



ST. THEODORE PARISH will hold its annual festival in the school auditorium Oct. 11, 12 and 13 from 5 to 11 p.m. Spaghetti dinner will be served each evening from 5 to 8 p.m.

'Aggiornamento' Born In Shambles of two Wars

By FATHER PLACID JORDAN, O.S.B.

Rome — (NC) — The impact of two world wars, a tradition of theological research and the opportunity for theologians to study in freedom are three major reasons why the new effort for "aggiornamento" in the Church first became evident in western Europe.

That is the answer given me by Father Hans Kueng, theology expert of the ecumenical council, when I asked him the question widely debated during the first session of the council and again coming to the fore with the approach of its second phase.

Why is it, I asked him, that the new ferment in the Church which found its most telling expression in the term "aggiornamento" (updating) so often used by the late Pope John first became noticeable in France and Germany, as well as in Belgium, the Netherlands and Austria?

And why, I continued, did not similar developments take place in other nations where Catholics make up nearly the whole population, like Italy and Spain, or where they are at least very numerous, like the United States?

The man I asked for an authoritative answer, Swiss-born Father Kueng, is a member of the Catholic theology faculty at the famed state University of Tuebingen, Germany. He is generally regarded as an outstanding leader of the younger generation of European Catholic theologians. His books — notably one on the problems of Christian unity and his latest work, "The Council in Action" — have had spectacular success, and his influence is felt in a wide area of Catholic thought throughout the world.

In reply to my queries, Father Kueng said:

"To me it seems that three aspects must be considered in dealing with this problem.

"First of all, the impact of the crises that shook this continent in the course of two world wars unquestionably has been felt most severely in both France and central Europe. Wartime bombings, mass deportations and evacuations, political upheavals and territorial changes had an immediate effect upon the inner life of the Church which found itself faced by the necessity to search for new means to spread the Good Tidings amidst a sea of misery and despair.

"This entailed an intense examination of consciences such as other countries certainly did not experience to the same extent."

"Was the persecution of the Church, especially in Nazi Germany, a contributing cause of such soul-searching among the Christians of all denominations?" I asked.

"Indeed it was," replied Father Kueng. "Both Protestant and Catholic believers in Germany as well as in France and other countries went through harrowing experiences in jails and concentration camps, and the personal contacts thus established between them helped immensely toward better fraternal understanding. This brings to mind immediately the second aspect we must consider in dealing with this issue.

"The experiences of western and central European Catholics during the war periods were no doubt enhanced by the tradition of theological research which had its roots in the controversies engendered by the Protestant Reformation, especially in the course of this past century.

"Naturally, the countries primarily affected by this event were confronted with problems of controversial theology more tangibly than others. Biblical as well as historical studies then progressed by the application of modern methods with scholars in

both camps engaged in research which required a leisure and dedication not possible to the same extent in countries either not as deeply aroused by the Reformation or too busily engaged in missionary and administrative tasks to afford additional time for scholarly endeavors."

"Did the newly awakened interest in the liturgy have some bearing on these developments?" I asked.

"Yes," said Father Kueng. "The sacred work done by great Benedictine abbots like Solemnes in France, Beuron and Maria Laach in Germany, St. Andre in Belgium, and also by Klosterneuburg in Austria, and the research on the history of the Mass by Father J. A. Jungmann, S.J., of Innsbruck, paved the way toward a deeper appreciation of the Christian message as applied to contemporary conditions. This elicited a growing desire to probe below the surface of doctrinal formulas and external ceremonies so as to reach out toward their original meaning and the spiritual reality they conceal.

"All these efforts tended to make men of good will in all camps more aware than they had ever been before of the common Christian heritage that had been lost sight of in the wake of the tragic divisions of Christianity."

"At the same time it was realized more fully all the time, as Pope John XXIII pointed out in his opening address to the Council, that new times and new circumstances should suggest different forms and methods for transmitting externally one and the same doctrine, and of clothing it in a new dress. This meant that doctrinal perspective had to be broadened so as to take account of the progress of science and modern thought.

"It meant, in other words, emerging from isolation and meeting the present generation in a true and sincere dialogue."

"What," I asked, "is the third aspect?"

Father Kueng answered: "The great freedom theologians enjoy in the pursuit of their calling in the countries which became the cradles of ecumenism. Just think of names in our own faculty in Tuebingen, where I teach, such as Bishop Carl Josef Heide, the great historian of the ecumenical councils, and Johann Adam Moehler, whose ecclesiology has opened up new vistas to us all. They, and others equally influential, established a tradition of Catholic scholarship which has been continued in Tuebingen to our own day by men like Karl Adam, Joseph R. Geisemann, Franz S. Arnold, Karl Hermann Schellke and Herbert Haag.

"Quite a few names of distinguished men who teach theology at French, German, Austrian and other universities could also be mentioned, and I should not omit referring to trail blazers like Cardinal Newman, Christopher Dawson and Gilbert Chesterton in England; Jacques Mar-

tain, Etienne Gilson, Yves Congar, Henri de Lubac, Jean Daniélou and Teilhard de Chardin in France.

"All these men, along with many others less well known the ecumenical spirit. They succeeded in leaving a deep impact on our age because they were able to work in an atmosphere of freedom and unlike slavish uniformity and thought control — is the prerequisite of finding truth and is conducive to a genuinely liturgical spirit.

"Only in such an atmosphere was it possible to accomplish what has been accomplished by the Una Sancta movement and the many interfaith study groups which have been at work in France as well as in the western and central European area for the past few decades. While this work was being done by Protestants and Catholics in Germany, French and Belgian theologians concentrated on interfaith contacts with the Orthodox churches which are now proving of such great value.

"Why does such an atmosphere not prevail elsewhere?" I asked.

"I do not say that it does not prevail elsewhere," Father Kueng replied. "But I do think it prevails especially where Catholic scholars are able to teach in institutions upholding academic freedom, where dissenting opinions can be examined freely and censorship is not applied.

"Certainly this is eminent in the case of the great universities where outstanding men are given the opportunity to engage in untrammelled research. It was in this spiritual environment that the ecumenical movement came of age. It now bears gratifying fruit in the deliberations of the Second Vatican Council."

"What prospects," I asked, "may be anticipated as a result of the strong intellectual ferment now so clearly evident in the Church?"

"That Catholics will respond more readily than before to the challenge of our age in contributing individually toward that renewal and rejuvenation which Pope John set as his goal of reform when he called the council, a call that since has been so heartily endorsed by his successor Pope Paul VI," he replied.

Mass Scheduled For PS Pupils

Ithaca — There will be a special Mass on Saturday morning, Oct. 5, at 11 a.m. in Immaculate Conception Church for public school children. The children will be accompanied by the Immaculate Conception School.

Parents are asked to bring their children to the Parochial School at the usual time, 8:30 a.m. on Saturday. They may pick them up at Church at 11:30 a.m.

Inform, Interpret News Pope Tells Journalists

Vatican City — (NC) — The Catholic press has two functions, to inform readers and guide their judgment of the news, Pope Paul VI said in a special audience for staff members of the Turin Catholic weekly, *Il Nostro Tempo*.

Pope Paul told the Catholic newsmen that it is not enough for Catholic newspapers to give the news and offer people a picture of events. While this should be done, he said, it is also necessary to give the news a point of reference, to judge it, to classify it, to situate it and examine it beyond its superficial aspect.

Catholics, the Pope said, have the capacity to make a superior judgment and the faith makes them see things in a moral and human light. Therefore, he added, it is necessary to accustom readers to true Christian judgment. The value of the Catholic press, he said, is in placing events in a Christian perspective.

Pope Paul granted two other special audiences the same day (Sept. 24) one to the Dutch Catholic Union of Farmers and the other to the Agrarian Commission of the European Parliament. He recalled his visit to the Netherlands to the farmers.

Reforms Asked in Ecuador

Quito — (NC) — Ecuador's bishops have given the country's month-old military junta an outline of what has to be done in the fields of education, land ownership and tax reform.

The bishops presented the document to the junta following an address by Archbishop Cesar Mosquera Corral of Guayaquil. The Archbishop said that the bishops have followed the progress of the junta with interest since its first declaration which invoked God's name as a symbol of union and hope.

THE BISHOPS' document points out the need for:

— Cooperation between civil and religious Church authorities in renewing a sense of patriotism;

— Educational reform which will keep teachers from attacking religion and the laity and from spreading Marxism;

— Reform in the universities to free them from the agitation of party politics;

— Land reform according to the principles presented in the bishops' April pastoral.

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