

The Council - Gains to Date, Goals for Future

By FATHER EDWARD DUFF, S.J.
Religious News Service

Three acts of the profound religious drama which is the Catholic Church's experience of self-discovery and renewal at the Second Vatican Council have transpired. While Rome prepares for the reassembling of the bishops on September 14 for the fourth and final session, it will be useful to review the background, the nature and the direction of the spiritual revolution.

So central a theme has the Council and its preoccupations become in the religious news of the world, so crucial for the aspirations of all Catholics (as well as in the hopes of many millions not of the Roman faith) that one forgets the astonishment that greeted the first public announcement of Pope John XXIII to a group of cardinals at the church of St. Paul's Outside the Walls on January 25, 1959, a short three months after his election.

Why a Council?

The popular notion assumed that with the infallibility of the Pope defined at the adjourned First Vatican Council in 1870, there would be no need to convene the bishops of the world to deliberate on matters of doctrine.

To be sure, the Catholic Church — as all religions, for that matter — was experiencing relentless persecution in the regions where one-third of humanity was under Communist control. Moreover, much of modern civilization, mesmerized by technological triumphs, felt liberated from the constraints of religion which it deemed unnecessary and outmoded. A resurgence of the ancient religions of the East, allied to an aggressive nationalism, menaced the precarious Christian missionary outreach in Asia and Africa and the soaring population growth in pagan lands promised to reduce Christianity to a diminishing minority.

But no coherent doctrinal threat confronted Catholicism. In the United States it was not theology that was felt to be in short supply but rather funds for the expansion of parish plants in the burgeoning suburbs.

In any case, after three years of preparation Vatican II would meet in an atmosphere devoid of hostility towards Catholicism that had attended its predecessor.

The New York Herald Tribune had termed the 1870 Vatican Council "the last great archaeological show."

Thanks in no small part to a series of brilliant Popes, this time the effect of the ecclesiastical event that invited suggestions for unrestricted agenda from the bishops of five continents, from the Religious Orders and the faculties of Catholic universities throughout the world.

The difficulties inherent in the process of what generally came to be called, following Pope John's phrase "aggiornamento," the updating, the refurbishing, the making of the Church relevant to contemporary needs, were inescapable. The original agenda was composed of 70-odd schemata or draft documents. These were to be scrutinized, debated and voted by a body of roughly 2,500 men of all races and of diverse cultural experience, each entitled according to the rules to speak for ten minutes at his pleasure, a prospect that promised a Council of 20 years duration.

(At Vatican I the 750 bishops of the world had assembled in the epistle transept of St. Peter's Basilica. When Vatican II opened on October 11, 1962, the bishops overflowed the football field type stands running the length of the largest nave in the world, the youngest bishops had to find place in the tribunes overhead.)

Perhaps most awkward of the problems was the sheer inexperience of a Council and the absence of contact between the national hierarchies. There had been in all history only 20

General Councils of the Church; no one present at Vatican II had ever attended one.

John XXIII was considered an appealing, generous-minded person and a holy man but hardly a commanding, imposing character. Yet it was his opening address that gave firm direction to the Council, revealing his profound purposes. He was wholly unimpressed, he remarked, by "prophecies of doom" which luxuriated in describing the wickedness of the world. As Pope John read history, "Divine Providence is leading us to a new order of human relations which, by men's own efforts and even beyond their very expectations, are directed toward the fulfillment of God's superior and insurmountable designs," a vision he was to adumbrate subsequently in his widely-hailed encyclical, *Pacem in Terris*.

There was, therefore, no point in repeating "one article or another of the fundamental doctrine of the Church which has repeatedly been taught by the Fathers and by ancient and modern theologians and which is presumed to be well known and familiar to all." There was no profit either in sterile condemnations.

What was needed, the pontiff declared, was "a doctrinal penetration and a formation of consciences in faithful and perfect conformity to the authentic doctrine which, however, should be studied and expounded through the methods of research and through the literary form of modern thought." Moreover, it must be remembered that "the substance of the ancient doctrine of the Deposit of Faith is one thing and the way in which it is presented is another."

The purpose of Vatican II had been proclaimed: it was to be pastoral. The bishops were to plan how the Church could best fulfill its mission to mankind.

The first session, October 11-December 8, 1962, was the novitiate of the bishops, their personal introduction to and experience of the common life and action of world Catholicism. Not a single text was adopted, although five schemata were discussed. The discussion was free and frank, demonstrating the growing realization by the bishops of their individual and collective responsibilities and disclosing simultaneously the inevitable division of opinion between two mentalities, described in variations on the "progressive" and "conservative" categories.

That the bishops, particularly those of northern Europe, proposed to be put to rest to do more than merely ratify documents submitted to them was made decisively clear at the first working session. On the notion of Achille Cardinal Lienhart, seconded by Josef Cardinal Frings of Cologne, the prepared lists of members of the various Conciliar Commissions were dropped in favor of an adjournment to enable the national hierarchies to caucus and make nominations looking to a freer election.

What specified the difference in outlook of the two main attitudes present in the Council soon emerged. These turned, speaking generally, on opposing judgments on the state and role of the Church in the modern world and on the nature of theology.

The conservative viewpoint, popularly identified with Alfredo Cardinal Ottaviani, Secretary of the Congregation of the Holy Office of the Roman Curia and Chairman of the Council's Theological Commission, sees the Church as the beleaguered bulwark of salvation surrounded by aggressive forces of atheism and unbelief. In such a crisis one must close ranks against the treacherous enemy and stand stalwart behind traditional policies.

This conservative group, moreover, sincerely believes that the purity of doctrine is being threatened by those who would compromise it by concessions to non-Catholics or eviscerate it by false philosophical interpretations. All the more, then, to reiterate, and in approved formulas, the perennial truth proclaimed by the Church —

new condemnations for what are deemed contemporary aberrations. It is not for nothing that Cardinal Ottaviani's coat of arms bears the motto "Semper Idem" i.e. "Change Nothing."

The other viewpoint, soon revealed as shared by the majority of the Council, saw the Church not so much as under attack as ignored by the modern world.

What theology needed, these bishops sensed, was language that would make the ancient message of man's dignity and destiny intelligible to the modern mind, language whose concepts had been enriched especially by the findings of archaeological and exegetical scholars. Such a viewpoint steadily gained ground among the bishops of the non-Latin countries; it was more and more embraced by the American hierarchy, originally thought to be quite conservative in outlook. In the first session early prominence was gained by modest but plain spoken Joseph Cardinal Ritter of St. Louis and the broadly trained Archbishop Paul J. Hallinan, former navy chaplain with a doctorate in history.

Archbishop Hallinan was the American especially identified with the schema on the Liturgy, the first topic to come before the Council. The discussion indicated a widespread desire to make the official worship of the Church what Pope St. Pius X proclaimed it to be "the chief and indispensable source of the true Christian spirit." The corporate character of the Church would be brought into greater relief by a more active participation of the laity and by a wider use of the vernacular language. Preaching would be given greater emphasis as would use of the Bible.

The contrasting viewpoints displayed in the discussions as to whether Latin could be lifted from some parts of the Mass became more pronounced when the next topic was introduced. "On Revelation" and its first chapter asserted that there are two distinct sources, Scripture and Tradition.

The document was a polemic one, an effort to force the opinion of a single theological school on the Council. The opposition was general and heated. On November 20, by an almost two-thirds majority (1386 versus 822), the bishops voted to scrap the text altogether; their action was termed "the end of the Counter-Reformation." At this point Pope John intervened and referred the matter to a mixed commission to be composed of members of the Theological Commission and, most significantly, members from the Secretariat for Promoting Christian Unity under the renowned biblical scholar, Augustin Cardinal Bea, S.J.

The session concluded with discussions of proposed texts on Modern Means of Communications, on the Unity of the Church and on the Church. In the final week Cardinal Suenens, seconded by Cardinal Montini and Leroy, called for a new focus to the work of the Council. Fundamentally, the Archbishop of Malines-Brussels explained, the issue involved two questions: what does the Church conceive herself to be and how does she see her mission in the world. Clearly, much revision of the draft documents would have to be made by the Commissions during the intercession in the light of the sentiments expressed by the majority of the bishops and the suggestion of Cardinal Suenens.

The heart of the world was held for days as the much-lamented Pope John agonized to his painful death on June 3, 1963. His successor was his confidant, Giovanni Battista Cardinal Montini, elected on June 21. Choosing the name of Paul, Apostle to the Gentiles, the new Pope promptly announced the reconvening of the Council and showed himself a supple and realistic continuator of the Joannine spiritual revolution.

His own theological orientation was revealed in the footnote references in the Pastoral Letter on the Council he had addressed to the people of Milan: his intellectual guides proved to be Charles Journé (whose he subsequently made a cardinal).

Yves Congar, O.P., Henri du Lubac, S.J., Hans Kung, Daniel-Rops, Christophe Dumont, O.P., Hubert Clerissac, O.P., Georges Dejaive, S.J. and Gerald Philips. The strongly Christological character of his opening address at the second session of the Council on September 29, 1963 was even more revealing. Now the bishops had more specific goals set for their work. As set down by Pope Paul, these were: 1) self-awareness of the Church, 2) renewal of the Church, 3) reunion of all Christians, and 4) dialogue with the world.

It seems a law of the Council's life that it takes two sessions for a schema to mature. Thus, the second session saw the promulgation of the splendid, revised Constitution on the Liturgy and the short (13 pages) Communications Decree. It saw the introduction of a new and more scriptural document "On the Church" and began the revolutionary discussions of relations with other Churches. It took up the questions of anti-Semitism and religious liberty as well as the dealings of the bishops with the Holy See.

The Americans whose growing influence was noted at this session were the late Cardinal Meyer of Chicago and Bishops Charles Helmsing of Kansas City and Ernest Primeau of Manchester, N.H.

The closing ceremony on December 8 was startled and thrilled by Pope Paul's announcement that he would "become a pilgrim to the land of Jesus, our Lord." On the Mount of Olives on January 5 Paul exchanged the kiss of peace with the Ecumenical Patriarch Athenagoras.

Despite the keen disappointment, felt especially by Americans, that a vote on religious liberty did not take place in its closing hours, the third session of Vatican II which sat from September 14 through November 21, 1964 was a resounding success, a giant step forward in the "aggiornamento" envisaged by Pope John.

For the first time the Catholic Church officially described herself. For the first time the Catholic Church recognized that not only are there morally good people in other Christian bodies but that they are such through the ministry of preaching and sacraments dispensing grace in these separated Churches.

In eight chapters, rich with biblical insights, the bishops saw the Church not as an imposing international organization with religious goals but primarily as a mystery, the instrument of God's dealings with mankind. In place of the military metaphors of an army with commanders ordering docile troops through hostile territory, an old concept was restor-

ed: that of the People of God, whose father was Abraham, pilgrimaging through time, a company of the children of God, equal in essential dignity but some assigned to special ministry of service as shepherds of the march. And in this family of the Church Mary has a special place as the Mother of Christ. The document incorporated much of the thinking of the Fathers of the Church. The Church of the East, whose treasure had too long been neglected, was being effectively headed in the Council of the universal Church.

The incomplete view of the episcopacy, resulting from the abrupt adjournment of Vatican I because of the Franco-Prussian war, was balanced by the emphasis on the collegiality of the bishops of the Catholic world. These were asserted to be the successors of the Twelve Apostles upon whom — with and under Peter — Christ founded his Church. So, the bishops — with and under the Pope — were declared to have responsibility for teaching, sanctifying and governing the whole Church.

The effects of the Decree on ecumenism are already being experienced in many countries, not least our own, and in the official, continuing consultation between the Holy See and the World Council of Churches. Christ's clear will for the unity of all His followers was clearly recognized, the theological orientation of different ecclesiastical traditions assessed and guides for action set down. The "primary duty" in all this enterprise for Catholics, it was stated, "is to make a careful and honest appraisal of what is to be done or renewed in the Catholic household itself."

The Council adopted a Decree on the Eastern Churches which won small attention in the world press. What did, however, create wide-spread comment were the speeches on successive days of Cardinals Leger, Suenens, Alfrink and Patriarch Maximos calling for a more personal view of marriage. In the aftermath the English professor of dogmatics, Father Charles Davis, declared: "My position as a theologian today is not what it was yesterday."

It has been a long, arduous and often tedious process, this movement of "aggiornamento" in the aged Catholic Church. Much remains to be done. But the meaning of the results to date is not too distant from the message Pope Paul included in his first encyclical, *Ecce Homo*: "Let the world know this: the Church looks at the world with profound understanding, with sincere admiration, and with a sincere intention not of conquering it but of serving it, not of despising it but of appreciating it, not of condemning it but of strengthening and saving it."



Text and illustration for the Feast of the Assumption of the Blessed Virgin Mary into Heaven, Sunday, August 15.

Are Americans Alone in Guilt?

Pope Paul marked the 20th anniversary of the atom bombing of Hiroshima by describing it as an "infernal massacre" and an "outrage against civilization."

That papal indictment of the United States is far more emphatic than any thus far issued from the Vatican against Nazi atrocities during World War II.

It would be interesting to learn what former President Harry S. Truman said when he learned of the Pope's statement.

What is also interesting is the fact that in the 20 years since the Hiroshima bombing, no U.S. Catholic spokesman ever condemned that action. As a matter of fact, U.S. theologians have generally justified it by saying it was necessary to do it to end the war.

And it also is interesting that in the five days since Pope Paul made his statement, no spokesman for the Church in this country has as yet voiced agreement with him.

We just won't admit "mea culpa" to any guilt in the matter.

The Pope in his Sunday statement also reminded those who thronged St. Peter's piazza that he has "many times and in various ways urged a ban on atomic weapons."

He termed their continued production a "terrible art" which "creates, multiplies and stores them for the terror of mankind."

Doesn't this pose a dilemma for American Catholics whose tax money contributes to this "terror" condition? Moral theologians through the centuries have taught that contributing to an evil action makes one share in the guilt. Do we not all of us then fall under the Pope's condemnation?

Or were his remarks made not as Supreme Pontiff but as a citizen of Italy, not as the Vicar of Christ but as a man among men whose opinion on the subject we are free to differ with?

To escape this problem confronting our corporate American conscience, we think, we can assume that the Pope, in indicting the U.S. bombing of Hiroshima was not thereby exonerating the rest of the world's nations. We are guilty of this massacre, and of the world's continuing agony, not because we are Americans but because as humans we have failed through our selfishness and stupidity and laziness to build a world where we all can live as brothers rather than as beasts.

Soon after Hiroshima, Albert Einstein said, "The splitting of the atom has changed everything save our modes of thinking and thus we drift toward unparalleled catastrophe."

The key must be found soon to avert that cosmic disaster or we shall all of us together become a global Hiroshima.

Protestant theologian Paul Tillich once began an Easter sermon with this story —

In the Nuremberg war-crime trials, a witness appeared who had lived for a time in a Jewish grave-yard, in Wilna, Poland. It was the only place he — and many others — could live, when in hiding after they had escaped the gas chamber. During this time he wrote poetry, and one of the poems was a description of a birth. In a grave nearby a young woman gave birth to a boy. The eighty-eight-year-old gravedigger, wrapped in a linen shroud, assisted. When the new-born child uttered his first cry, the old man prayed: "Great God, hast Thou finally sent the Messiah to us? For who else than the Messiah himself can be born in a grave?" But after three days the poet saw the child sucking his mother's tears because she had no milk for him.

The cynic will probably say the baby ultimately died so what's the point?

To those, however, who are convinced that the Messiah has indeed come, there is the realization that it is precisely when we admit our guilt and when we are most confused and even in the grave — that is the moment that we are nearest the Source of a new opportunity to live and to be at last free of any fear.

—Father Henry Atwell

The Catholic COURIER
Journal
Vol. 76 No. 46 — Friday, August 13, 1965

MOST REV. JAMES E. KEARNEY, D.D., President
MAIN OFFICE: 117 South St. — 454-7056 — Rochester, N.Y. 14604
ALBANY OFFICE: 117 Robinson Bldg., Lake St. RE 2-5688 or RE 2-3423
AUBURN OFFICE: 168 E. Genesee St. AL 2-4446
Special class postage paid at Rochester, N.Y.
Single copy price: 1 year subscription in U.S., \$5.00
An authorized agent of the Act of Congress of March 3, 1879.
Canada \$5.50; Foreign Countries \$8.75

U.S. Catholics Increase Aid to Latin America

by GARY MacEoin
Catholics of the United States are rapidly expanding their aid to Catholic Church in Latin America. Field workers are up by 48 per cent to over 4,000 in the past three years, while training facilities, orientation courses and grassroots involvement have grown even faster.

Milestones in this movement were the establishment of the Society of St. James the Apostle by Cardinal Cushing in 1958; the forming of a Latin American Bureau in the central secretariat of the United States bishops (NCWC) in Washington, D. C., in 1959; the creation of the Papal Volunteers for Latin America (PAVLA), a movement to recruit lay personnel, in 1960, a year before President Kennedy proposed the Peace Corps; and the appeal by Pope John XXIII in 1961 to the religious orders of men and women in the United States to send 10 per cent of their members to work in Latin America within 10 years.

Before 1958, U. S. Catholics generally considered mission work as the specialized concern of the religious orders, whose members undertook a life-long commitment. Cardinal Cushing's initiative tapped a new source. His Society consists of diocesan

priests on loan from their bishop, and free to return to their diocese any time they choose. The Papal Volunteers similarly involves a new group. They are lay people, married or single, who contribute their professional skills for an agreed number of years.

Spurred on by NCWC's Latin American Bureau, dioceses across the country have become involved in these two programs. At least 40 dioceses had 178 priests at work in Latin America, 74 of them as members of the Society of St. James the Apostle. More than a hundred dioceses had named a director to recruit and arrange for the training of Papal Volunteers, and 64 of them had workers in the field, to the total number of 292.

Four independent but allied sending organizations had between them a further 67 lay volunteers. The diocese or sending organization pays the volunteer's transport and training costs, and a subsistence allowance of about \$40 a month.

Personnel from the United States are distributed in 26 of the 35 independent nations or territories of the Latin American orbit. Heaviest concentrations are in Peru, Brazil and Puerto Rico, with 559, 618 and 649 respectively. In all cases they perform the

work assigned them by the local bishop. Their major distinctive contribution is in the area of social organization and community development. Many are in charge of slum parishes, urban and rural, and they devote major effort to improving socio-economic conditions, on the ground that people must live as human-beings before they can live as Christians.

A typical parish will set as basic goals the development of a health clinic, primary, secondary and trade schools, a credit union, a consumer cooperative and a cultural and recreational center. The priest in charge will look for both Sisters and Papal Volunteers to work in these activities. Great stress is placed on providing a high standard of education to encourage the more progressive to form a middle-class nucleus in the slum area, rather than move away. Development of internal dynamism and creation of economic opportunity are seen as the best approach to solving the ubiquitous slum problem.

Sophisticated techniques have been developed for screening and training candidates. Training centers for cultural studies, and accelerated language courses have been set up at Petropolis and Belem, in

Brazil; at Cuernavaca and Mexico City, Mexico; at Bogota, Colombia; Ponce, Puerto Rico; and Lima, Peru. The Lima Center, with a 32-booth electronic language laboratory, teaches Quechua as well as Spanish.

Another important orientation program is the annual conference of the Catholic Inter-American Cooperation Program. Early this year it assembled in Chicago 2,000 clerical and lay delegates, United States and Latin America bishops, government officials, observers from the World Council of Churches, the National Council of Churches and several individual Protestant Churches.

The presence of Protestant observers reflects the beginning of better Catholic-Protestant relations in Latin America. The background of the U. S. clergy enable them to advance more easily in this delicate area than can Latin American or Spanish priests.

At the Chicago meeting Cardinal Ritter of St. Louis forecast a tremendous further expansion in the U. S. Catholic contribution to Latin America. Within ten years, he said, his diocese would increase more than five-fold its present contribution of ten priests.

'Preach What You Practice'

DePere, Wis. — (RNS) — A seminar on preaching for Catholic clergymen was held here that, like Christ did 2,000 years ago, today's priests should "preach what you practice."

Father Dominic Crossman, O.S.M., professor of Scripture at Stonebridge Priory, Lake Bluff, Ill., said preachers must speak from the fullness of their works, inasmuch as these deeds help to extend God's kingdom on earth.

Pointing to the miracles and parables of Jesus, he said these works nearly always preceded His words and were an illustration of His constant concern for human need.

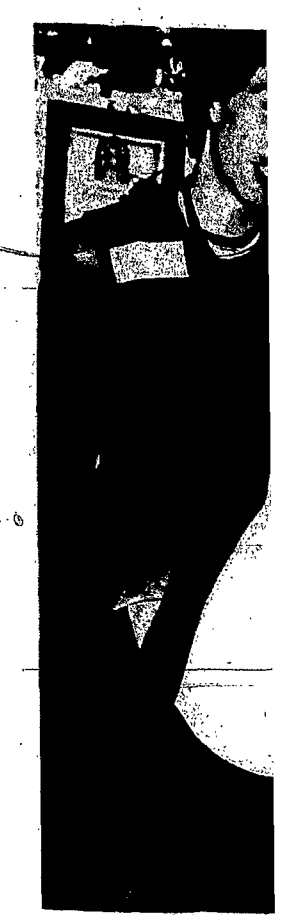
"Jesus did not bring about the kingdom by preaching sermons about its arrival, but rather performed deeds that made its arrival an actual fact," Father Crossman said.

You can continue to help Bishop Kearney in his work for immortal souls.



More homes are needed for dependent children.

Include the Diocese of Rochester in your will or for further details phone, 454-1155, or write the Chancery, 50 Chestnut St., Rochester, N.Y.



ENJOYING Loreto Inter Plus, R.S.M. art shop of I



PAUSING I front locale Josephine D site is still I

Grad
Dr. Kathrine at the University ment Address at College graduation held on the west c day, Aug. 10.

A former president tional College Engl tion, and former of the English depart University of Roche been a member of t Directors of Lewis ter since 1945.

"Behold I set be open door, and no



Foley Age Names Bry

Election of Jame Jr. as a vicepreside Associates Inc., Roc tional fund-raising relations firm, was this week.

Bryant currently ing the firm as sen director. For the \$2.1 for expansion of fa John Fisher and N lega.

He recently di other Rochester of the Catholic cenus the Rochester Dioc \$750,000 drive for p struction of a new Retreat House at Lake.

Bryant joined th nization five yes lowing a decade of experience with W zations throughout States and Canada. er of St. Margaret n resides with his daughter at 135 R Another daughter i