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has left behind a good deal more. A new spirit of respect and discussion is abroad in the midwestern seminaries, and it will spread.

But more is required and must be forthcoming. Before Cardinal Suenens' visit, the Divinity School faculty discussed the possibility of finding the resources to establish a special chair of Roman Catholic Life and Thought in the midst of our faculty. In this way, the dialogue would be built on a permanent basis. The idea met with enthusiastic response on the part of Cardinal Meyer, Archbishop of Chicago, and Cardinal Suenens responded with like enthusiasm. Above all, the visit of Cardinal Suenens demonstrated what could be accomplished by the presence of such a chair in this University's Divinity School. His contribution has inspired us to seek the resources for the immediate establishment of the chair.

This will be no usual chair; it must be adequate to the new situation of dialogue. It will not seek one scholar who will be appointed to life tenure and run the risk of being but one professor among many. Rather, this chair will seek to bring to the University each year a different world-renowned Roman Catholic theologian. It is doubtful that a Protestant faculty could obtain the permanent services of the greatest Roman Catholic theologians, but it is clear that such men can be obtained for one year. Furthermore, this will enable the University to reach out anywhere in the world and invite the truly fresh, vigorous voices within Catholicism to participate in dialogue at a great Protestant center of theological education.

Each year the dialogue will be faced afresh as a new scholar arrives. Through his regular teaching and research in the University he will be involved with students and faculty. Through an annual series of public lectures and conferences, the dialogue will reach out beyond the boundaries of the University. Thus the visiting chair will build into our situation the necessity and freshness of dialogue each academic year. Our determination to establish this new type of chair is one of the permanent results of Cardinal Suenens' visit. Dialogue is not a fad or a passing fancy. It is one of the new realities in contemporary history, and it will be required as far as we can see into the future. It is too important to be left to chance encounters or occasional conferences. This holds true for the Jewish-Christian dialogue as well as for the Roman Catholic-Protestant dialogue.

This issue of *Criterion* is devoted exclusively to the two historic days with Cardinal Suenens. Through picture and pen we hope to convey something of the authenticity and excitement of the encounter. We have reproduced in full the two challenging Thomas lectures of Cardinal Suenens. Two theologians, one Protestant and one Roman Catholic, have summarized the theologians' discussions with the Cardinal. Two students, one Roman Catholic and one Protestant, have summarized the seminarians' discussions with Cardinal Suenens. We sincerely hope this will serve as a reminder for the participants and as an introduction for others of the content and the spirit of the two-day dialogue.

What wake did he leave in these waters? He left a permanent impression of a man — a great and good human being, a friendly and good-humored man, and a profound Christian. He left behind a new air of excitement crying for continued dialogue and discussion. Perhaps the high point of the two days was his meeting with 580 Roman Catholic and Protestant seminarians together. We are convinced that the next stage in the dialogue is to further involve these young men who are the future priests and ministers. The reaction of these seminarians was an exhilarating experience. They too have entered a new road, and the Cardinal opened it for them. This issue of *Criterion* is one of the permanent marks he left behind — a record for all to see and to read. Finally, he left us with the determination to found a chair that we might continue here what he so magnificently started.

Dean JERALD C. BRAUER

most important points which have marked this second phase, and whose ecumenical implications are unmistakable.

2. *Emphasis on the People of God.*

The original schema *De Ecclesia*, which was submitted to the bishops for study, began with a chapter which undertook to define the mystery of the Church, then passed on immediately to a second chapter concerned with the hierarchy. As the one responsible for presenting the schema to the Co-ordinating Commission, I suggested a different order, and this was subsequently adopted by the Council. It consisted in having the first chapter followed not by a consideration of the hierarchy, but by a second chapter which would treat of the people of God. The study of the hierarchy's role was to be reserved for a third chapter.

The term "people of God", it should be noted, is not intended to signify the people constituted by the faithful as distinct from the hierarchy. It looks, rather, to the entirety of the members of the Church, pastors as well as the faithful.

If it is true that the hierarchy, in certain respects, takes precedence over the faithful, since the faithful are brought by it to faith and to supernatural life, it remains no less true that pastors and faithful alike belong to the one people of God. The thought of God is directed to His people and its salvation; in regard to this end, the hierarchy is but a means. This is why our primary concern must be with the people of God as a totality before we proceed to a study of its various constituent parts and their mutual interrelationship.

Once this change of viewpoint is effected, a wholly new orientation is given to our reflections. What now first catches our eye is this community of those who are baptized, who are all made one by the same baptism. This impresses itself upon us, and makes its mark before there is an awareness of the various gifts and ministries.

This emphasis on the people of God — "a chosen race, a royal priesthood," in St. Peter's phrase (*1 Peter* 2:9) — is an indication of how fully we have recovered our appreciation of this basic reality. We realize anew that the mission of giving Christ to the world falls on the entire Christian people, at every level, and no less imperatively for being diverse in manner.

* * *

It was in the light of all this that I felt I had the duty of drawing attention to the abiding nature of the charisms of the Holy Spirit within the people of God. Here is the substance of my

address to the Council.

We often speak of the charisms of Christians, that is, the special gifts conferred on them by the Holy Spirit, as if we had here merely an accidental and marginal phenomenon in the life of the Church. It seems necessary then to show the importance of these charisms in the edification of the Mystical Body, for the hierarchical structure of the Church is something more than a mere administrative machine quite unrelated to the charismatic gifts which the Holy Ghost spreads throughout the Church. Pope Pius XII's encyclical, *Mystici Corporis*, has already dealt with this question, of course.

Charisms are given to all Christians.

The time which measures the march of the Church towards the Parousia of the Lord is the era of the Holy Spirit, by whose action the glorious Christ gathers together the people of God who are awaiting the Day of the Lord and purifies them, gives them life and leads them to the fullness of truth. The Holy Spirit, Scripture tells us, is given to the Church in this world as first fruits and a pledge. That is why the Church is called "the dwelling of God in the Spirit" (*Ephes.* 2:22).

The Holy Spirit is not given only to the pastors of the flock but to all Christians without exception: "Do you not know that you are a temple of God and that the Spirit of God dwells in you?" writes Saint Paul to the Corinthians (*1 Cor.* 3:16). In baptism, the sacrament of faith, all Christians receive the Holy Spirit. All are "living stones" which must play a part in raising a "spiritual edifice," "oikos pneumatikos" (*1 Peter* 2:5). The whole Church, which is literally animated by the Spirit, stands founded on the apostles and also, as Saint Paul says, on the prophets (*Ephes.* 2:30). In the Church of the New Testament God "has given to some to be apostles, to others prophets, or evangelists or else pastors and doctors . . ." (*Ephes.* 4:11).

The Holy Spirit shows His presence in the Church by the abundance of His special gifts, called charisms in Scripture. No doubt, at the time of Saint Paul the Church witnessed charisms which were rather unusual and indeed astonishing, like the gift of tongues or the gift of healing. But we must not think that spiritual gifts consist exclusively or even principally in these rather spectacular manifestations.

Saint Paul speaks as well of a gift of expounding the deepest religious truths (the charism of the word of wisdom) or of presenting the elementary teaching on Christ (the charism of the word of knowledge), or of the charism of faith, the

conscious of the fact that all authority is service; it is a primacy of love: "Do you love me more than these?" (*John* 21:15). Authority is forgetfulness of self in the interests of furthering a co-ordination of energies and an authentic fraternal union.

It seems to me that the Church is moving towards the elimination of all that disfigures her true face. It seems too that the Holy Spirit is leading the Lord's ministers to realize more fully that they are "the servants of the servants of God," and to ponder the unforgettable scene of the washing of feet, by which the Master indicated to his disciples, for all ages to come, how he conceived the task and the function of the apostolic ministry, whatever its rank.

4. *Episcopal Collegiality.*

The First Vatican Council put the accent on the role of Peter and his successors. Vatican II, without turning its back on anything achieved thereby, is undertaking the task of mediating that achievement through a formulation which will avoid misunderstandings and bring out some complementary aspects of this truth. The role of Peter is indivisibly united to that of the Twelve. When we consider the place of the apostolic body of the Twelve, and of the episcopal body, its successor, we see how totally misleading it is to present the Church as an absolute monarchy. Peter and the Twelve together make but one. Peter is inconceivable without the Twelve and without the Church which is built on the apostles and the prophets, but the Twelve are likewise inconceivable without their head, who is the focal point of their unity and who strengthens his brethren in the faith.

Discussion of the episcopal collegiality opens the way to a better understanding and a more gracious reception of the Eastern Churches, which are so keenly sensitive to the irreplaceable role of the bishop, the head of the particular Church.

It is not fanciful to suggest that the discussion on collegiality was the providential preface to the meeting on the Mount of Olives of Paul VI and Athenagoras.

5. *The schema on the liturgy.*

The best efforts of the first session of the Council were devoted to the schema on the liturgy. Approved by a virtually unanimous vote at the end of the second session, the constitution on the liturgy impresses one not only as the crowning achievement of a half-century's effort at liturgical renewal within the Church, but also — and it is to this that I would draw your attention — as a

complex of significant efforts at *rapprochement* with our separated brethren, both Orthodox and Protestant.

I wish only to mention in passing:

- the provisions for the use of the vernacular which make possible a more living participation by the faithful in the liturgy of the Mass;
- the provisions for a closer contact with the Word of God in the proclamation of Holy Scripture;
- the adaptation of the liturgy to the diversities among peoples by allowing for variations based on cultural differences;
- the provisions for concelebration of the Mass and for Communion under both species.

* * *

II. ECUMENISM IN THE MIND OF PAUL VI

What is the mind of Pope Paul VI with regard to the orientation of the Council? It was very clearly brought to light in the address which he delivered on the occasion of his coronation: "We inherit with feeling the patrimony of Our unforgettable predecessor, John XXIII, on this point. He, under the impulse of the Holy Spirit, brought into being immense hopes, which we consider it a duty and an honor not to disappoint.

"No more than he do We nourish illusions about the extent of the problem to be solved and the gravity of the obstacles to be surmounted. But — faithful to the great Apostle whose name We have taken, 'Let us speak the truth in love' (*Ephesians* 4:15) — we intend to seek support only in Our weapons of truth and love, to continue the dialogue which has been begun, and, as far as possible, to further the work already undertaken." (*Acta Apostolicae Sedis*, vol. 55 [1963], pp. 622-623; cf. NCWC translation, in pamphlet form, 1963, p. 6.)

* * *

The significance of the Pope's declaration remains to be studied. "To continue the dialogue which has been begun, and to further the work already undertaken": there, certainly, we have the principal purpose of the Catholic ecumenical movement today.

A dialogue was begun, in a very special way, by the creation of the Secretariat for Unity. Undoubtedly, there was nothing new in the idea. Pope Leo XIII, on March 19th, 1895, had set up a "Pontifical Commission for Fostering the Reconciliation of Dissidents with the Church" (cf. *Acta Sanctae Sedis*, vol. 28 [1895], p. 323), but it had only a fleeting existence. The "Secretariat for the Promotion of Christian Unity," which was estab-

difficulties too. Today we recognize that social and cultural factors play no less decisive a role in obstructing reconciliation. Examples of these are the way in which the origin and present status of the separated "Churches" are presented in history courses; the gradual identification that can be observed between certain "Churches" and certain "nations"; the fact that the separated "Churches," in the course of centuries, make their differences more pronounced and become fixed in their estrangement; the influence of institutions and social structures, which often aggravate divergences and make them permanent; the psychological tendency to be content with the *status quo*, etc.

* * *

For our own part, we wish to hasten God's hour by making continual efforts towards an ever-greater "renewal" in the Spirit and in the Gospel. Our purpose in doing this is to put before all who are not Catholics a Church whose outward features, and whose doctrinal and dynamic poise, are as perfect as possible — that is, correspond as faithfully as possible to the desires of Our Lord. The dogmatic difficulties are real ones, but it may well be that they are intensified by the theology which explains them, by the sort of argument which justifies them, by the way they are expressed in the organization and life of the Church. These, to be sure, are "accidental" considerations, but they have important consequences. There are, unquestionably, component factors in the unity of the Church which cannot be compromised; but it is not inconceivable that, in the name of this very unity, we are imposing on the "others" — under pain of remaining outside the Catholic Church — theories, forms of spirituality, behavioral norms, in short, an entire way of life and a set of requirements which are simply not essential to Catholic unity.

By accomplishing this renewal in themselves, Catholics will simply be responding to one of the purposes of the Second Vatican Council. We all remember Pope John's intentions in summoning it. What we must strive to achieve, he said, is a work of adaptation — *aggiornamento* — a spiritual awakening, a newness of life throughout the Church which will enable her to appear in all her beauty. Then, he went on, once we have accomplished this arduous task, by eliminating everything that, on the human plane, could slow down our progress, we will present the Church in the fullness of her splendour, *sine macula et sine ruga* (cf. *Osservatore Romano*, August 10-11, 1959). Thus, from one of the major goals of the Second Vatican Council, we are given an insight

into its specifically "ecumenical" nature. And this extremely solemn appeal of Pope and Council is addressed to the entire Christian community. But we must recognize that it is not in books or in archives that separated Christians hope to find this spiritual renewal, this candor, this doctrinal and dynamic poise. Nor is it even in the schemas of Vatican II. They hope to find them, before all else, in the community of the faithful, as it exists and as it thinks and prays and acts. It is through the body of Catholics as a whole and through each individual Catholic, through their spirituality, their ideas, their attitudes, that Protestants and Orthodox come into contact with Catholicism. It is the entire body of Catholics and each individual Catholic who trace out, by all that they are and all that they do, the characteristic features of the Church as seen by the separated brethren. To put it briefly, just as we judge Lutheranism on the basis of the image Lutherans present, and not merely on the basis of professions of faith, so too do Protestants judge Catholicism in the light of the image presented by the members of the Catholic community. During a period of ecumenism, every Catholic must assume an awesome responsibility, for he stands for the whole Church.

* * *

With regard to the results of ecumenism — if, indeed, a human estimate is of any value — we must not "nourish illusions," as if final union were scheduled for tomorrow. "First an approach, then a reconciliation, and finally perfect reunion" is how Pope John expressed it (*Acta Apostolicae Sedis*, vol. 51 [1959], p. 380; *The Pope Speaks*, vol. V [1958-1959], p. 298). We are still at the stage of "approach," brightened by several reconciliations. The collective ecumenical effort of the Catholic Church is of relatively recent origin; it is developing by leaps and bounds, but it is premature to attempt to estimate in human terms what the future holds in store. A separation which has endured for many centuries, particularly where religious institutions are involved, leaves deep wounds which cannot be expected to heal rapidly. Mutual understanding among the Churches is going to demand a great many adaptations. These, beyond any question, will transform both men and organizations, but it will be at a slow and measured pace, a pace which will sometimes be uncertain. If it is extremely difficult to arouse the entire Christian people to a consciousness of being "in state of mission," it is going to be every bit as arduous to involve the entire Church in an "ecumenical age."

Our task is to sow the seed; others, perhaps, will reap the harvest — the Gospel adage will be

she is not of this world; and yet, she is incarnate in each — like the leaven in the dough which can never be separated from it.

Respect for this unity in diversity is particularly evident in the Church's refusal to identify herself with the Latin Church. And we see it in very positive fashion in her openness to the Oriental tradition.

4. *If the dialogue is to be fruitful, it must avoid the characteristics of a debate.*

A well-known controversialist remarked one day: "Every time I win an argument, I lose a soul." The debate approach, taken by itself, fosters opposition and emphasizes differences. "Every error," it has been said, "is nothing but the abuse of some truth." We must seek this germ of truth, this aspect of the real which is obscured by the opposite thesis. Only after we have found it and fully accepted it can we propose a complementary truth which will help us to discover the truth in all its integrity.

5. *Finally, in order to meet one another in a spirit of unity, we must each strive to discover mutually complementary factors which have not been experienced with the same intensity.*

Shortly after the meeting of Paul and Athenagoras in Jerusalem, an Orthodox theologian offered this description of the road ahead: "We can only hope that future ecumenical measures of the two Churches" — he was speaking of the Church of Rome and of Constantinople — "will be marked by a creative fidelity which will enable each Church gradually to discover the other, so to speak, within her very self, as her 'other half' which, since the separation, has been insufficiently actualized and is today reacquired by the generous gift of God" (*La Croix*, February 6, 1964, interview with P. Serima). In order to make this mutual discovery, we must get our bearings in the living experience of the Church, antecedently to any theological formation.

6. *Finally — and this is of capital importance — our quest for the truth and our communion in love must be one thing.*

We must always come back to St. Paul's words to the Ephesians: "Aletheuontes in agape," "Let us speak the truth in love" (*Ephesians* 4:15). Duty towards truth, duty towards love: both. Charity simply cannot dispense with respect for the truth.

There is nothing more dangerous in such matters than the achievement of peace by means of compromise, to the detriment of divine truth. Our charity would indeed be poor and unenlightened if we were to minimize our differences and

seek to reduce God's truth to the dimensions of a newborn human wisdom.

Scripture tells us that we must walk before God "in truth and with a perfect heart" (cf. *Isaiah* 38:3). Truth first, in order to guide our love: this is the Saviour's law. The truth must be loved above all things and must be served first. Man's need for truth is like a plant's need for the sun: he can only find fulfillment in a climate where everything bears its proper name, where every "Yes" is "Yes," and every "No" means "No." A long time ago, a Chinese sage was asked what he would do if he were lord of the world. He answered: "I would restore the meaning of words." This uncompromising honesty towards the truth, however great or slight, is the necessary condition for all fruitful and lasting action. This love of the truth, faithfully sought and loved for its own sake, as a pure reflection of the face of God, can alone protect us or liberate us from all the "powerful illusions" of which St. Paul speaks (*2 Thessalonians* 2:11). Christ had nothing else in mind when he gave men a message that is valid for all ages: "The truth will set you free" (*John* 8:32).

But if charity cannot be separated from the search for the truth, truth itself is only fully true when it is completely penetrated by love.

At the end of a lecture on ecumenism, Pastor Boegner magnificently expressed this immanence of truth in love. His words will serve as my own conclusion.

"There is no Christian truth, no truth of God, no truth of the Lord Jesus Christ, where there is no love. Christian truth communicated without love is not truth. Professor Jean Bosc has some splendid words on this subject. I ask your permission to read them: 'Christian truth is no longer itself when it is not indivisibly bound up with charity. And in a like manner, charity is charity only in truth.' The reason for this is simply that the truth of God is the truth of the love which is his very being. God is love. And his love is the revelation and the manifestation of his truth. The abstract truth of charity, like an abstract love of truth, cannot be anything but a caricature.

"Only love matters," said the dying St. Therese of Lisieux, so many of whose words find echoes in the hearts of all Christians, whatever their confession. 'Only love matters' because love bears within itself the essential truth of God.

"Nothing is going to be accomplished for the cause of Church unity by the World Council of Churches or the Second Vatican Council if theologians stop at theological discussions and if they do not begin by begging the grace of love and of

The Church and the Civilizations

Leon-Joseph Cardinal Suenens

The church must do justice to diversity present at the very heart of unity.

I. UNIVERSALISM

In the last quarter of a century, our planet has been revolutionized far more thoroughly than throughout the entire preceding twenty centuries. On the technological level, from the atomic bomb to the interplanetary rockets of the present day, humanity has been taking giant strides forward. And there can be little doubt that this is only a beginning, just the raising of the curtain.

In a universe which makes nothing of geographical distances, where Bombay is but seven hours away from Rome, we are witnessing a totally unprecedented ferment of concepts and of ideologies. More than a million foreigners are resident in Paris, and some hundred thousand students from Africa and Asia are attending courses at Western universities. We hear a speech televised from the UN even before it is heard by those present in New York, for the voice is transmitted more rapidly by electrical waves than by sound waves. Each one of us is able to see and hear, with his own eyes, his own ears, international conferences taking place in New York or Geneva. Evening after evening, seated in an armchair, we can take a trip around the world, thanks to the TV. At the Second Vatican Council in Rome, we saw Bishops gathered together from every continent, for sessions which were truly universal. Nothing that is human is foreign to us. By means of communication techniques — the press, the radio, TV, the movies — we are brought into contact with the psychological and moral currents which are striving to mould a new man in the image of this society, which itself is still in the process of gestation. Cultural exchanges grow each day in intensity. Africa and Asia are eager

to learn Western techniques. No longer are questions posed simply on the level of provinces, nations, or even continents. They are posed today on the intercontinental level, and we look forward to the day when they will be posed on the interplanetary level. As one statesman has remarked, any problem which is not set forth in terms of the whole world is, at the very least, a problem badly posed.

Until very recently, the Church has lived in a cultural milieu almost exclusively Mediterranean in origin, made up of Semitic, Greek, Latin, and Celtic-Gothic elements. Indeed, even where she extended her borders far beyond *Mare nostrum*, she brought with her the whole of her Mediterranean heritage.

Today, the situation is moving towards a radical transformation. For the first time, the world is becoming explicitly aware of its unity. It is also becoming explicitly aware of its diversity. The "other peoples" are no longer the "barbarians." It might be of some interest to point out that the first use of that epithet, "barbarian," was not by the Latins at all. It was first used by the Chinese, to designate the non-Chinese.

This situation is something new in the world. And it is something new in the Church, too.

In point of fact, the universal Church has seen a transformation in the relationship of "Mother Churches" and "Daughter Churches." This transformation might be described as the transition from a universality of mission to a universality of fullness. In the past, the Mother Churches gave what was best in themselves — Christ and His Gospel — to those who knew them not. Now, "old churches" and "young churches" alike, through the development of all their gifts, both of the

(John 11:52), to save the entire human race.

Now, since the Church is supernatural, she transcends every cultural system. Of herself, she is compatible with any form of civilization as such. She is, moreover, compatible even with the absence of a clearly differentiated civilization. If we were to think that a certain degree of civilization was necessary for the Church to accomplish her mission, we would be falling into Pelagianism, for we would be making grace depend upon a natural foundation.

It is undeniable that the Church can exercise a positive cultural influence. But, when she does so, it is something extra; properly speaking, it is not her mission. As a matter of fact, when an intention of that kind, even though not evil in itself, has accompanied missionary activity, the preaching of the Gospel has always suffered from it.

The Church's mission is to bring salvation, and salvation is offered to all men. All that they need in order to receive it is their own good will.

Since eschatology belongs essentially to the nature of the Church, she is, by that fact alone, quite at home in all forms of culture. Yet, at the same time, she is completely distinct from every form of culture and, in a certain sense, even a stranger to them. The Christian is a pilgrim whose fatherland is transcendent. And the Church herself, considered as a whole, is on a journey; she has not yet come to realize her full nature as *Church* in the most proper and most real sense — Church as the Spouse, without spot or wrinkle.

Here we have the *mystique of transcendence* which marks one aspect of the Church.

Incarnation.

And yet, the Church is in need of a culture. We must not think of the Church as something beyond the world, as something disembodied, situated outside history and lacking contact with time and space.

The Church exists for men. Today's men are our contemporaries; tomorrow's men will be tomorrow's contemporaries. And it is precisely to these men that the Church must bring the message of salvation which the Master confided to her.

The Church needs a culture in order to express herself, in order to become incarnate, to make herself understood, to live a life on earth with and for men. The Church needs a cultural inheritance, a whole world of forms and ideas — even a mode of living and thinking.

This is but another way of saying that the Church is a historical and incarnate reality. In contact with men, she too is human, just as Christ

was, Christ Whose Body and Spouse she is. The Church is bound up with man the pilgrim, and so she will remain, until the time of the harvest, when the good grain will be separated from the bad.

What the Church is called to save is the world, this world. It is for this reason that the Church is committed to the progress and the work of the world. Here we have the roots of the mystique of *incarnation*, which corresponds to the other aspect of her mystery.

The balance to be found.

The problem which is created by this double aspect of the Church can remain dormant during periods of uniformity or of cultural immobility. But in periods of cultural crisis, of dynamism, of transformation, the problem emerges and is presented in dramatic form.

We are able to sense here the proportions of the tension implicit in the theandric nature of the Church; how to bring divine grace to man, to save him, while bringing that grace and salvation to a concrete man of flesh and blood, bound up in his own particular historical and cultural situation.

The celebrated *aggiornamento* of Pope John XXIII is far more than a strategic measure aimed at giving the Church a greater hold on men. It looks to the very nature of the Church, to the essence of her mission on earth.

But the adaptation which is demanded is no less necessary and urgent than it is delicate and difficult. The Church cannot appear *unadorned* here below; and yet she finds herself today dressed in a good number of styles which not only are or seem to be out of fashion, but which may not be genuine garments at all. The Church must change them, but without touching the substance of her own being and without exposing herself to the danger of existing, for a time, disembodied.

The situation is one which calls for the most loyal and the most generous of efforts. It calls for the grace of the Holy Spirit (and an entire ecumenical council) if we are to advance, without delay yet without undue haste, in this business of bringing up to date, of discovering the new cultural forms which are destined to replace, neither too early nor too late, the old.

The meaning of the Redemption.

It is here that we can and must be guided, before all, by an exact notion of the Redemption. The mystique of transcendence and the mystique of incarnation find their synthesis in a mystique of Redemption.

There is no redemption without an incarna-

The recognition of cultural pluralism.

The general criterion for overcoming the crisis is simple enough to state, but extremely difficult to put into practice.

When we deal with the problem of the relationship of Christianity to other religions, we have to avoid the twin peril of syncretism and exclusivism; in just the same way, when dealing with the relationship of the Church and the civilizations, we must find a *via media* which is exactly proportioned to their level of maturity and to their historical development. This must be a *via media* between a monolithic culture and its direct opposite, cultural atomism.

No monolithic standards.

Human nature is clearly too rich, and men — despite their identity of nature — vary far too much in time and space to permit one to think that human civilization should be a monolithic block, allowing of no plurality of differentiated forms. We already possess, in the mere fact of diversity of language, the symptom of diverse ways of looking at the world. Just as each age has a genius proper to itself, each race has its own mental perspective.

Precisely because human nature is one and the same, unity subsists in the order of nature, but not in the order of culture.

Let me go still further. "The diversity of languages constitutes part of the wealth of humanity. It is an aspect of creation. Now the Word of God comes to redeem everything that He has made. Consequently, languages are a part of that which must be consecrated by Christianity. Still more, the Christian message is itself enriched by the simple fact of being expressed in new languages. This is not because anything is thereby added to the Truth, which is fully bestowed in the Word, in Whom the Father has totally expressed Himself. But the single beam of the Gospel, when refracted in the prism of the various tongues, displays a variety of colors. Dom Lou used to tell me that the prologue of St. John's Gospel is more beautiful in Chinese than in Greek, because the word 'life' in 'in Him was life' is richer in resonances in Chinese. And the Abbe Monchanin thought that India might well be destined to give us a theology of the Spirit, because the Indian notion of *Atman* possesses a fullness which is not attained by our 'pneuma.'" (Cf. *Catholicisme un et divers*, Paris, Fayard, 1962, p. 122.)

If we pretend that any cultural value (even those of great dimension or depth, such as Roman law or Aristotelian metaphysics) is universally valid, we seem to be excommunicating from hu-

manity all those who will not accept or who cannot understand that value.

A Church which would be catholic, that is to say universal not by its nature alone but also in fact, cannot identify itself nor even simply bind itself in too pronounced and permanent a fashion to any cultural construction.

The Sovereign Pontiffs have drawn attention to this truth again and again. They have looked upon diversity not as a temporary expedient, but as a treasure to be appreciated and as a value to be promoted. Pius XI stated this clearly in his encyclical of March 14, 1937, relative to the situation of the Church under the Nazi regime: "The Church founded by the Redeemer is one — for all peoples and nations. Beneath her vault, that like God's firmament arches over the whole earth, there is a place and a home for all peoples and tongues; there is room for the development of all the particular qualities, points of excellence, missions and callings, that God has assigned to individuals and peoples. The heart of Mother Church is wide and big enough to see in the development, according to God's purpose, of such special qualities and gifts rather the richness of truth than the danger of division." (*Mit brennender Sorge*, A.A.A., vol. 29 [1937], p. 174 [Italian text], p. 152 [German text] cf. Official Vatican Translation, NCWC, [1937], p. 12.) And Pius XII, when considering the case of China, expressed himself in the same fashion: "The Catholic religion, far from rejecting or refusing the particular genius, the mentality, the art or the culture of the different peoples, welcomes them eagerly; it is most willingly that she adorns herself with this coat of many colors." (Ap. Epist. *Cupimum imprimis*, January 18, 1952, A.A.S., vol. 44 [1952], p. 153.)

From all this there arises the Church's obligation to an ever more effective "imitation of Christ", an ever greater conformity between Bridegroom and Bride. In this light, it becomes clear that the Church must, when all is said and done, prefer to be poor rather than overly rich, prefer to be humble rather than overly sure of herself and overly proud of the historical forms from which she has been able to find support during certain periods.

Atomism rejected.

But, on the other hand, there is a cultural atomism which would lead to chaos and to a total disintegration. It is unquestionably true that there is no such thing as an absolute cultural value. Still, it must be recognized that the relativism implied by this (a relativism which is wholly different from agnostic relativism) admits

essential elements of specifically theological importance (trinitarian doctrine, Christology, supernatural anthropology, etc.).

We must go beyond the divisions which have been produced in the course of the centuries; we must see today's problems in the light of an era in which we had not yet lost the vivid sense and actual experience of a plurality of traditional forms, no one of which could be considered to exhaust the entire deposit of revelation, and each one of which could cooperate in expressing the fullness of the gift by which the Word was communicated to humanity.

The solution of the problems of today and of the near future calls for such a return to the Church's past, and for a living contact with a tradition which is both old and venerable, both one and multiple. This return must be neither purely historical nor purely theological, but one which strives to relive a *spiritual experience*.

It is not enough simply to lend anew a more sympathetic attention to the theological and spiritual tradition of the Eastern Church. It is indispensable that we establish with it relations which are increasingly more intimate and firm, as well as mutual exchanges which are increasingly more open and frequent. The exchange which we re-establish with the oriental tradition will be the condition and the measure of the attitude and the openness of the Church to all civilizations, including those which have been formed entirely outside of Christendom.

We must not overlook the fact that the moments of our greatest inflexibility towards non-Christian civilizations have coincided with those in which we have shown the least understanding of the spiritual and theological tradition of the Christian East.

I would cite but one example here. All are more or less aware of the 1744 prohibition of adaptation of Chinese ceremonies by the famous Papal Bull, *Omnium Sollicitudinem*. Recent studies have cast more light on that document and have put into sharp focus the context of the decision and the gravity of its consequences for Christianity in China and in all of Asia. But there are very few indeed who are aware that, during that precise period, between 1742 and 1747, the two constitutions *Etsi Pastoralis* and *Inter Multas* were subjecting all Eastern-rite Catholics to an extremely powerful Latinizing influence, and this while affirming the principle of the superiority of the Roman rite, which was considered the sole perfect rite, over all oriental rites, which were thought of as imperfect rites.

We are going to have very great difficulty in

making progress — in meeting the ancient and the new civilizations of the great peoples of Asia and Africa — unless we resolve to return to the common sources of the great Patristic tradition of the West and of the East.

The separated "Churches."

What is next required of us is a renewed effort to improve the ecclesiological status of our relations with our separated brethren.

Even in its most sincere and most convinced expressions (those, for example, which we heard during the last days of the second session of the Council, when the schema *De Oecumenismo* was being discussed), our ecumenism runs the risk of being too limited on the ecclesiological level. In the matter of our relationship with our separated brethren, we are inclined to think of them exclusively, or almost exclusively, in their character of baptized individuals. This is not enough: we must also consider our relationship to their communities, as to communities which have preserved, in however imperfect a fashion, the character of "Church." This term, when applied to them, is to be understood not merely in the generic and improper sense, but precisely in the properly Christian sense of a supernatural community which has been assembled by the Word of God, which believes in and is loyal to its belief in God, Father, Son, and Holy Spirit, and in Christ, the Son of God and the Savior, a community which is ontologically built on Baptism and the Eucharist and is hierarchically ordered.

Here we have, it seems, the particular meaning of the words of His Holiness Pope Paul VI at Grottaferrata, on August 18th of last year: "Is it not precisely because of the various rites and languages we find at the very heart of the Church that we are led to take account of other Churches, stemming from the same vine, from the unique source, Christ our Lord, and yet not in perfect communion with the Church of Rome? Is not the Pope charged with the task of taking into consideration also all the Churches of the East, which possess in common with us the same Baptism, the same basic faith, a valid hierarchy, and sacraments which are productive of grace? . . . What then is the Pope to do? Before all else, he will address a greeting to those ancient and great oriental Churches, that he might do them honor."

Christ, the one Savior.

The third responsibility which lies before us affects all believers in Christ — even those who belong to communities which have not, in the strictest sense, retained the characteristics of Churches. We must lay explicit emphasis on the

as a whole by reducing it to a simple "philosophy of dialogue."

Pope John XXIII wrote: "In every human being there is a need that is congenital to his nature and never becomes extinguished, one that compels him to break through the web of error and open his mind to the knowledge of truth. And God will never fail to act on his interior being, with the result that a person, who at a given moment of his life lacks the clarity of faith or even shall have adhered to erroneous doctrines, can at a future date be enlightened and believe the truth." (Encyclical, *Pacem in Terris*, A.A.S., vol. 55, [1963], p. 299, cf. Official Vatican Translation, American Press, [1963], p. 50.)

These relations are, then, not ultimately based on the mere putting into play of dialogue, but on the certainty of the incessant and enlightening action of God in every soul: "My Father has never yet ceased his work, and I am working too" (John 5:17).

A civilization and culture which are Christian in inspiration can be born of this "light of faith," in all the regions of the world and in spite of all obstacles. This is certainly true of "Western" culture, as we know full well. But there can be an "African culture" in this sense too. This is the culture which John XXIII called for from Negro artists and writers during their second World Congress, April 1st, 1959: "It can indeed be said that wherever there are authentic values of art and thought capable of enriching the human family, the Church is ready to foster the effort of the spirit which produces them. As you are well aware, the Church identifies herself with no culture, not even with Western culture, with which her history is so closely connected. For the proper mission of the Church is of another order: the order of the salvation of mankind . . . We cannot follow otherwise than with great interest, Gentlemen, your efforts to seek out the foundations of cultural community which is African in inspiration." (See *Osservatore Romano*, 3 April 1959.) And there must be an "oriental" culture too. On December 8th, 1959, John XXIII, when writing to the participants in the Pax Romana conference held at Manila (Philippines), recalled that "the Gospel, throughout the course of the centuries, has fortunately given life to forms of culture which have not ceased to bring forth pure religious, moral and intellectual values whose worth we can ignore only to our own disadvantage. Today, you have been entrusted with part of the vital task of translating the Gospel message of truth and love into forms which correspond to the oriental soul. Be assured that we consider

this work as of capital importance for the future of Catholicism." (See *Osservatore Romano*, January 23, 1960.)

Institutional renewal.

So then, in order to make effective this general orientation of principle, and to make concrete the authentic spirit of faith which such principles presuppose, there must be a series of measures of renewal at the very interior of the Church. It is these alone which will be able to dispel the doubts and the distrust of those who are suspicious of the Church. It is these alone which will give every man and every nation the firm conviction that the Church truly believes in her message of truth and of grace, of liberty and of salvation for all men, without respect of persons and without distinction between cultures and civilizations.

The spirit and the will of the Second Vatican Council are more and more orientated towards just such measures of institutional renewal. And in this we see that, reaching over the First Vatican Council and the Council of Trent, it is simply picking up the thread that was broken off after the Council of Florence.

We are witnessing the return of the same basic considerations which occupied us then. But they are returning with a clarity whose brightness is enhanced by the efforts of five centuries, and with a vigor made more striking still by the world-wide dimensions of the new problems of today and of tomorrow. Briefly stated, these are some of the major aspects of this form of renewal.

Along with the rediscovery of the sense of the Church's unity and universality, there must be a reawakening of the sense and the structure of the individual Church. The local Christian community is coming increasingly into prominence. We see this in the fullness of the priesthood and authority of its head, the Bishop; we see it in the unity of its clergy, which avoids too pronounced a separation between secular and regular clergy; we see it in the growing awareness of the Apostolic mission of the Church which is now animating consecrated religious, both men and women; we see it in the increasing maturity of its laity; and finally we see it in the kind of communion it enjoys with its sister Churches of the same region or country.

Another aspect is the rediscovery — without any loss of emphasis on the inviolable principle and effective exercise of the primacy of the Bishop of Rome — of a fitting and habitual collaboration of the entire episcopate in the "solicitude for all the Churches."

Divinity School News

Alumni News

ROBERT J. ARNOTT (Ph.D. '54), has been appointed President of the Berkeley Baptist Divinity School, effective July 1. A graduate of McMaster University of Toronto, Dr. Arnott has studied at the University of Strassbourg, France and holds an S.T.M. degree from Union Theological Seminary, in addition to his Ph.D. degree in the field of Old Testament from the University of Chicago. He had taught at Oberlin College in Ohio and at Crozer Seminary in Chester, Pa., and was pastor of the First Baptist Church of Los Angeles prior to his appointment.

JOHN S. ATWOOD ('34-'37), pastor of Scottsdale Methodist Church in Phoenix, Arizona, is serving his first year as chairman of the Phoenix Council of Churches.

JACOB F. BALZER (A.M. '13) retired in 1962 from a 25-year ministry at First Congregational Church, Crete, Nebraska. Mr. Balzer was a member of the faculty of Carleton College from 1920-1936; during his pastorate, he also served on the faculty of Doane College and was its dean during the second World War.

A. D. BEITTEL (B.D. '25, Ph.D. '29) is completing his fourth year as President of Tougaloo College near Jackson, Mississippi. Tougaloo College, which "operates as an integrated institution in the midst of a highly segregated environment" has a completely integrated board of trustees and faculty and is slowly integrating its student body. Under Dr. Beittel's leadership, it has been serving as a center of the movement towards integration in the Deep South.

QUIRINUS BREEN (Ph.D. '31), Professor of History at the University of Oregon, has published numerous articles in the field of Church History and has lectured throughout the United States and in Europe. During 1964-65, Professor Breen lectured at the Institute for Advanced Study in Princeton, New Jersey.

DANIEL ISRAEL COON (B.D. '99) celebrated his 100th birthday in good health on December 16, 1963. To the best of our knowledge, Mr. Coon is the oldest living alumnus of the Divinity School of the University of Chicago.

WILLIAM J. DANKER ('55) published *Two*

Worlds or None, a commentary on the world mission scene, in the spring of 1964 (Concordia Publishing House, Missouri).

FRANKLIN D. ELMER, JR. (B.D. '30) concluded his 12 years' editorship of *Baptist Freedom* as of January 1964. Mr. Elmer, who will remain on the *Baptist Freedom* staff as Associate Editor, was elected in 1963 to a six-year term on the Commission on Christian Unity and Ecumenical Study and Service of the United Church of Christ.

AUBREY ERVIN GAYLON, JR. (B.D. '53) is serving on the faculty at Iowa State University.

ERNEST B. HARPER (B.D. '20, Ph.D. '22) retired from the faculty of Michigan State University in June 1963, and will serve as lecturer and consultant at the School of Social Work of the Richmond Professional Institute at Richmond, Virginia.

RICHARD HOILAND (Ph.B. '28), executive secretary of the American Baptist Board of Education and publication, is retiring after 37 years of service as a national staff leader of the denomination in the field of Christian education. Dr. Hoiland was the guest of honor at the Divinity School alumni breakfast at the American Baptist Convention in May 1964.

H. KARL LUDWIG (Ph.D. '51) received a scholarship under the Church Workers' Exchange Program of the Lutheran World Federation and was a guest of the German National Committee of the Lutheran World Federation from October 1963 through January 1964. Dr. Ludwig is pastor of Immanuel Lutheran Church, Boise, Idaho and Dean of the Idaho District of the Pacific Northwest Synod of the Lutheran Church in America.

AL MACKIN ('54-'56) has been named head resident of Association House, Chicago, Illinois.

DOUGLAS MACNAUGHTON (Ph.D. '56) is Professor of Religion and Chairman of the Department of History and Political Science at Adrian College, Adrian, Michigan.

S. VERNON McCASLAND (M.A. '24, Ph.D. '26) recently published *The Pioneer of Our Faith, a New Life of Jesus* (McGraw-Hill, 1964).

ROLAND T. NELSON (M.A. '55), Assistant Professor of History, Indiana Central College, Indian-



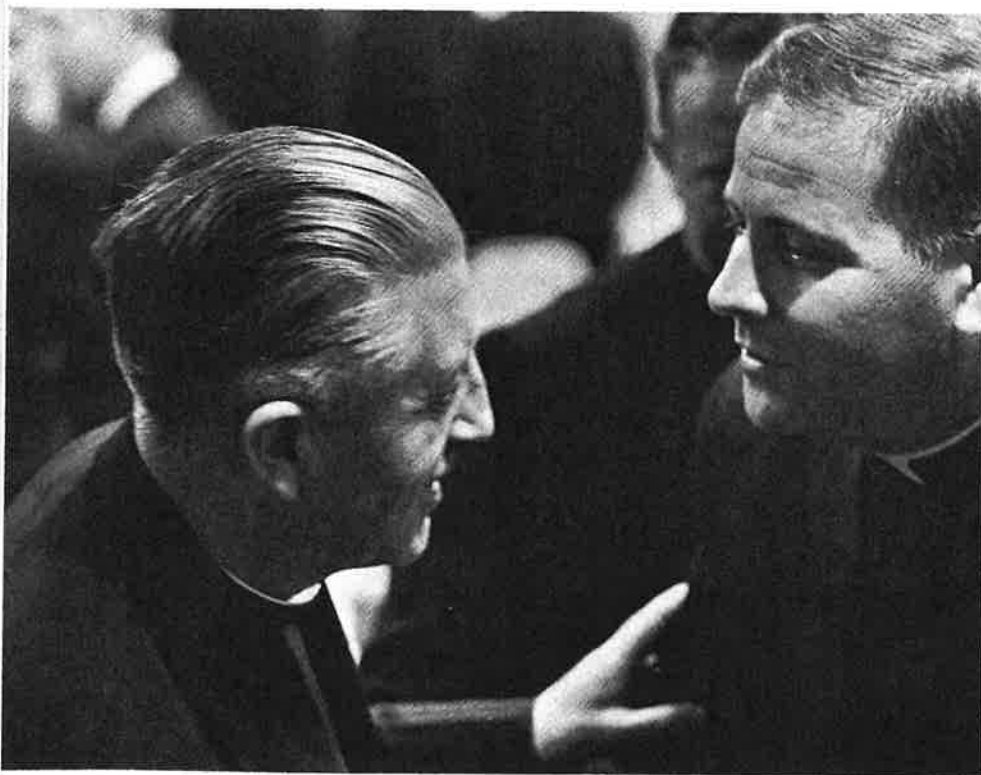


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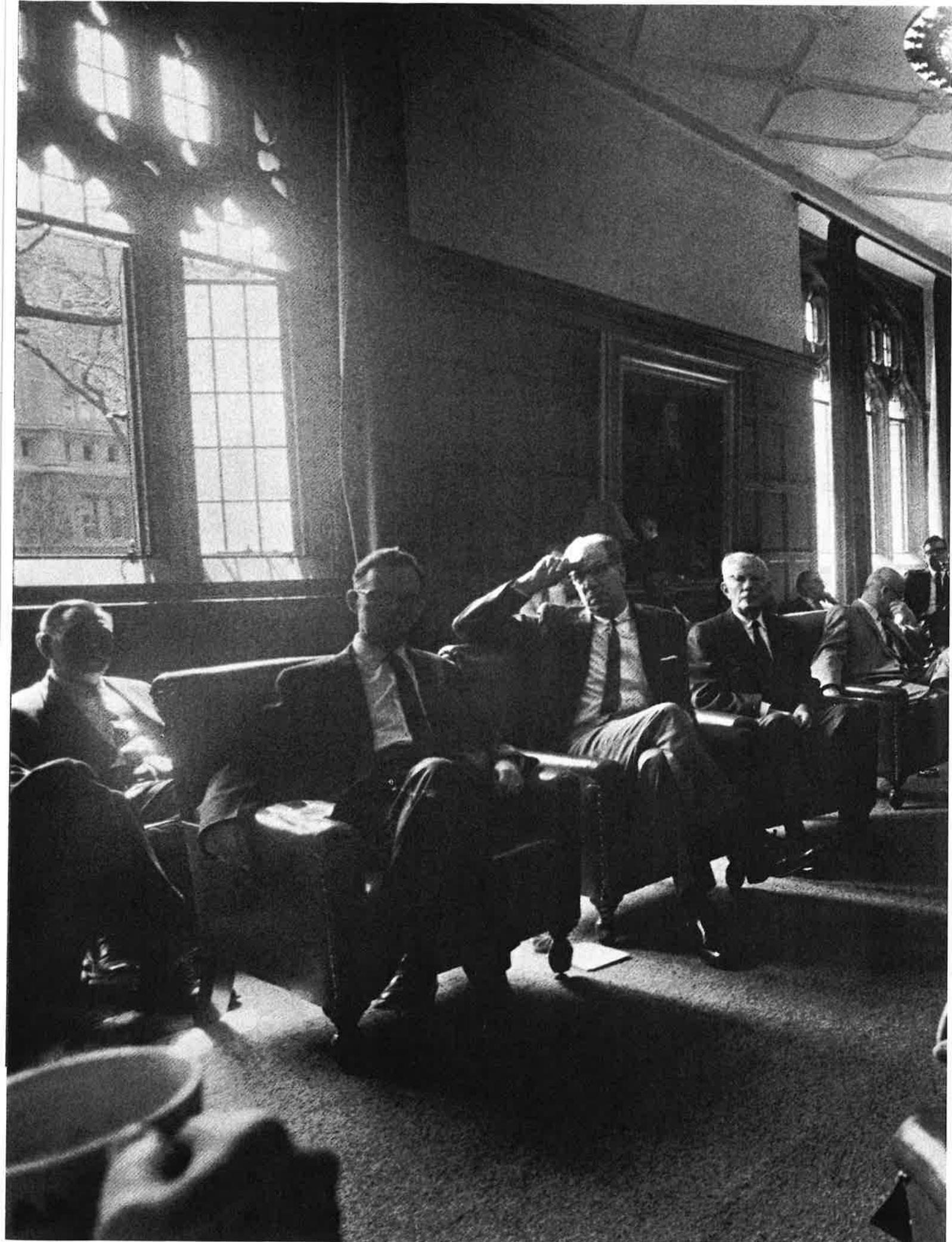
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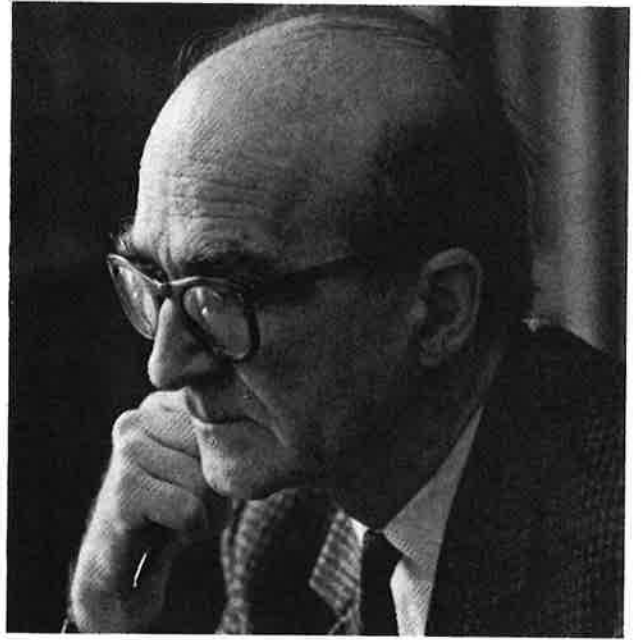
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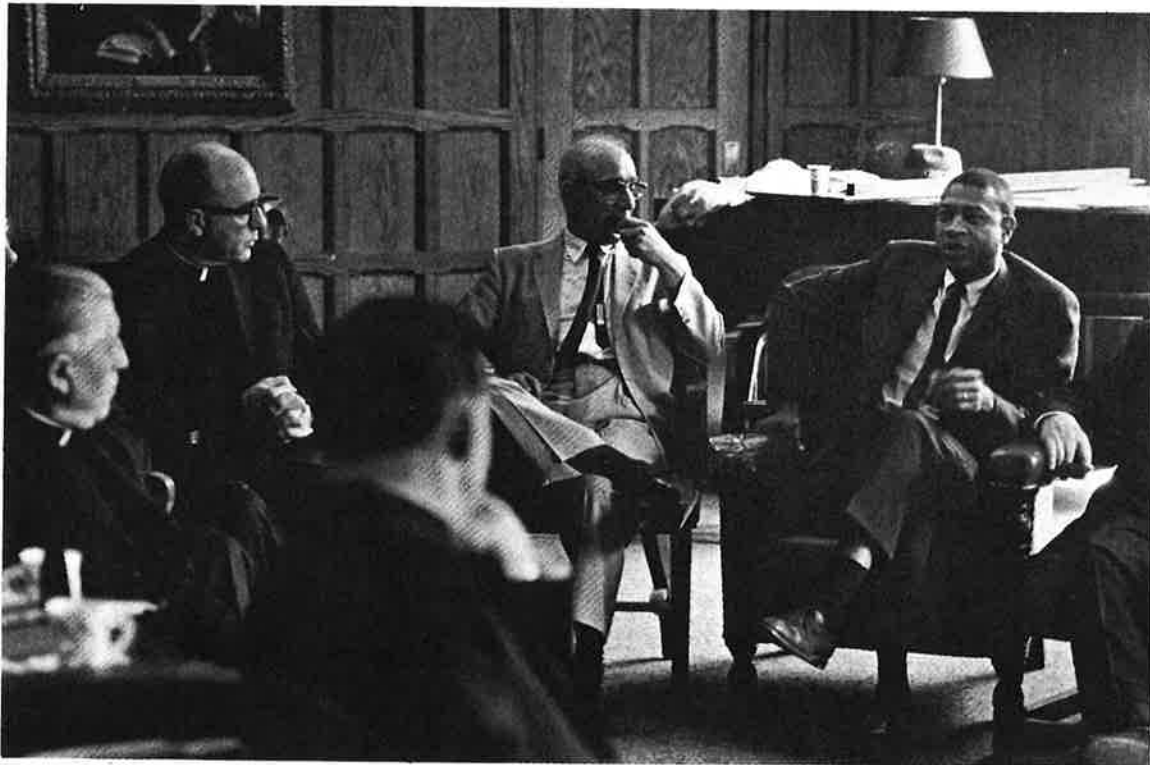
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XI



XII



XIV

“It is our concern to get the ecumenical dialogue down to the men who will be our future priests and ministers. We could think of nobody better equipped to accomplish this task than Cardinal Suenens.”

JERALD C. BRAUER, *Dean*
The Divinity School

KEY TO PHOTOGRAPHIC SUPPLEMENT

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- VI—CARDINAL SUENENS and PRESIDENT GEORGE W. BEADLE.
- VII—DEAN JERALD C. BRAUER and CARDINAL SUENENS.
- VIII—*Left to right, front*, MR. JOHN MEEHAN of New York, assistant to CARDINAL SUENENS for his United States trip, CARDINAL SUENENS, WALTER ABBOTT, S.J., Feature Editor of *America* magazine, and DEAN BRAUER.
- IX—CARDINAL SUENENS and DISCUSSION PARTICIPANTS.
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- XII—CARDINAL SUENENS, DEAN BRAUER, FATHER THOMAS MCDONOUGH, Roman Catholic Chaplain to the University, PROFESSOR JOSEPH HAROUTUNIAN, and PROFESSOR CHARLES LONG.
- XIII—CARDINAL SUENENS and PROFESSOR PAUL TILlich.
- XIV—Roman Catholic and Protestant students during joint discussion with CARDINAL SUENENS.
- XV—CARDINAL SUENENS and DEAN BRAUER.

Photographic Supplement designed by
KATHRYN WEST, Assistant to the Dean.

Photographs by ARCHIE LIEBERMAN, The
Divinity School, The University of Chicago.

Divinity School News

On his return, Mr. Beaver delivered the annual Associated Seminary Lectures at the Mennonite Biblical Seminary, Elkhart, Indiana, on the topic "New Dimensions of World Mission."

JERALD C. BRAUER, Dean and Professor of Church History, spoke at the National Council of Churches' Conference on Church-State Relationships, held during February at Columbus, Ohio. His address, "Right Wing Redivivus," originally presented to the General Board of the National Council of the Churches of Christ on February 26, 1962, was published in *Christianisme Sociale* (1963) and *Criterion* (1964.)

Dr. Brauer has contributed a chapter, "Modern Church History," to *The Study of Theology*, D. Jenkins, ed., to appear in 1964.

MIRCEA ELIADE, Professor of History of Religions, has published two books. *Aspects du Mythe* (250 pages) was released by Gallimard in November 1963. The English translation and expanded edition of *Shamanism: Archaic Techniques of Ecstasy* (630 pages), was published by the Bollingen Foundation in June 1964.

LANGDON B. GILKEY, Professor of Historical Theology, addressed the midwinter convocation at the Lutheran School of Theology, Rock Island, Illinois. On April 9-11, he participated in "A Second Consultation on Hermeneutics" at Drew University. Professor Gilkey was also preacher and participant in Religious Emphasis Week at the University of Rochester during April 12-14. On May 1-2, he delivered a paper to the Society for Theological Discussion in New York City.

Dr. Gilkey's book, *How the Church Can Minister to the World Without Losing Itself*, published in May by Harper and Row, has been chosen as the Religious Book of the Month selection for August 1964.

JOSEPH M. KITAGAWA, Associate Professor of the History of Religions, gave five lectures on "Living Religions and Changing World Order" at the 14th Annual University for Presidents, sponsored by the Young Presidents' Organization of America and held at Honolulu, Hawaii, March 8-14. He also visited the East and West Center of the University of Hawaii and the University of California at Berkeley. On April 12, he lectured at Grinnell College, Grinnell, Iowa on "Chaos, Order, and Freedom in World Religions." From

April 24-26, he attended the annual meeting of the American Society for the Study of Religions in New York City, as a member of the Executive Committee; at that time, he read a paper on "Adaptation of Tradition to New Conditions: the Case of Buddhism." On May 7, he preached at Seabury-Western Theological Seminary in Evanston, Illinois.

Dr. Kitagawa has recently published four articles: "Saikin no Chugoku Bukkyo Tembo" (A cursory Review of Chinese Buddhism in Recent Years), *Zaike Bukkyo*, Vol. 101 (Tokyo, 1963); "Sociology of Religion," in *The Westminster Dictionary of Christian Education*, ed. by Kendig B. Cully (Philadelphia, 1963); "Buddhism," in the 1964 *Britannica Book of the Year*; and "Retrospect and Prospect," *Journal of Indian and Buddhist Studies*, Vol. XXI, No. 1 (January, 1964).

EDVIN LARSSON, Visiting Professor of New Testament, lectured to the New Testament Club of the Divinity School on "Paul and the Hellenists - The Development of a Critical Doctrine."

Dr. Larsson has contributed to a commentary on "Den Svenska Evangelieboken" and has published a review article in *Kyrkohistorisk Arsskrift*.

MARTIN E. MARTY, Associate Professor of Church History, held the following lectureships during this academic year: Miller (Christian Theological Seminary); Finch (High Point College); Colliver (University of the Pacific); Mars (Northwestern University); Nyvall (North Park College); and Winter (St. Paul School of Theology Methodist).

He has published *Church Unity and Church Mission* (Eerdmans), co-edited *Religion and Social Conflict* (Oxford) and *New Theology No. 1* (Macmillan), and contributed chapters to *The Making of Ministers* (Augsburg) and *Church and State under God* (Concordia).

BERNARD E. MELAND, Professor of Constructive Theology, has retired from the faculty of the Divinity School of the University of Chicago. During the academic year, both faculty members and students have honored him in a number of ways. During the winter quarter, the Theological Field conducted a seminar on his thought and writing; faculty members and advanced students in the field participated in it. On May 1-2, the Divinity School Spring Conference discussed his

A Roman Catholic-Protestant Dialogue

I A Protestant Perspective on the Student Discussions

by Charles S. J. White

FOR students in the Divinity School it was a moving experience to come forth from special scholarly concerns and from beneath denominational shelters into the bright light of the kind of basic religious exchange represented by the visit of Cardinal Archbishop Suenens of Malines-Brussels to the University of Chicago.

The morning discussion with the Cardinal in Swift Common Room on May 4th should have made us aware, as few other occasions might, of the dynamic reality of the modern theological situation in which the forces of change, of dissatisfaction with old attitudes, and of spiritual renewal make it possible for Roman Catholics and Protestants alike to talk together in a different frame of mind. In this conversation the old-time sources of irritation with one another's point of view seemed far less important than the hope that rises within us for new ways of experiencing the holy communion of Christian faith. The four hundred years of controversy that divide the modern world from the travail and torment that rendered asunder the unity of Western Christendom in the great Reformation could not, of course, be wiped out in a few hours' discussion. Nevertheless, the fundamental sincerity of a man like Cardinal Suenens, together with the enquiring earnestness of the students who participated in the discussion, or listened attentively, could not fail to impress the observer with the seriousness of the novel step that had been taken. For many of us, it was the first experience of intimate con-

versation with a high-ranking Roman Catholic prelate, although we might have read about the visit of Cardinal Bea to the United States shortly after the convoking of the Second Vatican Council. What had seemed admirable to us in those reports of Cardinal Bea's good will toward the Protestant audiences he addressed was made vividly real in the warmth of the meeting with his brother Cardinal Suenens. Whatever theories we may have held regarding the distance that separates the Catholic hierarchy from the perspective of the masses (among whom we considered ourselves a part!) were quite discounted by the simple humanity of this churchman. And we were impressed, also, by the breadth of his scholarship and his willingness to follow through in the discussion of those issues that still divide the churches.

Dean Brauer introduced Cardinal Suenens to the large audience of students and visitors and then presented the student panel, consisting of Clark Williamson, as moderator, together with Allen B. Anderson, Stuart D. McLean, Walter M. Buschmann, and Walter E. Rast. In the course of the meeting questions were also raised by other persons in the room.

Mr. Williamson opened the discussion with a question centering on the nature of the Church, as it might now be under consideration within the Vatican Council. He elaborated his question with reference to the possibility that the prevailing mood of renewal of the Church within Vatican

CHARLES S. J. WHITE is editor of *Criterion* and a Ph. D. candidate in History of Religions in the Divinity School of the University of Chicago. He has M.A. degrees in History of Religions (University of Chicago, 1962) and Creative Writing (University of the Americas, 1957). He is a U.S. government modern language Fellow in Hindi and a Fellow of the American Institute of Indian Studies.

is exhaustive of all the possibilities.

Mr. McLean asked for further discussion of the role of the Pope as Vicar of Christ. "As Vicar of Christ is he analogous to Christ or is he a bishop elevated to a special leadership position?"

Cardinal Suenens responded that the Pope is not analogous to Christ but is the center of unity. The bishops carry on the office of the Apostles independently. Moreover, the sociological character of the papacy changes from generation to generation. For example, the Pope's role has changed temporally, in that formerly he was the head of a secular state. "It was a blessing that Garibaldi took away the Papal States," the Cardinal said. "Many people at the time thought that it was the end of the world. But in reality it was the beginning of a new world. In our own time, too," he went on, "there is a desire to change the image of the Church. The Protestants left the Church because it was not true to its vocation of holiness."

At this point further discussion from the floor ranged over such topics as the Pope's jurisdictional role within the several dioceses, to which the Cardinal replied that its character had changed from time to time. At present there is a desire to emphasize the universality of the bishopric, but, practically, the papacy will still have the authority to translate bishops from one diocese to another, etc. Another student asked whether the Church is to be defined as the Roman Catholic Church or does it consist of all the churches. Cardinal Suenens asked for the student's opinion. The student thought that the end result of ecumenical discussions might be a kind of parliament of the churches. Mr. Williamson asked for a clearer definition of the term "Separated Brethren." One student offered the suggestion that the Church is a continuum with the Roman Catholics at one end followed by the Orthodox and Anglicans with the "Separated Brethren" at the farther end.

The Cardinal agreed that the term "Separated Brethren" might not be adequate to the actual situation. There is a kind of unity of all the churches but it is difficult to express. "What, for example, is the meaning of Church in relation to the churches?" he asked. "It is clear that the Eastern Churches are churches. But what do the various Protestant Churches mean by the term church? Then, too, it is necessary to reflect upon the initial idea of Christ in founding the Church."

Father Walter M. Abbott, S.J., a Roman Catholic priest who served as Cardinal Suenens' adviser, suggested that "Separated Brethren" had reference to the lack of episcopacy — which would clearly

exclude the Eastern Orthodox from that category.

Cardinal Suenens commented on the suggestion of forming a parliament of the churches by saying that the Church encompasses within itself elements of parliamentarianism, democracy, aristocracy, monarchy, etc. but that it could not be subsumed under any one of these essentially political categories.

Another student asked for an opinion about the role of Mary in the Church. Must she be included in the discussion of the unity of the Church? To this question the Cardinal replied that it was definitely the case that Mariology must enter into the discussion simply because Mary's role in the work of Christ is essential. In elaboration of this point Cardinal Suenens asked the question, "What was the cooperative role of Mary in the birth of Christ? Was it merely as a human mother, who might, as it were, like a bird, fly away as soon as the egg had been hatched?" She was not merely a human mother, he concluded, but rather she entered into the mystery of the Redemption from the beginning. Christ had chosen her to cooperate in the Redemption; she had acquiesced. Like Christ she was prepared for her role during the thirty years during which Christ prepared for his ministry. They shared a unity in the redemptive task. The Cardinal then asked for student opinion on this matter.

One student asked whether the Roman Church could conceive of the Church organized without Mary. The Cardinal replied that she has no sacramental function. Another referred to the different sociological patterns in Catholicism and Protestantism: in that mother love is thought of very differently in Protestantism. The Cardinal did not agree that it was a sociological problem. A student then asked whether there is evidence for this peculiar role of Mary's in the Gospel. Mr. Williamson added that Protestants have been using historical criticism as a criterion for doctrine for the past 200 years. This was why the question regarding Mary's role in the Gospel was relevant. Father Abbott countered by asserting that nothing could be more historical than the Church's tradition which has carried forward this special view of Mary from very early times.

It was at this point that a clear-cut divergence could be seen between the Catholic and Protestant viewpoints on the role of tradition and scripture in determining the faith of the Church; but lest one conclude that on this basis the discussion *hasn't* been carried forward much farther in the intervening years since the Reformation, both on the Protestant and Catholic sides there were admissions — by students that a special role could

held in the Law School Auditorium in which Roman Catholic and Protestant theological students met with Cardinal Suenens to consider, rather more formally than had been the case in the morning, some of the fundamental questions at issue between them. About two hundred and fifty Roman Catholic seminarians had been invited to attend the discussions, and we felt their presence mightily in the packed rows of the Auditorium. We enjoyed very much being with them and hope that they took the opportunity to examine our humanity as we examined theirs. It was good to laugh with them over some witty remark of Cardinal Suenens' and to join them outside to relish the pleasure of an early evening in spring

after the discussion was over. Inside we had been impressed by the ability of the Roman Catholic student members of the panel in handling the intricacies of the questions, particularly the forthright way in which they discussed the possible attitudes of their Church toward artificial contraception and their own attitudes toward other areas of life that were expressed in the course of their conversation with the Protestant students. What had seemed true in the morning with respect to our private Protestant meeting was verified in witnessing Protestant and Catholic students speak together with the Cardinal. For us, through the visit of Cardinal Suenens, the Protestant-Catholic dialogue had come very much alive.

II A Roman Catholic Perspective on the Student Discussions

by Thomas Heany

The mark of wisdom is not so much a mastery of propositions as an ability to ask the right questions. Many doctors and students of theology have been willing to propose only those questions to which they knew they had answers. This remnant of scholasticism, in which the question has become a literary and pedagogical device, was noticeably absent in the recent confrontation of Leon Cardinal Suenens with both Roman Catholic and Protestant seminarians. In this meeting, which took place as a part of the Hiram W. Thomas Lecture Series, both the Cardinal and the seminarians presented many questions which remain unanswered — questions which point the way for much further study and examination.

The meeting was composed of a panel of six students of theology, three Roman Catholics and three Protestants. Various questions had been selected by the panel beforehand with the approbation of Cardinal Suenens. The format of the meeting involved a presentation of the question, then a free discussion of the question on the part of the panel, followed by the comments of the Cardinal. Time permitted the discussion of only

the first two of nine questions prepared, but undoubtedly the major issues in all the questions were touched upon in the dialogue.

Although it was not the first question presented, the question of the teaching authority of the Church of Rome was the logically prior issue. This is the question that many Christian ecumenists have been afraid to ask, not only because it is a question to which there is not a facile answer, but also because the phrasing of the question seems, to the minds of some, to undermine the very foundations of ecumenical dialogue. There has been much talk of late about reform and renewal within the Roman Catholic Church, especially due to the influence of the late Pope John XXIII and the Second Council of the Vatican which he convoked. The question arises over the use of the terms, "reform and renewal." Faced with the decrees of the First Council of the Vatican regarding the infallibility of the Roman Pontiff, how are the terms "reform and renewal" applicable within Roman Catholicism? The problem is accentuated by the wording of the First Vatican Council in which those same

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God that makes reform and renewal necessary in all the Churches.

Cardinal Suenens, in commenting on this question, stressed the deficiency of human words. Every affirmation about the infinite has to be corrected by a negation. This recalls to mind the teaching of Dr. Paul Tillich on the possibility of an affirmation about the Ultimate Reality: the best one can do is to express two negative statements which do not so much define the mystery, but rather determine its limits. Every formulation is in need of a corrective, which is to say, is in need of reform and renewal.

But the Cardinal insisted that the correctives cannot mutilate or change the basic truth revealed by God. The reform of dogma can introduce no novelty, no more than can the Spirit whom Christ has sent to reveal only those things which Christ had himself taught. But the Spirit can, and in fact does, make clear what was hidden in darkness. The Spirit can shed more and more light on the same reality.

No one, be he Roman Catholic or Protestant, possesses the truth; rather, we are possessed by it. The various credal propositions of the churches are attempts to express and in an intellectual way possess the truth. That truth which finds various formulations in the churches is the eternal immutable truth of God. The formulations of that truth might change but not in such a way that the metamorphosis results in a contradiction, because the truth expressed is immutable.

With these thoughts in mind, the first question handled by the panel is seen in a clearer perspective. It is the question of the Roman Catholic Church's position on the practice of artificial birth control. The controversy, long discussed outside Roman Catholic circles, has been brought into the heat of discussion within the Roman Church by several moral theologians, notably, Canon Louis Janssens, a respected moral theologian at Louvain University, and in this country by Professor Louis Dupré of Georgetown University writing in the current issue of *Cross Currents*. The question is closely connected with the question of natural law and the panel began its quest with a consideration of whether it is possible, from an analysis of man himself, to arrive at a moral ethic regarding birth control.

Pope Pius XII spoke vigorously on the morality of birth control, but significantly he consistently referred the issue to an interpretation of natural law. This means that an honest examination and appraisal of the situation of man should yield the same results as the conclusions of Pius. This should not forestall, but should rather encourage

attempts on the part of moralists to work this problem out. Moralists in this country have too often contented themselves with the less fundamental question of the authority of Pope Pius XI's letter *Casti Connubii* and Pius XII's address to Midwives in 1951. The panel raised the more important question, a question to which the final solution has not been given, of whether or not an examination of man could reveal a moral norm for the use of the generative faculties.

Granting that the problem is a natural law problem, and is viewed as such by the Roman Church, an examination of the issue would not demand that man get outside himself at all. As a matter of fact, "getting outside himself" is precisely what constitutes an aberration in man. Far from simplifying the road to a solution, the difficulties involved in man's looking at himself from within introduce many complications. These difficulties are somewhat different for many Protestants and Catholics. For many Protestants man's introspection can only reveal an existentially sinful nature. Man, even the "graced" man, remains a fallen man. For many Catholic theologians, especially Karl Rahner, pure nature does not exist in man since man has been existentially, that is by a real, physical redirecting of his nature, called to participation in a higher nature, the nature of God himself. For both Catholic and Protestant theologians, the nature of man remains an undefined reality, a reality which could only be brought into clear focus by revelation.

The issue is further complicated by the diverse senses in which the word "nature" can be used. Nature can easily be taken to refer to the biological nature of man. But man's biological life and the laws of his biological nature are but one aspect of total human existence. The biological nature of man demands the corrective of man's *human* nature. This latter allows for a rational control of the former within certain limits. Medical science and technology have meant the increasingly available means of rational control of nature by and for man. The question, therefore, is just what are the limits to which man can go in controlling his biological processes? That these limits are not clearly defined is obvious. But that there *are* limits is equally obvious; thus, moralists would agree that mutilation without reason would be immoral. This subordination of man's control to the processes of reason represents the subordination of the biological nature of man to his human nature. The prime question, with regard to birth control, is just what limits does human nature impose on the control of the generative process.

With this we come to the way in which the

immoral according to Fr. Janssens. The other pill is not sterilizing, but inhibiting. It gives the generative faculty a period of rest. Because this pill is not directly sterilizing, Fr. Janssens concludes that the use of this pill is morally permissible. It is interesting to note that this line of reasoning buttresses the findings of Dr. Rock in this country which have caused such a tumult of controversy.

The Cardinal stressed that if there is a change in the Roman Church's attitude toward oral contraception, it is not because there has been a change in the teaching of the Church. The change is entirely on the part of the situation. He mentioned the Church's teaching on mutilation as an example of a changing situation. There were only two situations in which mutilation was permissible according to Catholic moralists, the first being the execution of the penalty of a penal law, and the second being an application of the principle of totality, namely, if for the good of the whole body a diseased organ should be removed, such a mutilation would be licit. Now, however, because of technical developments, a new situation has resulted in a third case of licit mutilation — the transplantation of a healthy organ for the good of someone else. Here clearly the doctrine of the Church did not change, but merely the situation.

It would seem, however, that in stressing the unchangeableness of the teachings of the church, the Cardinal has said too much. It is true that the teachings of the Church to which it has infallibly committed itself cannot change. Among these would be included many principles of moral theology, including, according to some moralists,

the principle regarding sterilization. But the application of these principles to concrete, given situations is quite susceptible to change, unless, of course, the application is itself an infallible commitment of the entire Church. But such applications are usually left to the judgment of individual moralists. Thus it would be more correct to say that teachings of men within the Church might very well change. If the Church eventually accepts the use of the non-sterilizing pill as morally justified, much of what is currently taught within the Church will have to be changed, reformed and renewed. It is Dr. Rock in this country who has advanced the theory of a changing situation from a scientific point of view, and one need only recall the reception his ideas have had within the Church to see that if his position is proven correct (this remains an open question), there must be some reversal on the part of many moralists.

* * *

One of the panelists remarked that he had no answers, he had only questions. He was a student. Pope John's remark comes to mind: "When it comes to councils, we are all novices." The fact is, that when it comes to ecumenical dialogue, we are all students. And our task is to ask questions, probing questions, of ourselves and others. The meeting of Leon Cardinal Suenens and the seminarians of the various churches was profitable for all, if for no other reason than because they showed themselves unafraid of being caught without an answer. The meeting was honest and without guile. There is much to be learned from that alone.

allow for growth. Prophecy in the Church must be subject to some control; but one of the Protestant panelists felt that it is impossible to think of a charismatic structure. At the same time, he affirmed his own conviction that legislative prescriptions are not a part of the New Testament revelation. All the panelists were ready to grant that the bureaucracy inevitable in any large organization is a part of the human condition of the Church.

His Eminence affirmed his hope for reform and renewal of the Church. He pointed out that we remain in a world of light and darkness, and that the Church must live and work within the *fond du tableau* of the human condition in this world. His hope is based primarily on the present activity of the Holy Spirit within the Church, and he believes this activity can be discerned in the proceedings both before and during the Council. He based his hope also on an emerging unanimity within the Council. The two "mentalities"—a term which he prefers to parties—will endure within the Church; one thinks of the Church in juridical terms, the other thinks of the Church as a mystery. They are not ultimately irreconcilable. The Cardinal saw the minds of bishops changed and opened during the sessions of the Council.

As an institutional means of constant updating the Cardinal hopefully foresees twelve permanent commissions of resident bishops, assisted by theologians. These would be the organ of the episcopal *collegium* and would be the principal agent through which the Pope would govern the Church. His Eminence also foresees a realization of the charismatic powers of the laity, in particular a growth in the number of lay theologians.

In answer to questions the Cardinal said that he expected elected representatives of national hierarchies to appear as a Council of the Pope. He also expressed solid hope for a reform of the Roman Curia; indeed, this is the objective of the main effort of the Council.

To this observer it seemed that the question itself was never directly answered by the panel. From the discussion one can form the unexpressed opinion that both voices, however contradictory they seem, speak for the Church; or to speak more precisely, both speak within the Church. It must be noted that one panelist selected two pontifical documents as representing both currents of thought. Reform of the Church cannot be expected to reach the point where there will be no room for the expression of conservatism in the Church. What can be hoped is that conservatism, especially in its immobile and unreceptive form, will not control the life of the Church. This ob-

server was struck by the fact that while both Catholic and Protestant panelists asked the question, who is to control the prophets within the Church, it did not occur even to the Protestants to ask who will control the controllers. The answer, of course, is that the prophetic element in the Church will be in the future, as it has always been in the past, the factor which restrains authority from an arbitrary and unthinking use of its power.

The second question proposed to the panel was thus stated: Is the Catholic Church drawing closer to the traditionally Protestant doctrine of the priesthood of the laity?

A Protestant panelist enlarged the question to ask whether Protestantism may not be approaching the Catholic doctrine of the priesthood of the clergy. He thought that Protestantism has cultivated the person of the minister rather than his office, and that a true synthesis would include elements from both traditions. Another Protestant panelist illustrated the tension between the hierarchy and the laity from the Old Testament covenants between God and his people and between God and his anointed. Protestants ask for a clearer statement of the role of the hierarchy as identified with Christ in the world—a statement which will leave room for the people of God as identified with Christ in the world.

A Catholic panelist suggested that both the Catholic and the Protestant positions on this problem were really counterpositions taken in the Reformation; and both positions have been obscured by the polemical background. Each position has a foundation in the revealed nature of the Church; the two positions reflect the duality of the Incarnation, continued in the Church. Another Catholic panelist pointed out the two views of the Church and the clergy from which the two ideas of priesthood arise. Catholic tradition emphasizes the office of the clergy as ministers of the word and the sacraments, which are properly hierarchical offices. The Protestant tradition emphasizes the priesthood as bearing witness, an office which belongs to the entire membership of the Church. The panel agreed that both Catholics and Protestants need further reflection on the biblical idea of a kingdom of priests.

The question of the mediatorial function of the priesthood was raised. A Protestant panelist noticed that the ordained clergy do not reach the world, and that the laity are the front line of the Church. He suggested that the Holy Spirit is speaking to us in this very situation, revealing to us the priestly character of the Church. A question from the floor disclosed the ambiguity in the

sional theologians know how much Protestant criticism has had to do with the formation of Catholic positions, and how much Catholic criticism has had to do with the formation of Protestant positions. If one assumes, as one must, that both traditions have arisen from a common stem, profound understanding of both traditions is a presupposition of the understanding of the common stem. Catholics and Protestants often share a common belief without knowing it. This observer was struck by the question whether Catholics and Protestants profess different *faiths*. The very use of the term casts doubt on the community of Christians as Christians.

That the Christian community does exist and lives was solidly attested by the panel itself. It

was a manifestation of the possibility that Catholic and Protestant theologians can enter into a calm discussion with mutual sympathy and open mind, ready to modify an opinion without compromising the essentials of what they believe. It showed that Catholic and Protestant theologians are much better informed about each other than they were even a generation ago. If it is not too much to suggest, it seems that the more the theologian knows about the teachings of other churches and the persons who are members, the fewer and the less irreconcilable existing differences begin to appear. Communion already exists, and it is the basis for the hope of full communion to be achieved by faith and love in the Holy Spirit.

IV A Protestant Perspective on the Discussion with Theologians

by Martin E. Marty

Religious Emphasis Week is the euphemistic name applied to an endurance test on many American campuses. Whether Religious Emphasis Week is dying out because the campuses are all converted and need no new emphases or are all godless and beyond the range of hearing, we do not know. More likely the institution simply wore down and wore out all the speakers. After two or three days of formal speeches, stump speeches, casual conversations, luncheon addresses, press conferences, and private interviews only the strongest can still stand.

Leon-Josef Cardinal Suenens proved on May 4 and 5 that he could survive such an ordeal because he did. The Thomas lecturer for 1964 was generous with his time, possessed of inner reserves of strength which made it possible for him to listen to and, what is remarkable, to hear the chaos of our campus' concerns, and time and again to make meaningful comment outside the range of his formal lectures. Assigned the task of reporting

on faculty conversations during three occasions of Tuesday, May 5, I sensed panic setting in as the day drew to a close and I had no organizing motif by which to appraise the Cardinal and the conversations.

The other auditors, participants, and I are in debt to an unnamed Roman television interviewer for the motif which came late in the day but served to organize the whole day. Cardinal Suenens told of the time this interviewer had asked him what one thing he hoped for most from the Vatican Council. The Cardinal answered, supposedly on the spot and out of a sudden impulse: "That we learn how to transform a passive Church into an active Church." Not many of us can provide a one sentence "hope" which concentrates so many of our energies and purposes as did the Cardinal. Looking back over my notes I find that almost everything he said Tuesday can be viewed from that organizing center. Coming from many another churchman a sentence like

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tators and others who were astute in grasping the data and the meaning offered by this data of the modern world provide substance to be appropriated into Catholic theology itself?

The Cardinal was capable of expressing obvious empathy with the questioners. He agreed that Roman Catholic thought was four centuries late in its attempt to deal with rephrasing of theology, with understanding radical human change. If there was a unifying concept to his view of theological form it came in the repeated but apparently casual reference to *presentation*. One makes Christ and the Church present in the culture, through a unified and purified church, through authentically human priests, through better theological form, without compulsive interest in "converting." My memories and my notes suggest, however, that he did not really pick up the Pitcher-Gilkey line of questioning on "the Law" and the content of what one says in a middle class culture. He defined human experience as the quest for understanding the meaning of creation, the knowing, and the loving of God. But when asked how all this is to be expressed in the affluent, overproductive world his answers were brief and did not carry us into his own theological universe of discourse.

Perhaps we were sidetracked at the crucial point when the Cardinal, having shown himself the patient gentleman listener for an hour and a half, finally brought up something on his agenda. While he heads a study of Catholic theological education, his own consuming interest at the moment remains Pope John's program of *aggiornamento* and the realization of unity. What, he asked, did the faculty conceive to be the meaningful picture of visible unity in the Church?

The Chicago faculty has so long taken for granted one kind of unity and has so despaired of another that it rarely discusses the forms of the ecumenical movement. Since the movement is often introvertedly ecclesiastical and our theologians and ethical thinkers are more interested in the whole relation of the Church to the world, they are not engrossed in the question of the forms of visible unity. But certain faculty members responded on May 5 because they realized that to Suenens this was no mere ecclesiastical question; here was the man who asks the question of unity chiefly in order that it might produce a church which would transform the passive Christian into the active for the world's sake.

The discussion of unity was pleasant but perfunctory; the guest and the faculty shared many assumptions and made no progress in uniting on others. The regular eavesdropper on ecumenical

dialogue would have recognized the familiar themes of authority, ministry, the place of doctrine, the question of papacy. J. Coert Rylaarsdam explained that "visible unity" was a less demanding concern in Protestant ecumenical thought than in its Catholic counterpart. Bernard Loomer defined the goals of unity more in the language of full acceptance of the other than as "visible unity."

The afternoon panel was a historic occasion, according to Dean Brauer. For the first time at least in the Chicago area a really extensive sampling of theological faculties met to discuss theological problems on an interconfessional basis. Most of the speakers resisted the temptation to take Mr. Brauer's observation and turn it into the usual ecumenical-rotarian constant comment that it was good to be here and was it not wonderful that we could get together. Cardinal Suenens himself rescued the panel from the necessity for such a summation by his own last word. After a discussion of the propriety of Communion (Eucharist) before theological agreement is reached, he spoke of all the licit kinds of profound sharing which are now being undertaken. Among them is joint theological work. His last line: "This has been a wonderful communion."

Now and then it was just that, though there were some barren stretches and not a few survivors of the day before, when students had met with His Eminence, felt that the students had raised more excitement. For one thing, there were perhaps too many panelists and thus there was too little of Cardinal Suenens. The three Protestants on the panel were Chicago's J. Coert Rylaarsdam; William Hordern from Garrett in Evanston; John E. Burkhart from McCormick. The Roman Catholics were Fathers Dominick Crossan of Stonebridge Priory in Lake Bluff; Kieran Conley, O.S.B. from Saint Meinrad, Indiana; Joseph Cahill, S.J., of West Baden, Indiana. The panel took up three questions which had been previously agreed upon though in random fashion its members also ranged over material in three other proposed questions ("if we get that far") and in the universe as a whole.

The first question asked whether defenses of religious liberty, affirmations about collegiality, reactions against the Holy Office, disparagement of the Index, etc. "are but random movements of a fragmented group neither representative nor typical of the main and authoritative thrust of Catholic thought?" The latter part of the question asked whether the Curial official was right when he noted that liberal tendencies come and go but the Curia stays. The discussants showed a positive genius for avoiding the specific intent of the first

jectable questions. Perhaps a more open exchange would have been more fruitful. None had been planned. Many a Church dignitary is less generous with his time and his audience's opinions, less capable of reflecting, organizing, and speaking in a non-native tongue than was Cardinal Suenens. One could hardly have anticipated that such open exchange might occur as did occur.

Doubtless no one knew anything after the afternoon that he had not known before. But most auditors to whom I spoke commented that the

opportunities to form impressions of Suenens and to sense his confidence about the Council's future were themselves rewarding. If little of substance was new, there was an obviously meaningful experience of a person. In our kind of world passivity is transformed to activity by the right kind of person as well as by the right kind of idea. If Suenens has as good fortune in convincing the Curia of his good intentions as he did some skeptical Chicago faculties, Council prospects look better.

GENTLE AND FIRM TESTIMONY

The modern world, including the modern church, finds polemical theology impolite, rather like eating peas with a knife. The usual civilized alternative to it is a tolerance which disposes of the burden of our separation by dropping it on the side of the road — a road on which, after all, "we are all traveling together to the same place." Useful though this attitude of "live and let live" may be as a means of preserving domestic tranquility, it is really no solution. For the separation remains, and neither side can afford to be indifferent to the separation if it is to be faithful to its own position and history. By the very fact of its continued existence, each side is convinced that the other side has distorted the full meaning of the Christian gospel. If this is so, then there is no alternative to gentle and firm testimony. As we have seen in this book, Protestantism is obliged to define itself with specific reference to Roman Catholicism. When Protestantism asserts and defends its right to exist, it must deal with the fact of our separation and with the question of its continuance. That means looking at the present state of Protestantism and examining current conditions in Roman Catholicism. To conclude from this that the day of Protestantism is over, as the converts have concluded, is to deal frivolously with the seriousness of our separation; and to conclude that mutual testimony is useless, as much as the leadership on both sides has concluded, is to negate the very grounds of our separation.

from *The Riddle of Roman Catholicism*, by Jaroslav Pelikan
(New York and Nashville: Abingdon Press, 1959), p. 218.

THE ROMAN CHURCH IN THE MODERN WORLD

Only in memory or in hope can the Roman church of the present day speak of universality, but the definition and defense of identity which the modern world has called forth from Rome still includes the claim to universality. Separated from Protestantism and isolated from modern culture, Rome still claims to be universal, even though the only way to recover universality is by acknowledging some sort of legitimacy in both Protestantism and modern culture. Out of the tragic necessity of the Reformation has come a Roman Catholicism that cannot recover and yet cannot forget what it was before the Reformation. What makes it that way, and what are we to do about it? This is the riddle of Roman Catholicism.

from *The Riddle of Roman Catholicism*, by Jaroslav Pelikan
(New York and Nashville: Abingdon Press, 1959), p. 71.