CHAPTER 1

How a Church Opened Its Doors

Gerard Mannion

2015 marked the 50th anniversary of the close of one of the most important events in the history of the Roman Catholic Church: The Second Vatican Council, which took place between 1962 and 1965. This is the first of three volumes that originated from a major international conference to commemorate that milestone.[1] These events were staged at Georgetown University as well as at the National Cathedral, Washington, DC, and Marymount University in Virginia. It took as its theme *Vatican II: Remembering the Future—Ecumenical, Interreligious and Secular Perspectives on the Council's Impact and Promise.*

Staged across several days, this constituted the 9th international gathering of the *Ecclesiological Investigations International Research Network* (EI).[2] The Network was founded in 2005—its *raison d'être* arising out of the realization that many different churches and religious

[1] The second volume was published simultaneously with this present one, and is entitled *Catholicism Engaging Other Faiths.* The third volume is edited by Peter De Mey on the 'hard sayings' of Vatican II— passages and conceptions in conciliar texts that remain stumbling blocks for dialogue.

[2] See www.ei-research.net. The full program as well as films and images from many of the conference sessions can be accessed at http://dc2015.ei-research.net.

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communities from other traditions share common concerns and challenges, as well as hopes and aspirations. The network came into being to help facilitate the dialogue necessary to help diverse church and faith communities come to understand one another better, to understand themselves better, to engage and interact with the wider society in which people live out their faiths better and to help work toward common constructive ends.

EI, then, is an ecumenical venture established to promote dialogue, scholarship and collaboration in an open, pluralistic and inclusive spirit throughout the different churches, between Christianity and other faith communities, and between the church and secular societies. In particular, EI promotes collaborative ecclesiology in national, international, intra-ecclesial and ecumenical contexts. In addition to ecumenical and interreligious encounter and understanding, EI's work has an equally central and ongoing commitment to promoting dialogue toward the ends of enhancing social justice. The Network initiates research ventures and tries to help break new ground through making conversations, scholarship and education in these fields happen.

The commemorative Vatican II event received worldwide media attention, with highlights including keynote addresses from the late Cardinal Jean-Louis Tauran (President of the Vatican's Pontifical Council for Interreligious Dialogue and who announced to the world the election of Pope Francis back in March 2013), who opened the event, from Cardinal Luis Antonio Tagle, Archbishop of Manila and a leading voice on many key committees in Rome, and a hugely significant address on the future of ecumenical dialogue, delivered during a moving ecumenical prayer service at Washington National Cathedral, by Cardinal Walter Kasper, President Emeritus of the Vatican's Pontifical Council for Christian Unity and a key adviser to Pope Francis, particularly on ecumenism.

The aim of this gathering was not merely to have academic reflections on dialogue but for participants to engage one another in dialogue during and beyond the gathering itself.

It was a gathering of people from all around the world, featuring well over 300 regular participants from different continents, churches, religions and multiple different academic disciplinary perspectives. Those speaking alone numbered around 133 different perspectives.

CHAPTER 2

Deconstructing and Reconstructing a Cliché—Vatican II as a "Pastoral Council"

John O'Malley, S.J.

Dictionaries define a cliché as a trite or overused expression, a truism, a platitude. This definition implies that the cliché might well express a truth but that it at the same time distorts it, trivializes it or misdirects our attention. We generally recognize clichés when we hear them, but sometimes we are less alert than we should be. We take them at face value and then move on to something else.

From the moment Vatican II opened it has consistently been described as a pastoral council. The basis for the description is unassailable. Pope St. John XXIII on the day he opened the council, October 11, 1962, thus designated it. In his address that day, *Gaudet Mater Ecclesia*, he told the assembled prelates that the council was to be "predominantly pastoral in character."[1] The prelates heard the message. From that

[1] John XXIII, alloc. *Gaudet Mater Ecclesia*, AAS 54 (1962): 786–96; for an English translation, see "Pope John's Opening Speech to the Council," in *Documents of Vatican II*, ed. Walter M. Abbott (New York: *America* Magazine, 1966), 710–19.

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point forward, speaker after speaker at the council, especially those from the so-called majority, insisted on the council's pastoral character and intent. The speakers from the majority sometimes used the term to calm the fears of those who opposed the direction the council seemed to be taking.

Without a doubt, Vatican II was a pastoral council, and it had a pastoral impact in the conventional sense of the term. To mention only one example, *Nostra Aetate* in effect gave the church a new pastoral mission, the mission to be an agent of reconciliation among the religions of the world. The popes, beginning with Paul VI himself, have faithfully carried that mission forward. In that regard, Pope John Paul II and now Pope Francis have been outstanding. On a broader scale, *Nostra Aetate* made clear to all Catholics that the Church could never again tolerate pogroms against Jews or promote crusades against "the infidels."

So, where is the cliché? What is wrong with designating Vatican II a pastoral council? In response, I will say that in essence there is nothing wrong with it. In fact, I want to vindicate this designation, but before it can be vindicated it must be deconstructed. Once deconstructed, it can be reconstructed and then emerge with greater force and deeper meaning.

The cliché must be deconstructed as it is currently understood because it tends to trivialize the council. This principally occurs in two ways. First, the label seems to imply that Vatican II is special in being pastoral, as if other councils were not. Secondly, it seems to imply, at least for some commentators, that the council's decrees are less substantial, more contingent, more subject to reform or even dismissal than the decrees from the supposedly great doctrinal councils of the past. Vatican II, like certain beers and soft drinks, is Council Lite.

Even more importantly, the cliché as currently understood misdirects our attention from what is utterly unique about the council's pastoral character. Vatican II was pastoral in such a radically new mode when compared with previous councils that before we can correctly use the expression "pastoral," we must purify it of the conventional understanding, reconstitute it in its proper breadth and depth, and only then let it return to its rightful place in the world with its head held high.

Let us begin to examine these issues by first comparing Vatican II with the Council of Trent, which is itself one of the history's greatest victims of our penchant for cliché. Even in the good old days before Vatican II, when the Council of Trent reigned supreme in the Catholic imagination,

CHAPTER 3

Benedict XV: A Most Unexpected Architect of Vatican II

Agnes de Dreuzy

Introduction

The short reign of Pope Benedict XV (1914–1922) has been little appreciated and largely overlooked by scholars; to quote one, Benedict's contributions have been "fading into almost complete obscurity."[1] However, the often invisible but real influence that Benedict exerted on the Second Vatican Council demands a reappraisal of his pontificate. His understanding of the role of the church in the new world order that emerged from the Great War informed John XXIII, Paul VI, and the Council Fathers in their discussion regarding the opening of the church to the modern world. His pontificate was foundational in developing a new spirit of openness to the world that was embraced by the Council. Benedict's farsighted vision of the church manifested itself in his defense of international peace, his actions in favor of Christian unity,

[1] John F. Pollard, *The Unknown Pope: Benedict XV (1914–1922) and the Pursuit of Peace* (London: Geoffrey Chapman, 1999), xiii.

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and in a new understanding of the church's missionary activity. Benedict XV deserves a place among the architects of the Second Vatican Council, even though he may be among the most unexpected ones.

Benedict and His Successors

Benedict XV was born Giacomo Della Chiesa on November 21, 1854, into a noble Genoese family. He was ordained a priest in 1878, graduated doctor of theology *cum laude* in 1879, and received a doctorate in canon law in 1880. He later became a student at the Academy of Noble Ecclesiastics, "the training ground of Vatican diplomats."[2] Under the pontificate of Pius X (1903–1910) Della Chiesa held office at the Curia under the new Secretary of State Rafael Cardinal Merry del Val before being "exiled" to the see of Bologna in 1907. This move was interpreted as a covert dismissing of a prelate who had been held under suspicion of modernism. He was named cardinal in 1914, barely three months before his election to the throne of Peter on September 3, one month after the start of the First World War.

The responsibilities Pope Benedict gave to the men who would eventually hold his office demonstrate the bond of trust and confidence they shared. Benedict sent the future Pius XI as his personal representative, then as nuncio to Poland, making him a fine diplomat well aware of the struggle of the European continent. Once he was elected Pope Pius XI after the death of Pope Benedict, Pius XI kept Cardinal Gasparri as his Secretary of State, an important sign of continuity between their two reigns. Benedict's decision to appoint Eugenio Pacelli, the future Pius XII, as Secretary of the Department of Extraordinary Ecclesiastical Affairs in 1914 is even more important. Benedict sent Pacelli as nuncio to Munich in 1917 where he presented a *Peace Note*[3] to the Germans. These were crucial appointments as Vatican II would not have been possible without Pius XII's contribution.[4]

Benedict XV's reign was an overture to the reigns of Pius XI and Pius XII. Many of their achievements were made possible by Pope Benedict,

[2] Ibid., 7.

[3] Benedict XV, Apostolic Exhortation *Dès le début*, AAS 9 I (1917): 417–20 (French), 421–23 (Italian).

[4] The 16 documents of Vatican II make no less than 180 references to him and his teaching.

CHAPTER 4

Gaudium et Spes and the Opening to the World

Charles E. Curran

This chapter will discuss the church's opening to the world found in the Vatican II document *Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World, contrasting the Vatican II approach with what occurred before and discussing subsequent changes and developments. The essay will treat three significant methodological issues—a more theological approach to life in the world, a more personalist approach, and a more inductive approach—and briefly indicate important ramifications of these methodologies.

A More Theological Approach

Gaudium et Spes insists that "the split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age" (GS 43). This statement constitutes a critique of the approach existing in Catholicism prior to the Council. According to the pre-Vatican II approach, life in this world was governed by reason and the natural law. There was a distinction and even separation between the realm of the natural and the realm of the supernatural. Those who

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wanted to follow fully the Gospel left the world and followed the evangelical counsels in religious life.

The famous 1963 encyclical *Pacem in Terris* of John XXIII still followed the natural law approach. Today one would expect the bishop of Rome writing on peace to pose a very Christological and theological understanding of peace as the gift of God, which will be established in this world through the conversion of heart and the work of trying to overcome the sinful divisions that separate individuals, races, and countries. *Pacem in Terris*, however, starts out at the very beginning by noting that peace on earth can be firmly established only if the order laid down by God be dutifully observed. But where do we find this order? The laws governing the relationship between people and states are to be found where the Father of all things wrote them, that is, in the nature of human beings.[1]

Gaudium et Spes consists of two parts. The first part considers the church and human vocation and well exemplifies the more theological approach to the questions of Christians living and working in the world. The first chapter discusses the dignity of the human person, beginning with creation by God in God's own likeness. The chapter then discusses sin and its effects on human living. A long final section of the chapter deals with Christ as the new human being and discusses the need to see the human person and human existence in this world in light of the redeeming love of Jesus. The Christian person, through the gift of the Holy Spirit, becomes capable of living the new law of love (GS 12–22).

In terms of carrying out this more theological approach in practice, *Gaudium et Spes* itself does not really follow its own proposed method. The second part purportedly considers five questions of special urgency—marriage and family, culture, socioeconomic life, political life, and peace—"in the light of the gospel and human experience" (GS 46). But in reality there is very little mention of the distinctively theological and Christian aspects, such as faith, grace, and the message of Jesus Christ as affecting these five considerations. What happened here? Originally the second part was intended as an appendix, not an integral part of the document. Consequently, it never went through much discussion or revision. The second part became an integral part of the total document only at the

[1] John XXIII, Encyclical Letter *Pacem in Terris*, AAS 55 (1963): 257–304, no. 1–7. This encyclical, along with most of the key magisterial documents related to social ethics cited in this essay, is reprinted in *Catholic Social Thought: The Documentary Heritage*, expanded ed., ed. David J. O'Brien and Thomas A. Shannon (Maryknoll: Orbis, 2010).

CHAPTER 5

Economic Activity in *Gaudium et Spes*: Opening to the World or Theological Vocation?

Matthew A. Shadle

Although not usually thought of in this way, the Catholic social tradition's teaching on work and other types of economic activity is an attempt to make sense of and respond to those changes in society we refer to as "secularization," an integral part of the broader process known as "modernization." Central fields of human activity, such as political life and economic life, were disembedded from the local, tradition-based ways of life of premodern society, in which religion played a unifying role. The development of capitalism represented the culmination of this process in the economic field, with the emergence of an autonomous sphere of market exchange, allegedly free from the particular, moral concerns of traditional, premodern culture. Catholic social teaching, beginning with Pope Leo XIII's consideration of the "worker question" in *Rerum Novarum* (1891) and the Catholic social movements that preceded it, is an attempt to both challenge and adapt to

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these sweeping changes, reexamining the role of religion and traditional morality in the modern economy.

The Second Vatican Council represented a pivotal moment in the Catholic Church's engagement with modernity, and, as its title suggests, *Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World, is a key text. In *Gaudium et Spes* we find a dramatic tension between the document's recognition of the secularity of the economy, as one important dimension of "the world," and its proclamation of the deeply theological vocation of humankind to transform the world through labor.

In trying to make sense of this tension in *Gaudium et Spes*, in this paper, I will consider two things. First, drawing on recent work in sociology, I will explain what the process of secularization is and what it means for economic life. Second, I will turn to the text of *Gaudium et Spes* and analyze how it both embraces the secularity of the economy and provides a theological vision of the economic vocation.

Secularism and the Economy

What do we mean by secularism and the process of secularization? In popular discourse, secularization often refers to the decrease of personal religious belief and the resulting diminishment of the presence of religious faith in public life, sometimes associated with a decline in traditional morality. Sociologists have long proposed this process of secularization as an inevitable outcome of modernity, echoing Émile Durkheim's claim that "the old gods are growing old or are already dead."[1] This understanding of secularization has certainly played a role in the Catholic social tradition's engagement with the world of work. In his 1891 encyclical *Rerum Novarum*, Leo XIII recognized that urban industrial workers uprooted from agricultural life in the countryside experienced both economic and religious dislocation, and that therefore both religious guidance and advocacy for their economic rights were needed.[2] The publication in 1943 of Yvan Daniel and Henri Godin's sociological work *La France, pays de mission?*, which demonstrated the alienation of the French working class from the Church, spurred a whole

[1] Émile Durkheim, *The Elementary Forms of the Religious Life*, trans. Joseph Ward Swain (New York: Free Press, 1965), 475.

[2] Leo XIII, Encyclical Letter *Rerum Novarum*, ASS 23 (1891): 641–670, nos. 41, 57.

CHAPTER 6

Women During and After Vatican II

Patricia Madigan, O.P.

Introduction

The Second Vatican Council was a product of its times. Around the same time that John XXIII was preparing to call Vatican II Betty Friedan published *The Feminine Mystique*. Concerning her life during the 1950s she recorded: "I was experiencing a profound discontent, becoming increasingly conscious of the limitations of my narrow domestic world." Through her research she discovered that many women shared her experience and she named the false image to which they were unhappily trying to conform themselves "the feminine mystique." Among many other key insights, she declared: "The early feminists knew that marriage and motherhood are an essential part of life but not the whole of it."[1]

In the 1960s, the world experienced a rise in the societal status of women due to the actions of second-wave feminism and the lingering effects of first wave feminism. Whether it was self-consciously aware of

[1] Betty Friedan, *The Feminine Mystique* (New York: W.W. Norton, 1963).

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it or not, the Roman Catholic Church began to enlarge its understanding of women, their role in the family, and their rising social, political, and economic status. In the early years of the Council, under the leadership of John XXIII and Paul VI, the Church began to genuinely struggle with the issues related to women's participation in Church and society. However, these struggles were largely subverted during the long papacy of John Paul II during which ideologically motivated forces effectively promoted the "feminine genius" over the "feminine mystique" with devastating results for both women and the Church. Pope Francis seems not to have bought into this "culture war" so far and set about changing the conversation about women early into his pontificate, even if concrete changes were slower in following.

Women at the Council

An important but perhaps less known aspect of the history of the Second Vatican Council was the experience of the lay auditors/guests. Although lay people had sometimes participated in previous church councils, it was usually as representatives of civic power, or indeed as those civic leaders themselves in convening councils.[2]

Belgian Cardinal Suenens made history when, in the first session, he declared from the Council floor, "Women too should be invited as auditors: unless I am mistaken, they make up half the human race." The topic was also raised by Melkite Archbishop George Hakim of Galilee.[3] These two speeches brought the matter into the open and paved the way for Paul VI's decisive action to invite lay auditors to the second session.

In the initial stages, there were twelve auditors, all male. Pope Paul VI was now welcoming of women. When the first list of lay auditors was brought to Paul VI he expressed surprise that there were no women on it, but someone else had control of the list. When Catholic women eventually arrived at the Council in the third session, they were greeted by the wives of the Protestant and Anglican observers who were

[2] See John W. O'Malley, S.J., *What Happened at Vatican II* (Cambridge, MA: Belknap Press of Harvard University Press, 2008), 26–27.

[3] Carmel E. McEnroy, *Guests in Their Own House: The Women of Vatican II* (Eugene: Oregon: Wipf and Stock, 2011), 41. Most of the information about the women at Vatican II comes from this source as there are few other records available. The women at the council are also discussed in detail in Chapter 9 of this volume by Gerard Mannion.

CHAPTER 7

Opening to the World: A Reformed Feminist Posture of Openness

Mary McClintock Fulkerson

Introduction

As so many contributions to these two volumes make clear, Vatican II constituted a concerted effort on the part of the Roman Catholic Church to throw its doors open to the contemporary world in a manner that would have been unthinkable in the decades prior to the election of John XXIII, for whom such an opening up of the church was a foremost priority. "Opening to the world"—What a compelling theme! Theologically "opening to the world" is compelling if you believe that God, a God of creation, is everywhere. The theme is compelling if you believe that the world in all its particularity—creative, fallible, and broken—expresses itself through very different cultures, worldviews, and modes of communication. A believer must take each of these seriously, i.e., "be open to" them. The character of this openness is further specified when we think of our Creator God as Redeemer and as present through the Holy Spirit. This God calls us to an openness shaped by radical love, most simply expressed as the call to "love your neighbor as yourself" (Mark 12:31).

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This love is not referring just to a neighbor who lives near us, or looks pretty much like us, or someone we approve of, but to a neighbor who is everyone and everywhere. We are called to be open to and loving of the "neighbors" who are very different from us, people who come out of diverse locations, cultures, and worldviews.

But many would argue that such still sounds too vague. What if that neighbor is doing harm? What if a woman is experiencing domestic abuse-patterns of violence and control by a spouse? Is she supposed to just love this abusive husband as her "neighbor"? Being open to the world, as in loving it all no matter *what,* sounds like having no standards. Furthermore, this kind of openness sounds like capitulation or being completely passive. Specifying what complicates this love is a huge challenge, of course. As a step toward defining such openness, I will draw upon my own tradition, the defining commitments of the Reformed Presbyterian Church, to further elucidate this claim about love. The mantra "*ecclesia reformata, semper reformanda, secundum verbum dei*"[1] further specifies the call for openness to the world as grounded in the radical love of neighbor understood through the lenses of Biblical and Reformed traditions of idolatry and iconoclasm.[2] These themes are the basis for a theocentric or God-centered understanding of human beings in all of our particularity.

Such an understanding of human beings, or theological anthropology, comes with the assumption that human beings are finite creatures and that finitude is a good thing, not a sin. As created in the image of God,

[1]This phrase is originally attributed to St. Augustine (cf. Theodor Mahlmann, "'*Ecclesia semper reformanda*'. Eine historische Aufarbeitung. Neue Bearbeitung," in *Hermeneutica Sacra. Studien zur Auslegung der Heiligen Schrift im 16. und 17. Jahrhundert*, ed. Torbjörn Johansson, Robert Kolb, and Johann Anselm Steiger (Berlin: De Gruyter, 2010), 382–441) and in its longer form to Jodocus van Lodenstein, minister in Reformed Church from the United Provinces (Netherlands).

[2]This Latin mantra emerged in the 16th century with the Reformation and is found in the Presbyterian Book of Order in Chapter II, "The Church and its Confessions," F-2.02. While not employing this exact phrase, at Vatican II, itself *Unitatis Redintegratio,* §6 indicates that the church is always in need of "continual reformation" *(ad hanc perennem reformationem)*, while *Lumen Gentium* §8 states the church is "at one and the same time holy and always in need of purification" *(sancta simul et semper purificanda)*. See Peter De Mey, "Church Renewal and Reform in the Documents of Vatican II: History, Theology, Terminology," *The Jurist* 71, no. 2 (2011): 369–400; Gerard Bekes and Vilmos Vajita, eds., *Unitatis Redintegratio, 1964–1974: The Impact of the Decree on Ecumenism* (Rome: Anselmiana, 1977), passim.

CHAPTER 8

Tensions Over "Feminism," US Women Religious, and the Contested Reception of Vatican II

Anne E. Patrick, S.N.J.M.

Background: Vatican II and Recent Tensions

The Easter alleluias were still sounding on April 18, 2012, when the Vatican's Congregation for the Doctrine of the Faith (CDF) made public its displeasure with an important group of US Sisters, the Leadership

Editors' Note: Sr. Anne E. Patrick passed away in 2016, just over a year after the conference that gave rise to the present volume. To honor the memory of her presence at that gathering, we produce here the text she sent us afterwards without significant editorial adjustments. An extended version of this essay, which added an important series of questions for today's church toward the end, was posthumously published as "The Vatican, Feminism and U.S. Women Religious," in *On Being Unfinished*, ed. Susan Perry (Maryknoll, NY: Orbis, 2017). We are most grateful to Sr. Maureen Delaney, Provincial of the Sisters of the Holy Names, for the Order's permission to include Anne's essay, as well as to Sr. Pat Parachini, S.N.J.M., Mary Patrick and Jane Malhotra, as well as the rest of the family of this late and much lamented theologian. Our sincere gratitude, also to Orbis Press.

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Conference of Women Religious (LCWR). Tensions had been simmering for decades between Rome and this organization of some 1500 elected leaders of communities comprising 80% of the 54,000 sisters in this country, but the official reprimand stunned the group's officers and much of the American public. The CDF's Doctrinal Assessment judged LCWR as deficient in both doctrine and practice and said that its operations should be reformed within five years, under the supervision of Archbishop Peter Sartain of Seattle.[1] The assessment accused LCWR of fostering dissent on women's ordination and ministry to homosexuals, failing to speak out against abortion and euthanasia, and promoting "radical feminist" distortions of doctrine. This Doctrinal Assessment had coincided with a much larger investigation of nearly 400 non-cloistered US women's communities during 2009–2011, by a committee appointed by Cardinal Franc Rodé, head of the Vatican's Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL). Known canonically as an Apostolic Visitation, the investigation was unprecedented in size and scope. Its stated purpose was to examine the "quality of life" of apostolic women's communities, although the very launching of such a visitation presumes the findings will turn up problems.[2]

On December 16, 2014, this Apostolic Visitation of non-cloistered US women's congregations that began in 2009 came officially to a close with gracious statements from representatives of the Vatican's Congregation for Religious, the Leadership Conference of Women Religious, the Council of Major Superiors of Women Religious, and the American sister who had been the official Visitator, Mother Mary Clare Millea, A.S.C.J.[3] And on April 15, 2015, in a report issued jointly by officers of LCWR and the three American bishops who had been mandated to investigate the group's doctrinal orthodoxy, both sides agreed that the *mandate* had been accomplished and their conversations had "borne much fruit." The report adds:

[1] Congregation for the Doctrine of the Faith, "Doctrinal Assessment of the Leadership Conference of Women Religious," http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20120418_assessment-lcwr_en.html.

[2] The tensions during this period are discussed more fully in Anne E. Patrick, S.N.J.M., *Conscience and Calling: Ethical Reflections on Catholic Women's Church Vocations* (New York: Bloomsbury/T & T Clark, 2013), 1–2.

[3] Dan Stockman, Joshua J. McElwee, and Dawn Cherie Araujo, "Visitation ends with praise for US sisters," *National Catholic Reporter*, January 2–15, 2015.

CHAPTER 9

Women and the Art of Magisterium: Reflections on Vatican II and the Postconciliar Church

Gerard Mannion

Introductory Remarks

This essay explores transformations in the understanding of teaching authority and also considers an often neglected group of subjects who have exercised such in the period during and since the Second Vatican Council. In particular, it explores both topics *vis-à-vis* the role of women in the church, especially their contributions to the church's exercise of magisterium.

Women in the church have helped transform the understanding and living out of subjectivity in many profound ways in the period since the council. Indeed, there were many contributions by women around the world before and during the council which impacted a number of the final conciliar texts. The contributions of those few women who actually *attended* the council would prove especially significant here. Of course, during the conciliar period and in the years which immediately followed

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the council, feminist theology (and the subdisciplines of discourse by and for women which would branch off from what became known as feminist theology per se) was something still in formation. But, nonetheless, such currents of thought and concern would impact the council and postconciliar church considerably.

By and large, the motivation behind such contributions would be driven, first and foremost, by a moral concern, particularly a concern for justice. This fact sharpens our critical and hermeneutical focus. That is to say, there is a moral dimension that particularly comes into play when one considers the role and contribution of women in the church. In this chapter, I explore some questions and considerations pertaining to the role of women, primarily (although not exclusively) as theologians, in contributing to the church's exercising of magisterium. Much needs to be done to increase awareness, acknowledgment and appreciation of the contribution of women to church teaching authority and, most importantly of all, to increase their participation in the same.

First of all, I will consider the role which those few women played at the Council and consider the question 'what were they *doing* there?' It is, of course, a rhetorical question and my answer shall be that they were teaching with authority, i.e. exercising magisterium. I will then explore some of the confusions and controversies surrounding the notion of what magisterium actually is and who should exercise it, before surveying some brief examples of how women have exercised magisterium throughout the history of the church. The paper next considers how events in the church have developed from a stance of confrontation toward the more positive steps that have been taken in relation to the role of women in the church under Pope Francis. It concludes with reflections on the future and why attention to *aggiornamento* for magisterium is essential in order that the church becomes a body of greater and wider co-responsibility, including the indispensable collaboration of women practicing the art of magisterium.

Women at Vatican II: What Were They Doing *There?*

The Second Vatican Council contains a number of statements about the role of women in the church and it contains even more statements about the role of the laity in the church in general. It should go without saying

CHAPTER 10

We Are the Church: Church in Dialogue in Papua

Jan Nielen

Historical Context

The period of time during the Second Vatican Council and the first years afterward was full of turmoil and radical transformation in Indonesia, in Papua, and in the church. Dutch colonial rule came to an end in Papua, the former Dutch colony New Guinea, in 1962, and Papua "integrated" into the Indonesian state in 1963. A military coup in 1965 inaugurated the authoritarian rule of the Suharto regime, which lasted for a period of almost thirty years. The much disputed "Act of Free Choice" took place in 1969. After losing its status as a Dutch colony in 1962, Papua became a part of the Indonesian Republic through international political manipulations, dramatically infringing Papua's desire to become an independent country. Although an "Act of Free Choice" was staged under the United Nations' supervision in 1969, this Act left the population with no choice at all. The referendum should have been conducted with the highest respect for the choice of each individual of the Papuan nation, under the principle that one person is entitled to one vote.

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Instead, what happened was a consensus process in which 1026 people selected by Indonesia were allowed to represent the Papuan population of approximately 800,000. This occurred under heavy pressure from the Indonesian military so that Papua would become part of Indonesia. This experience of international treachery has left deep, if not traumatic, marks in the hearts of the Papuan population.

Conflicts in Papua ran and still run along vertical as well as horizontal lines. The most important conflict was and is the vertical one between Papua on the one hand and government and army of Indonesia on the other. This basically was about the right of self-determination and cultural (Papuan) identity and dignity. At the same time, a system of structural violence created and is still creating conditions of economic, political, social and cultural injustice for the Papuan population. In the case of Freeport's Grasberg gold and copper mine in Mimika, not only the larger part of economic benefits were channeled straight to Jakarta and abroad, but also massive environmental and social damage was done. Conflicts along horizontal lines were and are still running in the case of the conflicts between the Papuan population and the increasing number of immigrants coming to Papua, as well as the conflicts linked with the significant cultural and sub-ethnic differences between the more than 250 Papuan sub-ethnic groups themselves.

The Second Vatican Council occurred during this period of upheaval in Papua, and the church in and of Asia awakened through the establishment of the Federation of Asian Bishops' Conferences (FABC) in 1970. The church was opening to the world. Theologically speaking, the bishops followed the mandate of the Council as they sought to articulate, for their contexts, how the Church is continuously called to be sent to the world, just as the Son was sent to the world and his disciples sent out into the world. *Gaudium et Spes* gives the rationale for openness to the world: the dignity of the human person (GS 3). The Church is called to serve and not to be served. This is an important characteristic of original Franciscan spirituality. In a Franciscan way, the Church is called to open to the world not from a position of power, but in an attitude of service to the forgotten world and with a preferential option for the poor. Saint Francis and his brothers wanted to place themselves at the service of others and to be subject to them,[1] especially to the people who had

[1] See, among other places, Francis of Assisi, "Earlier Rule (1221)," in *Francis of Assisi: Early Documents*, vol. 1, ed. Regis J. Armstrong, O.F.M.Cap., J. A. Wayne Hellmann,

CHAPTER 11

Mary as Type and Model of Church in *Lumen Gentium*: Reception in Asia

Agnes M. Brazal

Vatican II: From Christotypical to Ecclesiotypical Mariology

As is well known, the immediate years preceding Vatican II (1950–1958)—under Pius XII—were witness to an intensification in Marian devotion, and yet this devotion somehow was also combined with an isolation of such Mariology from important developments in biblical scholarship and in other forms of theology. Throughout the council, the intended and proposed schema on Mary was one of the most vividly debated themes. The discussion centered on whether there should be a separate document or whether this schema should be integrated into *Lumen Gentium*.

Those in favor of a separate schema advocated "Christotypical Mariology" that stressed the integral link between Christ and Mary

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in the act of redemption, from which emerged the coredemption and mediating role of Mary. Those in favor of an integrated document preferred an "Ecclesiotypical Mariology" that regarded Mary as a type of church[1]—an embodiment of the Church's spiritual reality—and model of virtues for the Church to imitate. It was clear that the issue was not so much one of doctrine and devotion but rather, the manner of presenting Mary's role.

Cardinal Rufino Santos of Manila, spokesperson for the Christotypical Mariology, defined the historical, theological, and practical arguments in favor of a separate schema.[2] Concerning historical arguments, he feared that the faithful would see an integrated document as a sort of diminution of the status of Mary. On the theological level he thought that Mary, although a part of the Church, could assume a soteriological role because of her intimate association with Jesus. On the practical level, integrating Mary in *Lumen Gentium* would necessitate reworking the whole draft. He instead suggested that a document on Mary might come after that of the Church so as to make the link between ecclesiology and Mariology.

Cardinal Franz König of Vienna, spokesperson for the Ecclesiotypical Mariology presented, in turn, four types of arguments—theological, historical, pastoral, and ecumenical. Because of limited space, I will focus solely on his theological and ecumenical arguments. In his view theologically, the Second Vatican Council was concerned with the Church and therefore Mary should be part of the document on this central theme, to highlight her relation to Christ and the Church. Mary should indeed be recognized as "sublime cooperator with Christ" but not as

[1] *The History of Vatican II*, ed. Giuseppe Alberigo and Joseph A. Komonchak, vol. 4, *Church as Communion: Third Period and Intersession, September 1964–September 1965* (Maryknoll: Orbis, 2004), 53. Leading the maximalist experts in the council, who desired a new dogma declaring Mary the Mediatrix of all graces were Carlo Balić, President of the International Pontifical Marian Academy, and Gabriele Maria Roschini, Dean of the Marianum in Rome. Roberto de Mattei, *Il Concilio Vaticano II: una storia mai scritta*, 314–24, portions translated by Francesca Romana, "Our Lady Left Behind: The Marian Question in Vatican II," http://rorate-caeli.blogspot.com/2012/09/our-lady-left-behind-marian-question-in.html.

[2] Natalia Imperatori-Lee, "The Use of Marian Imagery in Catholic Ecclesiology since Vatican II" (PhD dissertation, University of Notre Dame, 2007), 18–20.

CHAPTER 12

From *The Cardinal* to *The Shoes of the Fisherman*: Hollywood's Curious Fascination with Vatican II

Paul G. Monson

Scholarship on Vatican II more or less confines the council's "ecumenical" import to ecclesial circles. However, the council's language of ecumenism also garnered the attention of broader secular culture, particularly in a curious if not perplexing mid-twentieth-century dialogue between the Catholic Church and Hollywood's influential film industry. This untold story remains absent from specialized studies of Hollywood's interaction with American Catholicism. Most historians instead focus on the National Legion of Decency (1933–1966) and its controversial influence on America's film rating system. For instance, Gregory Black has demurred the Legion's "crusade" against creative cinematic art in the name of morality, yet his study of Catholic interaction with Hollywood between 1940 and 1975 fails to mention Vatican

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II at all.[1] Catholic historian Anthony Burke Smith has recently nuanced the conversation to show how Hollywood was anything but docile in its dealings with Catholics. On the contrary, producers consciously employed the communal dimension of Catholicism to instill a national sense of unity, solidarity, and assimilation in American culture during and after World War II.[2] As Smith adeptly concludes, this practical marriage between Hollywood and Catholicism distracted American Catholics from greater social and ecclesial exigencies. Nevertheless, Smith's enlightening work concludes with the 1950s. Like Black, Smith omits how Vatican II impacted and shifted American Catholic interaction with Hollywood elites.

In light of these lacunae, this study extends the trajectory of Smith's work into the 1960s to show how Hollywood employed Vatican II with its own "ecumenical" agenda. This nuanced story emerges both on the screen and in archives, including those of the Academy of Motion Picture Arts and Sciences in Beverly Hills, California. Through original archival work, this study focuses on two Academy Award nominees that intentionally brought conciliar themes to the screen: *The Cardinal* (1963), produced by Otto Preminger (1905–1986), a Jewish filmmaker, and *The Shoes of the Fisherman* (1968), based on the bestselling book by Morris West (1916–1999), a Catholic novelist. Both films took explicit note of the council and together provide bookends for Hollywood's "infatuation" with the council. A comparison of these films demonstrates how Hollywood embraced Vatican II as an opportune moment in ecumenism while simultaneously failing to grasp the dialogical dimension of authentic ecumenism. In other words, both films approached Vatican II's

[1] Gregory D. Black, *The Catholic Crusade against the Movies, 1940–1975* (New York: Cambridge University Press, 1997). See also Frank Walsh, *Sin and Censorship: The Catholic Church and the Motion Picture Industry* (New Haven: Yale University Press, 1996); Thomas Doherty, *Hollywood's Censor: Joseph I. Breen and the Production Code Association* (New York: Columbia University Press, 2007); and Alexander McGregor, *The Catholic Church and Hollywood: Censorship and Morality in 1930s Cinema* (New York: I.B. Tauris, 2013). On the Legion of Decency, see James M. Skinner, *The Cross and the Cinema: The Legion of Decency and the National Catholic Office for Motion Pictures, 1933–1970* (Westport, CT: Praeger, 1993); Una M. Cadegan, "Guardians of Democracy or Cultural Storm Troopers? American Catholics and the Control of Popular Media, 1934–1966," *The Catholic Historical Review* 87, no. 2 (April 2001): 252–82.

[2] Anthony Burke Smith, *The Look of Catholics: Portrayals in Popular Culture from the Great Depression to the Cold War* (Lawrence: University Press of Kansas, 2010), 8–15.

CHAPTER 13

Bridges and Doors: An Ecumenical Reading of Vatican II

Dale T. Irvin

In his 1909 essay titled "Bridge and Door," George Simmel noted that human beings conceptualize the world at a fundamental level by separating and connecting.[1] The world that we encounter always presents itself to us both as a unified whole and as discrete objects that are separated by

[1] George Simmel, "Brücke und Tür," *Der Tag: Moderne illustrierte Zeitung* 683 (September 15, 1909): 1–3. The English version used here is Mark Ritter, trans., "Bridge and Door," in *Simmel on Culture*, ed. David Frisby and Mike Featherstone (Thousand Oaks, CA: Sage, 1997), 170–74; see also Victoria Lee Erickson, "On the Town with Georg Simmel: A Socio-Religious Understanding of Urban Interaction," *Cross Currents* 51, no. 1 (2001): 21–44.

An extended version of the first part of this essay, on Simmel, has been published in *The Living Pulpit* in January 2015. I thank that journal for permission to use an abridged section of that essay to introduce this paper.

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both space and time, Simmel argued. In order to understand the world, our perception separates the unified whole into parts, and makes connections among the various parts to make them whole. Separating and connecting, said Simmel, are "two sides of precisely the same act."[2] They are two sides of the process by which we uncover meaning and construct identity.

This perception began when human beings first began building huts, Simmel speculated. In doing so, they divided the universe into an inner and an outer world. The door marked the passageway between these two, he noted. One knows when one is going in and when one is going out. The door marks the space of separation, which leads to an identity of one's self or one's people. It opens up to what is beyond, but only by first establishing the self. In this sense, the door separates in order to connect. Doors establish "us" and "them."

Doors in turn, however, open up upon pathways that lead eventually to other doors, said Simmel. They had to. Human beings could not survive without connections. It is the pathway that connects. Having separated themselves by building huts, those first hypothetical humans simultaneously connected themselves by building paths between and among their huts. The path connects things that would otherwise remain separated. The path itself does not move but it is the occasion for movement. It is dynamic precisely because it is static.

Simmel argued that the path reached the zenith of its achievement in the form of a bridge. Bridges are paths that connect in the most elegant manner. The bridge is an especially important form of connection for it embodies a level of intentionality and volition that is not so explicitly revealed in the making of a path or a road. Paths and roads can be built from one direction, but for a bridge to be built there must be intentionality and commitment from two directions, on both sides of the riverbank. Bridges do not demarcate a world of "us" and "them" in the manner that doors do. Instead they connect, joining "us" and "us." As Simmel noted, while the door displays a clear distinction between entering and exiting, "it makes no difference in meaning in which direction one crosses a bridge." For Simmel, the bridge is a moment in which the metaphysical or spiritual overcomes what appears to be a natural divide.

[2] Simmel, "Bridge and Door," 172.

CHAPTER 14

Vatican II: A Shift in the Attitude of the Roman Catholic Church Toward the Reformation Churches?—A Protestant Perspective

Dagmar Heller

Introduction

The Second Vatican Council is first of all an event of and within the Church of Rome. But it is at the same time "a milestone also from a Protestant perspective,"[1] as one of the leaders of the Evangelical Church in Germany (EKD) has pointed out in recent years. In this paper I explore the way in which this council is to be considered as such a milestone for Protestant churches, particularly in the German context. I thus use the

[1]Thies Gundlach, the Vice President of the Church House of the Evangelical Church in Germany, made this comment in one of the largest-circulating German daily newspapers. "Das Zweite Vatikanische Konzil ist auch in protestantischer Perspektive ein Meilenstein," *Frankfurter Allgemeine Zeitung*, October 30, 2012, http://www.faz.net/aktuell/politik/inland/fremde-federn-zweites-vatikanum-und-reformation-11943859.html, my translation.

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term 'Protestant churches' here in the narrow sense of 'churches of the Reformation,' especially the Lutheran and Reformed churches. The German ecclesial landscape has a few specificities compared with other countries in Europe and the world. Germany is, of course, the land where the Reformation began. But more importantly, Germany is also a country, where Protestants—now existing as members of Lutheran, Reformed and United local churches, which are in full communion with each other—and Catholics live closely together. The two traditions are the majority among the Christian traditions in the country, and after the Second World War the distribution of the Catholic population and the Protestant population changed from a geographical separation to a nearly equal mixture in all the geographical regions of Germany. Therefore, among the Christian population in Germany there are very seldom families that are 'purely' Catholic or 'purely' Protestant.[2] This development has had an enormous influence on the cohabitation of the two churches. Because of this, the interest among Protestants in what happens in the Roman Catholic Church in general and in what happened in Vatican II in particular was significant at the time of the council and remains so today. For this reason, I focus my reflections on the Catholic Church's shift in attitude mainly on the German context, but at the same time I will take into consideration the perspective of the World Council of Churches (WCC) insofar as it was discussed in the German context.

First, I will give a brief overview of how the announcement of the Council was received by Protestants, before I will examine the significance of the Second Vatican Council in the view of Protestant commentators and observers. The third part of my essay will explore Protestant critique at the Council, before I provide a survey of how Protestants assess the Council fifty years after its conclusion. I will end with an evaluation of how the achievements of the Council could be taken forward in the future.

Protestant Reactions to the Announcement of the Second Vatican Council

The announcement of the Second Vatican Council by Pope John XXIII came as a surprise for the Roman Catholic Church itself, but even more so for the non-Catholic world.[3] The simple idea that an ecumenical

[2] Exceptions to this rule can be found, of course, but mostly in rural areas.

[3] See Bernard Sesbouë, "Vatican II (Concile de)," in *Encyclopédie du protestantisme*, ed. Pierre Gisel, 2nd rev. ed. (Geneva: Labor et Fides, 2006), 1471–73, at 1471.

CHAPTER 15

The Russian Orthodox Observers at Vatican II in the Context of Soviet Religious Politics

Anastacia Wooden

Even before any of its documents were adopted, Vatican II initiated a new chapter in ecumenical relations by inviting non-Catholic observers and guests to the Council. Fifty-three observers and guests attended the first session. By the end of the fourth session, the total number of observers and guests grew to one hundred and eighty-two. Although they could not speak or vote at general assemblies, their voices were heard through other venues. This small group of people (when compared to the roughly 2400 bishops present), like a pinch of a precious spice, "seasoned" the Council, giving it its unique flavor.

It is no exaggeration to say that, of all the invited guests and observers, the most surprising and extraordinary were the two observers from the Russian Orthodox Church (ROC), who arrived on the second day of the Council. Their presence was extraordinary considering that the ROC in general, and its international activity in particular, was completely controlled by the Soviet, communist government that was in a long-standing relationship of mutually militant ideological animosity with the Vatican.

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It was also surprising considering that the ROC was the only Orthodox church represented at the Council from the Council's first day.

In this paper, I will not address the processes within the Roman Catholic Church (RCC) which led to the extension of an invitation to the ROC to send observers to Vatican II. The goal of this paper is to briefly outline the complex interplay of various political, ecclesial and national factors that affected the manner in which this invitation was accepted by the ROC and how its observers were able to participate in the work of the Council.

The Russian Orthodox Church in the Soviet State

The attitude of the ROC to the RCC on the eve of the Council was determined in a large degree by the complex interplay of three groups of factors: theological, national and political. In other words, these are the factors that were determined by (a) the ROC's common Orthodox theological stance, (b) its specifically Russian national outlook, and (c) the historically unique political circumstances of its existence in the Soviet state.

"Non Possumus"—Theological Factors

The title for this section is the title of the anonymous article published in the *Journal of the Moscow Patriarchate* in May of 1961.[1] This article, in a succinct and elegant way, presents two theological objections to Vatican II that were shared by all Orthodox Churches.

First, it expresses disagreement with the presumptuous way the council was called "ecumenical." The Orthodox Churches considered the council an internal affair of the RCC. The article posited that the Council could not be called ecumenical since it would be "unthinkable" for Rome to invite Orthodox primates as equals. Such a council would then become the highest organ of power in the Church contradicting the Roman idea of Christian unity as a worldwide unity of all Christians under the power of the Pope. This temptation of monarchical centralization of power, which the anonymous author parallels with the devil's

[1] "Non Possumus!" *Zhurnal Moskovskoj Patriarchii* [*Journal of the Moscow Patriarchate*, in Russian *Журнал Московской Патриархии*] 5 (1961): 73–75.

CHAPTER 16

Vatican II and the Redefinition of Anglicanism

Mark D. Chapman

Anglican self-definition has never been straightforward: there are several competing historical myths as to what constitutes authentic Anglicanism as I have charted in detail, elsewhere.[1] Anglicans from across the world and from across different periods, not least in the Church of England, have expressed (and continue to express) themselves in very different ways: nowadays there are large numbers of Evangelicals, some of whom are charismatics; a substantial proportion of Anglo-Catholics, some of whom adopt traditional forms of liturgy of the most Tridentine kind; as well as many who rest somewhere between the two. Theologically they range from ultra-conservative to ultra-liberal and sometimes whole churches take on a particular theological hue which often depends on the vagaries of missionary history. Because of the high degree of independence which

[1] Mark Chapman, *Anglican Theology* (London: T & T Clark, 2012).

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has been claimed by Anglicanism from its beginnings in the post-Reformation Church of England, authority and canon law are weak, especially between the member churches (or 'provinces' as they have come to be known). All this means that there are different selections of key authorities, classic texts and representative theologians. Almost everything is contested, partly because, with no authoritative figure such as Luther or Calvin, there is no obvious body of thought to turn to in order to identify what is truly Anglican. Even the Church of England's formularies, particularly the thirty-nine Articles of Religion of 1571 or the liturgies of the Book of Common Prayer of 1552 (and revised in 1559 and 1662), have never carried the weight of the Augsburg Confession.

That said, however, throughout the history of the Church of England and the Anglican Communion it spawned, one characteristic has been more dominant than almost anything else: Anglican identity has been established in opposition to Rome. This formed the core of teaching during the split from Rome during the reign of Henry VIII in the 1530s; it continued through Elizabeth I; and it has persisted well into modern times. Anti-Romanism was further cemented in the seventeenth and eighteenth centuries with the deposition of the Catholic King James II in 1688 and the Act of Settlement of 1701 which ensured that England (and from 1707 the United Kingdom) would always have a protestant monarch (descended from the Electress Sophia of Hannover) and consort.[2] Nevertheless, even though such a monarch would be Supreme Governor of the Church of England and could no longer be a Roman Catholic, he or she did not need to be an Anglican: indeed, the first two of the Electors of Hanover who ruled England from 1714 were neither English-speakers nor Anglican. But it was to them that the English clergy swore their oath of allegiance. Especially during the eighteenth century, but also for a long time afterward, a broad and anti-Roman protestant identity was clearly at the heart of Anglican and broader British identity.[3] It remains strong in certain parts of the Anglican Communion and within certain church parties to this day.[4]

[2] The Act of Succession to the Crown of 2013 now allows for a monarch to marry a Roman Catholic.

[3] See Linda Colley, *Britons: Forging the Nation 1707–1837*, 3rd rev. ed. (New Haven: Yale University Press, 2009).

[4] See E. R. Norman, *Anti-Catholicism in Victorian England* (London: George Allen & Unwin, 1968); F. Tallett and N. Atkin, eds., *Catholicism in Britain and France Since 1789* (London: Hambledon, 1996). On the American context see Philip Jenkins, *The New Anti-Catholicism: The Last Acceptable Prejudice* (Oxford: University Press, 2003).

CHAPTER 17

Surveying the Impact of *Unitatis Redintegratio*: Achieved Convergences—Current Processes—Open Questions

Dorothea Sattler

There are worldly wisdoms only poets can express with few words. One of them was formulated by the Austrian writer Peter Handke: "Before any meeting: Consider the road the other person has taken."[1] Today, some statements from the documents of the Second Vatican Council about the significance of the ecumenical movement do not strike us as very surprising because their concerns in the meantime have been put into action in multiple contexts. However, a closer examination of the doctrinal statements compared with earlier commentaries on the subject matter reveals how thematically comprehensive and methodically fundamental the last Council's new views on ecumenism have been.

[1] Peter Handke, *Phantasien der Wiederholung* (Frankfurt am Main: Suhrkamp, 1983), 42.

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The ecumenical movement that finds recognition in the documents of the Second Vatican Council began many centuries before this event. The ecumenical movement arose in the end of the nineteenth and the beginning of the twentieth centuries within non-Roman Catholic Christianity. Christians from the Reformed and Orthodox traditions took the initiative in the area of ecumenism. For that, we are grateful today. For many centuries, the Roman Catholic Church regarded these developments with great skepticism. In August 1927, the first "World Conference on Faith and Order" took place in Lausanne. In 1928, Pope Pius XI published the encyclical *Mortalium Animos*[2] with the main objective to dissuade Roman Catholic Christians from the thought of participating in this form of the search for unity. In his encyclical Pope Pius XI labeled those congregating in ecumenical affinity in connection with the establishment of the movement "Faith and Order" derisively as "pan-Christians" and expressed great concern: "And these men, so far from being quite few and scattered, have increased to the dimensions of an entire class, and have grouped themselves into widely spread societies, most of which are directed by non-Catholics, although they are imbued with varying doctrines concerning the things of faith."[3] The Pope admonished that "We should not permit the flock of the Lord to be cheated by dangerous fallacies."[4] Therefore spoke of "avoiding this evil."[5] The words the Council Fathers placed at the beginning of *Unitatis Redintegratio* sound so very different: "The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only. However, many Christian communions present themselves to men as the true inheritors of Jesus Christ" (UR 1).

In the first part of my essay, I will concentrate my attention on the ecumenical convergences that already have been achieved as a result of statements in *Unitatis Redintegratio*; in part two, I will set the Decree on Ecumenism in relation to current processes; and in part three I will finish by formulating some open questions.

[2] Pius XI, Encyclical Letter, *Mortalium Animos*, AAS 20 (1928): 5–16.

[3] Ibid., no. 4.

[4] Ibid., 5.

[5] Ibid.

CHAPTER 18

A Patroness for the Council? Building a Movement for Our Lady of Perpetual Help in Aid of Church Unity

Patrick J. Hayes

Almost immediately after he learned of Pope John XXIII's call for the Second Vatican Council, given in the Basilica of St. Paul Outside-the-Walls on January 25, 1959, Father John V. Maguire, a Redemptorist of the Baltimore Province, set to work on a campaign to secure Our Lady of Perpetual Help (OLPH) as the patroness of the twenty-first ecumenical council. The purpose of the Council would be for greater unity in and among the Christian fold. Pope John's statement underscored "a renewed invitation to the faithful of the separated communities that they also may follow us amiably in this search for unity and grace."[1] Thus, this moment was not merely for Catholics in communion with Rome, but for other Christians as well. When asked whether room would be

[1] See Pope John XXIII, alloc. *Questa festiva*, AAS 51 (1959): 65–69 at 69.

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made for those who came to be called "separated brethren," the head of the Council's ante-preparatory commission, Cardinal Domenico Tardini, stated that he anticipated representatives of other faiths to be present at the Council as observers for, he said, "we have nothing to hide."[2] Pope John made his plea for the Council through "the intercession of the Immaculate Mother of Jesus and our Mother." It could hardly have escaped McGuire's attention that a unity council was beckoned with the assistance of the Blessed Virgin. At the time of the pope's announcement, Maguire was the editor of *Perpetual Help Magazine*, a publication designed to promote the icon of OLPH and to bring news of Redemptorists engaged in missionary work around the world. He did not succeed in making OLPH the Council's patroness, but the story of the effort is instructive, albeit almost entirely absent from the literature on Vatican II.

In this essay I want to do two simple things. First I intend to lay out the history of the grassroots movement to install OLPH as the Council's patroness. Second, I want to propose that a failure is not the end of the story, but can actually be a vehicle for future discussions among ecumenical partners. That the Vatican Council admonished all Christians to engage in ecumenical understanding and to work for unity is now a given, but it left open precisely how this could come about. I wish to suggest that this can be greatly facilitated by the meditative posture one takes before the icon of Perpetual Help.

John V. Maguire, C.Ss.R. and Perpetual Help Magazine

Father John McGuire, a Brooklyn native ordained in 1944, edited *Perpetual Help Magazine* for five decades, from 1953 until 2003, the year of his death. During this time he proved himself an exceptional editor and publicist. Just as quickly as the pope made his announcement, McGuire sprang into action to place the Mother of Perpetual Help icon on the world stage. He went to his typewriter and tapped out the following lines: "Since such great hopes for the reunion of the Christian world are today entertained everywhere, it is most desirable that no means be left untried that is capable of bringing God's blessings upon the sessions

[2]See the Cardinal's remarks in Giovanni Caprile, ed., *Il Concilio Vaticano II, vol. I, part 1: L'Annunzio e la Preparazione, 1959–1962* (Rome: Edizioni "La Civiltà Cattolica," 1966), 177.

CHAPTER 19

The Ecumenical Imperative After Vatican II: Achievements and Challenges

Susan K. Wood, S.C.L.

Too often, in recent decades, one would hear the lament that the churches were in an ecumenical winter. The enthusiasm and hope experienced on the heels of the Second Vatican Council seemed to some to have cooled. As some obstacles to unity were overcome, new fissures seemed to appear in the dry, cracked earth. Yet, I prefer to think that the fruits of more than fifty years of dialogue have slowly and inexorably formed into buds like those of the peonies that grow each spring by my back porch. They are full and compact, pregnant with promised blossoms, only awaiting the warmth of sunlight to burst into color and fragrance.

The ecumenical movement seeks no less than full visible unity of separated Christian churches. Approximately fifty years of dialogue since the promulgation of *Unitatis Redintegratio*, the decree on Ecumenism of the Second Vatican Council (21st November 1964), have produced significant agreements. Although ecumenism has become a subset of theology with ecumenical documents filling volumes, much of this work resides on shelves awaiting reception. Rather than an ecumenical winter, these results

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of dialogue represent an ecumenical springtime, with the buds nourished by years of effort swelling and on the verge of bursting into bloom. I will summarize some of the major achievements of the past fifty years, some of them existential rather than doctrinal, will identify some major challenges to ecumenism, and will conclude with an ecumenical wish list.

To assess these achievements, it is first necessary to identify the benchmarks of ecumenical progress, to know what demonstrates progress and what does not. First, progress does not mean uniformity and therefore is not measured by uniformity. The type of visibility sought in full visible communion does not demand the sacrifice of that which is distinctive in various ecclesial traditions. The Roman Catholic *Directory for the Application of Principles and Norms on Ecumenism* states the goal of the ecumenical movement: "This unity which of its very nature requires full visible communion of all Christians is the ultimate goal of the ecumenical movement. The council affirms that this unity by no means requires the sacrifice of the rich diversity of spirituality, discipline, liturgical rites and elaborations of revealed truth that has grown up among Christians in the measure that this diversity remains faithful to the apostolic Tradition."[1]

Diversity, which must exist within full visible unity, is not a concession to division, but an expression of the very catholicity of the church. The *Ecumenical Directory* expands on this principle: "The unity of the Church is realized in the midst of a rich diversity. This diversity in the Church is a dimension of its catholicity. At times the very richness of this diversity can engender tensions within the communion. Yet, despite such tensions, the Spirit continues to work in the Church calling Christians in their diversity to ever deeper unity."[2]

When we look for achievements, we look for actions that are respectful of our dialogue partner. Dialogue is not a negotiating process, toward a lowest common denominator of agreement. Nor is it simply a revisiting of our historical past to clear up misunderstandings, although this can constitute one component of dialogue. In situations where dialogue partners must take account of "binding positions" which explicitly condemn the other, it can be helpful to clarify exactly what

[1] Pontifical Council for Promoting Christian Unity, *Directory for the Application of Principles and Norms on Ecumenism*, AAS 85 (1993): 1039–19, no. 20; the *Directory* cites *Unitatis Redintegratio* 4 and 15–16.

[2] Pontifical Council for Promoting Christian Unity, *Directory for the Application of Principles and Norms on Ecumenism*, 16.

CHAPTER 20

Remembering the Future: Church and Churches *Toward Multifaceted Unity*

H. E. Cardinal W. Kasper

The Ecumenical Vision: God's Universal Plan of Salvation

Remembering the future is for us humans a difficult—for all but certain saints and visionaries, a seemingly impossible—task. In spite of that, the burning question for all Christians remains: What will the future bring for the Church and for the churches? What will the future of ecumenism be in the twenty-first century? The twentieth century brought a good deal of progress and aroused great hopes, but in the twenty-first century by contrast, we also see clear signs of fatigue.[1]

[1] Regarding the contemporary state of ecumenism, see: Walter Kasper, *Wege zur Einheit der Christen* (WKGS 14), (Freiburg i. Br.: Herder, 2012), especially pp. 17–34; K. Koch, "Ökumene im Wandel. Zum Zukunftspotential des Ökumenismus-Dekrets *Unitatis redintegratio*," in *Erinnerung an die Zukunft. Das zweite vatikanische Konzil*, ed. Jan-Heiner Tück et al. (Freiburg i. Br.: Herder, 2013), 403–336; and Dirk Ansorge, "Sichtbare oder versöhnte Verschiedenheit? *Unitatis redintegratio* und der ökumenische Dialog," in *Das zweite vatikanische Konzil: Impulse und Perspektiven*, ed. Dirk Ansorge (Münster: Aschendorf Verlag, 2013), 160–98.

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A theological response to the notion of remembering the future is only possible if we remember that the future dawned once and for all with Jesus Christ. This is the path taken both by the Second Vatican Council, and by the recent document of the World Council of Churches Commission on Faith and Order, *The Church: Towards a Common Vision*, which grounds the *Oikomene* in God's *Oikonomia*, summing up all things in Christ (Eph 1:10).[2]

In Jesus Christ, God was reconciling the world to himself and entrusting to us the message of reconciliation (2 Cor 5:19). According to a foundational statement of the Second Vatican Council, the Church is in Jesus Christ the visible and effective sign of unity with God and between all humanity (LG 1, 9, 48). Unfortunately, the world often fails to perceive this sign.

In order that the paradoxical Biblical testimony may still inspire belief in view of the unreconciled condition of the world we Christians must be reconciled human beings—we must be reconciled with one another. To that end, the night before His death, Jesus prayed "that all may be one… so that the world may believe that you sent me" (Jn 17:21). Ecumenism itself is based and grounded in this "*ut unum sint*" prayer of Jesus. It is not a marginal issue; it is anchored in God's plan of salvation; it is the way of the Church for the salvation of the world.[3]

The Second Vatican Council adopted this idea in Pope John XXIII's memorable opening address *Gaudet Mater Ecclesia*, in which he proposed the theme of the Council; Pope Paul VI also confirmed it with his opening address at the beginning of the second session of the Council. The Council Fathers programmatically adopted ecumenism in the very first document, the Constitution on the Liturgy (SC 1), as one of the goals they set for the Council. The Decree *Unitatis Redintegratio* then declared ecumenism to be one of the major tasks of the church assembly (UR 1).

The foundation for the Church's embracing of ecumenism was laid in the Dogmatic Constitution on the Church *Lumen Gentium* (LG 8, 15). Upon this foundation, ecumenism became *cantus firmus* that the

[2] See UR 2; see also John Paul II, Encyclical Letter *Ut Unum Sint* AAS 87 (1995): 921–82, no. 5ff; WCC Commission on Faith and Order, *The Church: Towards a Common Vision* (Geneva: WCC Publications, 2013), esp. pp. 1–4, among many other documents by the commission.

[3] John Paul II, *Ut Unum Sint*, 7.