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Ecumenism and Vatican II

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nineteenth-century Spanish policy towards the Muslims, Iletto's work indicates some other areas which have yet to be researched. In spite of the evident prejudices of Jesuits like Fathers Pastells and Ricart, there are indications, for example, that the relations between many of the Maguindanao datus and the Jesuits were not completely hostile, and that Tamontaka was becoming a center of considerable cultural interaction between Muslims and Christians. Other aspects of this nineteenth century history need investigation, and of course the history of the twentieth century and American policy towards the Muslim peoples has yet to be studied at all in any depth. If much still remains to be done, Majul's book is a major step forward, and will for the foreseeable future remain the basic work from which future research and writing must begin. In the light of its importance, it is unfortunate that the publishers, while laudably providing for the proper transcription of Arabic terms, have allowed rather frequent printing errors in the English text. More disappointing is the incompleteness of the glossary of Arabic terms used in the text, and the inadequacy of the index, which lists only proper names. In a book which is certain to be used as a frequent reference, this lack of a subject index is most unfortunate.

John N. Schumacher

ECUMENISM AND VATICAN II (Logos 9 / Cardinal Bea Studies III). Ed. by Pedro S. de Achútegui, S.J. Manila: Loyola School of Theology, 1972. 198 pages, ₱27.

The present book is mainly a re-edition, "in an enlarged and updated version," of articles which were published in various issues of *Philippine Studies*. The articles give us some "Select Perspectives," ranging from a full commentary on *Dei Verbum* to a critical study of some particular points of other Council documents.

Understanding the Council documents is not easy because the final texts emerged after a long and complex development. This is particularly true for *Dei Verbum* which developed from a defensive Counter-Reformation document, written in the style of Trent and Vatican I, into "one of the most heart-warming (ecumenical) declarations of the Council" (p. 9). The article of Fr. Joseph J. Smith ("An Introduction to the Constitution on Divine Revelation") presents an excellent and richly documented commentary of *Dei Verbum*, which enables the reader to discover the revolutionary change which took place in the growth of the document and which is often hidden in rather obscure "compromise" formulations.

In the first part of the article ("The preparation of the text"), the author very briefly describes the different drafts of the document. After having indicated the major objections to the first draft, he comments on the historical intervention of Pope John (Nov. 20-21, 1962), which

decided the orientation of the whole Council. We had liked to find some more historical details concerning this "very human" and all-decisive episode of the Council. In the following sessions, the text developed from "a dull compromise" into something "positively good". These "positively good" points are presented in the second part ("A commentary") in which the author gives us a detailed "exegesis" of the text, indicating the four major areas in which the document became of ecumenical importance. Firstly, its shift from a concept of revelation as teaching to a concept of revelation as personal self-communication in history meant a rediscovery of the biblical notion of revelation and at the same time, a convergence with the best of 20th Century Protestant theology. Secondly, the balanced presentation of the close relationship between Scripture and Tradition opened up new perspectives for an ecumenical dialogue. "Catholics now see that Scripture and Tradition are two forms, different by nature, for the communication of revelation, which together make present the Word of God" (p. 38). Thirdly, the chapters 3-6 gave the exegetes the charter for the use of all tools of modern research for the investigation of Scripture, avoiding too narrow concepts of inspiration, inerrancy and historicity. This meant a guarantee for the continuation of exchanges between Protestant and Catholic exegetes which played a major role in the ecumenical movement. Finally, chapter 6 placed Scripture at the heart of theology and Church life. "The presence of God in Scripture is expressed as strongly as has ever occurred from the Protestant side" (p. 61).

In his conclusion, the author indicates some areas where other Council documents have suggested a further development in revelation theology: development of dogma (*Decree on Ecumenism*) — secular and cosmic dimensions of revelation (*Gaudium et Spes* and *Nostra Aetate*). A short footnote also indicates the importance of the eschatological perspective which did not get its due attention in the Council document (p. 31, K. Rahner — add: Moltmann and Metz). "Right from the beginning the Council emphasizes that the Church's role in relation to the Word of God is that of obedient listening. All her life, proclamation and activity flows from her openness to this Word" (p. 24). In an excellent commentary, Fr. J. Smith puts across this central theme of *Dei Verbum*, which raises hopes for ecumenical progress along a road which had formerly appeared closed" (p. 62).

The article of Dr. F. Dale Bruner "The Holy Spirit: Conceiver of Jesus" is a revised version of a talk. The author expresses the conviction that "there is no *direct* relation between the Holy Spirit and the unity of the church. The Holy Spirit unifies the church neither immediately nor directly but mediately, through his making Jesus real, through his exaltation of Jesus" (p. 67). By stressing the centrality of Jesus Christ, the author presents a corrective of many Pentecostal groups and an interesting basis for an ecumenical dialogue concerning the role of the Spirit: the Spirit leading to Jesus of Nazareth who came and who comes in the flesh. On the other hand, by referring to Vatican II (esp. Chapter II of *Lumen Gentium*: the charismatic structure of the Church) and some Catholic authors (H. Küng and R. E. Brown), Dr. Bruner reminds us of the "futurist"

thrust of the Spirit. "Precisely because Jesus has meant so much to men in the *past* (the conservative concern) we want to find fresh, helpful ways of making Jesus appealing to others in the *present* (the progressive concern)" (p. 72). This may be a welcome corrective for the too heavy leaning on tradition in the approach of Catholic ecclesiology.

Prof. Antonio V. Romualdez presents us some reflections on "Vatican II and the New Laity." After having presented the Vatican II theme of the people of God as the real basis for any understanding of the laity's role in the Church, the author develops some of the tasks of the layman in the present-day situation, more particularly in the Filipino context. The author stresses the need of a real "incarnationalism" in the layman's accomplishment of his mission in the contemporary world, developing more particularly his participation in the social revolution, his proper responsibility within the total mission of laity and clergy, his training within a renewed system of Christian education. Some final remarks concerning the language of Philippine education which is not the language of the majority of the Filipino people, confront us with one of the most urgent tasks of present-day Filipino education. The ecumenical aspects of this article are not so clearly indicated. The author of the "Introduction" of the book (p. 18) suggests, however, some ecumenically relevant points, by showing that this article takes up several themes which are developed in the documents of the WCC.

Fr. Eduardo P. Hontiveros writes on "the blessed Virgin in the Second Vatican Council." The main characteristic of this article is its "ecumenical" stance which places it in between the Christotypic and Ecclesiotypic Catholic approach to Mariology. The article reflects quite well the compromise which was reached at the second Vatican Council. In taking up the distinction between the objective and the subjective aspect of redemption (cf. Edward Schillebeeckx, p. 109), the author clearly states Christ's role as the only Mediator and Redeemer at the moment of objective redemption. Mary's role is characterized by cooperation based on pure receptivity, although the consent of the "redeemed" Mary is unique because she was asked to receive in faith the Redeemer himself. As such, Mary becomes the model of the Church. Within this position, the author tries to integrate some theological points of the Christotypic approach. Some of them seem to endanger again the uniqueness of Christ's mediatorship ("Mary is truly the cause of our salvation. Her consent was truly needed. . ." — "Marian grace" — "Mother of the Church" — "Mediatrice". . .). We would like to see a clearer choice between the Christotypic and Ecclesiotypic approach. We would prefer the latter, avoiding certain Marian prerogatives which are the result, not only of exaggerated devotion, but also of bad theology. As the author rightly observes in his conclusion, fuller treatment should be "given to Mary's role as type of the Church; and indeed some Protestants agree that herein lies the road to a common agreement on Mary" (p. 114).

In the article "Missions and the Ecumenical Dimension", Fr. Pedro S. de Achutegui presents the close connection between Mission and Ecumenism. "The very planting of the various churches (in mission countries) was itself the planting of a division, some kind of a Christian

monster to regions and peoples which did not deserve such an un-Christian treatment" (p. 122). This experience of division in mission territories had a very strong influence on the Ecumenical Movement. In the first part, the author examines historically the relationship between Mission and Ecumenism since the Conference of Edinburgh (1910). Secondly, he deals with some difficulties that would come up in an ecumenical encounter between Protestant and Catholic missionaries. One particular difficulty is the proliferation of non-ecumenical Christian churches, especially in the Philippines. The third part highlights briefly the ecumenical importance of *Ad Gentes*. This document, together with the *Decree on Ecumenism*, offers enormous possibilities for an ecumenical rapprochement. Finally, the author gives us some "Principles, Attitudes and Concrete Suggestions." In our present-day situation, the time of separated Christian communities is passed. "Life itself takes care of mixing Christians of different faiths. It is better to prepare them to face it" (p. 124). In the "Concrete Suggestions," richly documented with realizations in different countries, the author presents a number of very interesting possibilities which could be tried out in a pastoral praxis. The realization of some of these suggestions could become a powerful means towards unity, although "in the end Christian unity will be achieved only by the growing christianization of all Christians" (p. 146).

In the article "Post-Conciliar Developments in Canon Law," Fr. Samuel R. Wiley gives us a picture of the main changes that have taken place in the Church's Law over the years following Vatican II. Canon Law is certainly not one of the most popular disciplines in the context of "the hopes generated by the liberating forces of the Council" (p. 150). The author recognizes this almost universal phenomenon of antipathy, situates it very briefly within the scriptural antithesis of law and freedom, and describes in a serene way the different post-conciliar changes which tried to break through the "long-frozen" juridical framework of the Catholic Church. The following points are taken up: development of episcopal co-responsibility, the proposed schema for a *Lex Fundamental*, curial reform, new documents concerning the Ecumenical Movement, new laws regarding mixed marriages, process law. This description gives us a very comprehensive summary of the many changes in Canon Law. Moreover, the author carefully indicates the ecumenical importance of this development. Particularly interesting is his comment concerning the recent document "Reflections and Suggestions Concerning Ecumenical Dialogue" (1970). "In issuing such an important set of norms as an official yet non-judicial instrument, the Secretariat has perhaps opened a pathway for more realistic revisions of the law in other areas apart from the ecumenical one" (p. 171). This, and some other slightly impatient remarks of the author make us feel that Canon Law is aware of the trends of the times. "The rather rapid developments of the past five years offer good ground for hope" (p. 186). The reader of the article, impatient about the slowness of reform after Vatican II, may also try to consider "the hardest lesson of human history, namely, that the structural reform of institutions is one of the most difficult of achievements" (p. 186).

Ecumenism and Vatican II was intended "to offer other ecumenical insights or elements in and from Vatican II, outside the *Decree on Ecumenism* itself, which may serve as points of reference and offer some new ecumenical 'perspectives'" (p. 13). In this very carefully edited study, editor and authors have succeeded in giving us some feeling of what is going on in the field of ecumenical dialogue. In his article "The Holy Spirit: Conceiver of Jesus," Dale Bruner expresses the conviction that we are "living today in that electric historical moment. . . between the beginning of courtship and the coming into the home" (p. 65). But the invitation to come in has not yet been made because the respective parties are not yet certain of one another's intentions. "The parents should not invite the boy until they know something more about him (and the boy should not ask to be invited in until he is sure about the girl)" (p. 65). This third publication in the series "Cardinal Bea Studies" presents an excellent introduction into that slow process in which Catholics and Protestants have to learn again about one another's intentions.

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THE PENTECOSTAL MOVEMENT IN THE CATHOLIC CHURCH. By Edward D. O'Connor, C.S.C. Notre Dame, Indiana: Ave Maria Press, 1971. 301 pages, bibliography, appendix. \$1.95 paper.

Barely seven years old, Catholic Pentecostals now number 300,000 in America alone. If the annual conference at Notre Dame is an indicator, the growth has indeed been phenomenal. In 1968, there were only 100 in attendance; last year, there were 11,000; and this year (June 1-3), there were over 20,000. The movement has become international. At Notre Dame were representatives from Europe, Asia, Africa, South America and Australia. On the final day of the conference, around 600 priests concelebrated in the Mass presided by Archbishop James Hayes of Nova Scotia with L. J. Cardinal Suenens of Malines-Brussels as homilist. There were seven other bishops who concelebrated. The movement, which was begun by laymen and is still being spearheaded by them, has gone a long way in gaining the stamp of approval of the hierarchy.

The movement had an inauspicious beginning at Duquesne University in Pittsburgh. In the spring of 1966, two lay faculty members of the university, frustrated by their seeming inability to live the faith to the full, made a pact by which they would daily pray for each other the hymn to the Holy Spirit from the Mass of Pentecost in order that their Christian faith might become more operative in their lives. Little did they dream that their experiment would result in the outpouring of God's gifts for themselves and for others, gifts similar to what the disciples received at Pentecost — speaking in tongues, discernment of spirits, prophecy.