vatican II as a council of reform but a council that's in continuity with the Catholic past that came before it.

Peter A. Huff, Xavier University

"Prior to this time, the church had been almost seen as a fortress, very much concerned about its own internal stability and integrity and engaging the world in terms of missionary activity," Huff says. "Pope John wanted to reinforce that missionary mandate, but he also wanted to create an environment of dialogue, where the church would engage in all the forces of the modern world."

<https://www.npr.org/2012/10/10/162573716/why-is-vatican-ii-so-important>



Experiential Religion

Churches were encouraged to shift away from traditional sermons that exhort and equip and instead **concentrate on the cursory reading of extracts from the Psalms and Gospels**. They were instructed to replace traditional hymns with popular music, modern musical instruments, and physical movement of the congregation. Churches were also encouraged to adapt their styles of worship to suit their cultures.

https://amazingdiscoveries.org/S-deception-experiential_Vatican-II_liturgy_emotions

Summary

1. Churches were encouraged to shift away from traditional sermons that exhort and equip and instead **concentrate on the cursory reading of extracts from the Psalms and Gospels**
2. replace traditional hymns with popular music, modern musical instruments, and physical movement (Dancing) of the congregation
3. Churches were also encouraged to adapt their styles of worship to suit their cultures.

Experiential Religion

The liturgical section of the Vatican II document, Volume 1, can be summarized as follows:

1. **Get the churches accustomed to celebration terminology and the celebration concept.** Every function of the church becomes a celebration.
2. Get the churches accustomed to a **revitalized style of celebration service**, encouraging a reduction of inhibition which includes physical gestures, bodily attitudes and movement.
3. Set forth song and musical celebration services as the most effective celebrations.
4. Utilizing popular religious songs and relating music to the various cultures and the temperaments of the people.

https://amazingdiscoveries.org/S-deception-experiential_Vatican-II_liturgy_emotions

Experiential Religion

The "Instructions on Music in the Liturgy" section of the Vatican II document says this:

“...the unity of hearts is more profoundly achieved by the union of voices, minds are more easily raised to heavenly things by the beauty of sacred rites...In order that the faithful may actively participate more willingly and with greater benefit, it is fitting that the format of the celebration and the degree of participation in it should be varied as much as possible, according to the solemnity of the day and the nature of the congregation present...The participation

- (a) Should be above all internal
- (b) Must be, on the other hand, external also, that is, such as to show the internal participation by gestures and bodily attitudes, by acclamations, responses and singing.

https://amazingdiscoveries.org/S-deception-experiential_Vatican-II_liturgy_emotions

Experiential Religion

Emotions are a vital ingredient of this type of worship. There is nothing inherently wrong with emotions, but when they take the place of truth and rational thinking they cannot be trusted. The *Catechism of the Catholic Church* adds to the above statements of Vatican II:

Song and music fulfill their function as signs in a manner all the more significant when they are "more closely connected...with the liturgical action," according to three principal criteria: beauty expressive of prayer, the unanimous participation of the assembly at the designated moments, and the solemn character of the celebration. In this way they participate in the purpose of the liturgical words and actions: the glory of God and the sanctification of the faithful: How I wept, deeply moved by your hymns, songs, and the voices that echoed through your Church! What emotion I experienced in them! Those sounds flowed into my ears distilling the truth in my heart. A feeling of devotion surged within me, and tears streamed down my face—tears that did me good.

https://amazingdiscoveries.org/S-deception-experiential_Vatican-II_liturgy_emotions

Experiential Religion

The word “celebration” is repeated over and over again in these documents, showing that emotionalism has a high priority. The danger is that liturgy can replace the Word. Singing, responsive readings, music, and praise activities can take the place of Word-based religion, thus offering a form of “godliness” devoid of God’s Word.

https://amazingdiscoveries.org/S-deception-experiential_Vatican-II_liturgy_emotions

Experiential Religion

Vatican II issued directives on what is important in church services—liturgy, music, and activities—so that church became a place people went to in order to have an experience. Their suspicions of Rome diminishing, and forgetting the Reformation, Protestants churches listened. Under the new ecumenical spirit, they allowed Rome to issue recommendations based not on the straight preaching of the Word but on feelings and experience. This experiential religion became known as The Charismatic Movement.

https://amazingdiscoveries.org/S-deception-experiential_Vatican-II_liturgy_emotions

Catholic Pentecostalism

The rise of the charismatic movement through the first half of the 20th century played a pivotal role in bringing churches together. Pentecostalism is a key part of the charismatic movement. While charismatic thinking began to evolve at the beginning of the century, it became entrenched in Christianity through the work of Vatican II and the ecumenical movement.

https://amazingdiscoveries.org/S-deception-Pentecostal_Catholic_Protestant_charismatic_ecumenical

Catholic Pentecostalism

Since the 1960s, the penetration of Pentecostalism into other Protestant and Orthodox denominations has been dramatic.

https://amazingdiscoveries.org/S-deception-Pentecostal_Catholic_Protestant_charismatic_ecumenical

Catholic Pentecostalism

The acceptance of Pentecostalism by the leaders of the World Council marks the first time that more traditional Christianity has genuinely welcomed this enthusiastic brand of faith and worship as a valid and important expression of Christianity.

Previously, such forms of Christianity were either persecuted or only able to flourish outside the organized Church. But the charismatic movement has increasingly broken down many of the barriers on both sides. It has spread across all the traditional classes of society and churchmanship. Catholic [Pentecostalism](#) in particular has brought a respect for authority, sacraments, and tradition that was missing from classic Pentecostalism...

Those belonging to classic Pentecostalism were still wary of new developments. However, in recent years many leaders of national churches have moved from a cautious "No comment" to the view that the charismatic movement is the best hope for a renewal of the Church.

https://amazingdiscoveries.org/S-deception-Pentecostal_Catholic_Protestant_charismatic_ecumenical

Point to note

It is interesting to note that Catholic Pentecostalism led to increased reverence of papal authority, exaltation of Mary, and entrenchment of Catholic doctrine among Catholics and even Protestants. The revival and growth of the Catholic Church in the last few decades is part of a much wider religious revival taking place all over the world. [SEP]

https://amazingdiscoveries.org/S-deception-Pentecostal_Catholic_Protestant_charismatic_ecumenical

Catholic Pentecostalism

Evidence of this revival includes the way **occultism** and Asian religions have come to flourish in the West, the resurgence of **Islam** in some areas of Africa, Malaysia, and Pakistan; the revival of **Buddhism** in Thailand, Vietnam, Cambodia, Burma and Sri Lanka; of **Hinduism** in India and of **Shintoism** in Japan; **Spiritism** in Brazil; and of the **Sokka Gakkai** in Japan. [L] [SEP]

https://amazingdiscoveries.org/S-deception-Pentecostal_Catholic_Protestant_charismatic_ecumenical

Charismatic movement

Professor Hollenweger of Birmingham University states this:

The Charismatic movement had a tremendous potential to create trust and destroy suspicion between conflicting groups to provide a platform on which people could talk honestly and openly without being polarized...**Already by bringing together Roman Catholics and Protestants**, the Charismatic movement has worked miracles.

https://amazingdiscoveries.org/S-deception-Pentecostal_Catholic_Protestant_charismatic_ecumenical

Revelation 13:11-14

11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. **And he doeth great wonders**, so that he maketh fire come down from heaven on the earth in the sight of men,

14. **And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast**; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Revelation 16:13-14

13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the **beast**, and out of the mouth of the **false prophet**.

14. **For they are the spirits of devils, working miracles**, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Pentecostalism has spread across the globe like wildfire. The question, however, comes to mind: **Does the Pentecostal movement satisfy the Biblical criteria with regard to the manifestations of the Spirit?** [L]
[SEP]

https://amazingdiscoveries.org/S-deception-Pentecostal_Catholic_Protestant_charismatic_ecumenical

Church Music Outline The music should:

1. Bring glory to God and complement worship (1 Corinthians 10:31).
2. Ennoble, uplift, and purify the Christian's thoughts (Philippians 4:8, Patriarchs and Prophets, p. 594).
3. Effectively influence the Christian in the development of Christ's character in his life (Manuscript 57, 1906).
4. Impress spiritual truth upon the heart and proclaim the gospel message for this time (Review and Herald, June 6, 1912).

5. Reveal a harmony of message between the words and music, avoiding a mixture of sacred and profane.
6. Shun theatrics and prideful display (Evangelism, p. 137, Fundamentals of Christian Education, p. 253).
7. Give precedence to the message of the text, which should not be overpowered by the volume of accompanying musical instruments (Gospel Workers, p. 357, 358).
8. Maintain a judicious balance of the emotional, intellectual, and spiritual elements (Review and Herald, Nov. 14, 1899).
9. Never compromise high principles of dignity and excellence in efforts to reach the people (Testimonies for the Church, vol. 9, p. 143, Evangelism, p. 137).
10. Be appropriate for the occasion, the setting, and the audience for which it is intended (Evangelism, p. 508).

There is much that is spiritually uplifting and religiously valid in music of the various cultural and ethnic groups. However, the musical tastes and practices of all should conform to the values of Christ-like character in the gospel and heaven's principles. Care must be exercised to avoid mixing worldly values and styles into music and thus failing to express the high ideals of the Christian faith.

These principles serve as guidelines in the choice and use of music for the varied needs of the Christian home.
Certain musical forms such as jazz, rock, and their related hybrid forms are incompatible with these principles.

The Judgment has Set



The Biblical Principles of Music



Our music styles must be in
harmony with **Heaven**

A Counterfeit Most Holy Place Work

I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, "If you should once behold the glory of His person, you would cease to exist." Before the throne I saw the Advent people--the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory. {EW 54.2}

A Counterfeit Most Holy Place Work

I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. {EW 55.1}

I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. {EW 56.1}

A Counterfeit Most Holy Place Work

As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power. {GC 588.2}

A Counterfeit Most Holy Place Work

King James Bible

And no marvel; for Satan himself is transformed into an angel of light.

New International Version

And no wonder, for Satan himself masquerades as an angel of light.

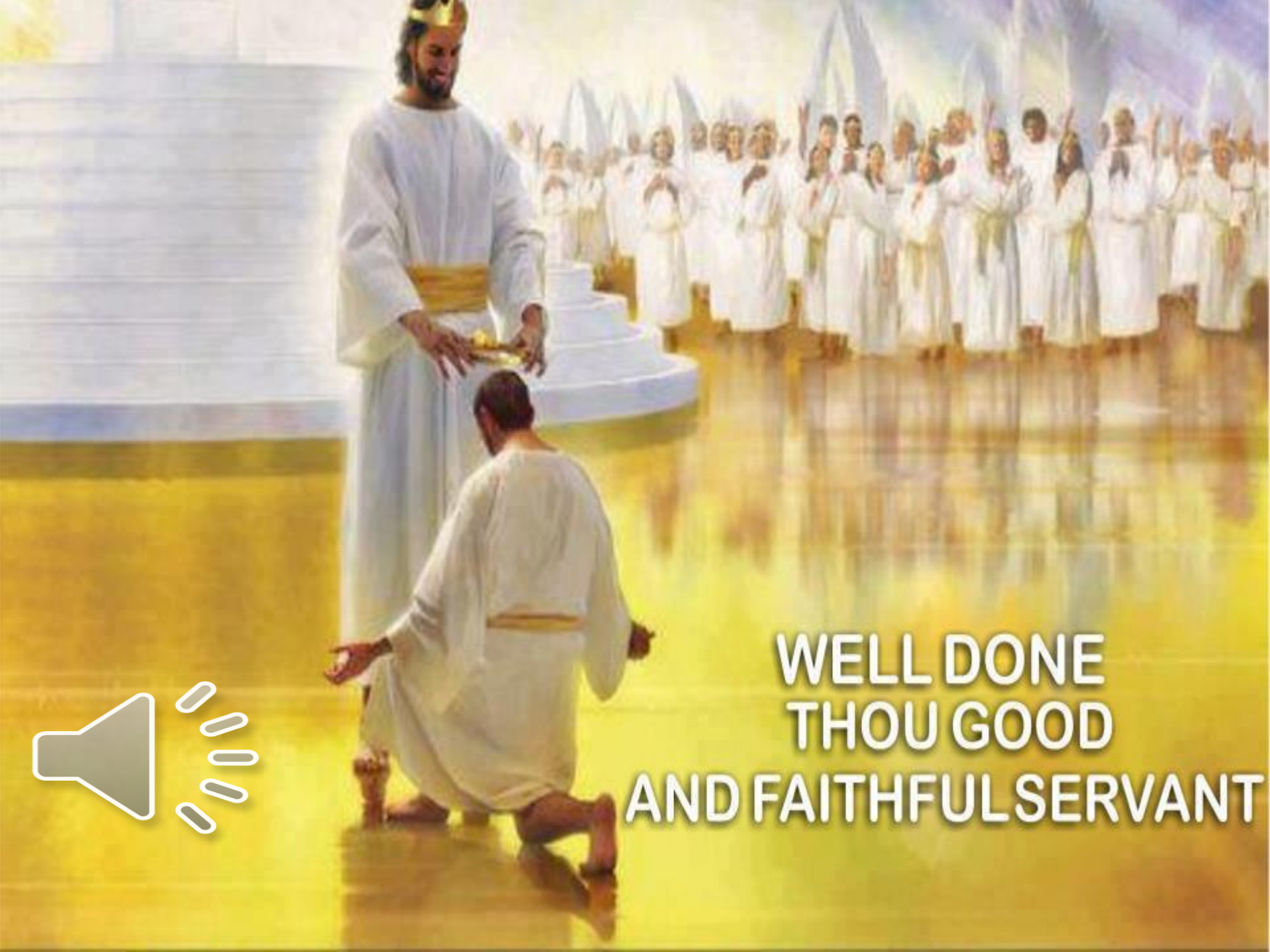
New Living Translation

But I am not surprised! Even Satan disguises himself as an angel of light.

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils..1 Corinthians 10:21

“The day is not distant, and it may be very near, when we shall all have to fight the battle of the Reformation over again.”

Grattan Guinness



**WELL DONE
THOU GOOD
AND FAITHFUL SERVANT**